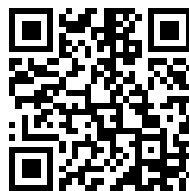

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A MONTHLY MAGAZINE.

ORGAN OF

The Catholic Summer School of America

AND

Reading Circle Union.

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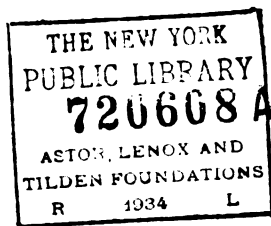
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YOUNGSTOWN, O.,

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THE CATHOLIC Reading Circle REVIEW.

DEVOTED TO

History, Science, Religion, Literature, Art, Philosophy.

VOLUME IX.—OCTOBER, 1896—NUMBER 1.

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A MONTHLY MAGAZINE }

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THE CATHOLIC READING CIRCLE REVIEW.

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YOUNGSTOWN, O., OCTOBER, 1896.

No. 1.

6

EDUCATIONAL PROGRESS.*

THE READING CIRCLE AS A FACTOR.

BY RICHARD MALCOLM JOHNSTON, LL. D.

If we look through the histories of all ancient peoples, we can find almost no women who were acquainted even with what literature was in their own tongues. Nor can much more be said of modern peoples, until within a comparatively brief period. Great Britain and America, until within the present century, have been inexcusably indifferent regarding the education of their women. Our ancestors, we must believe, as much as the men of this generation, loved and admired their wives and daughters. For beauty and virtue among all generations have won admiration and love, and faithful care, and chivalrous protection. Therefore it seems not easy to understand how men could have been so enthusiastically fond when their women could not possibly be partakers in that exalted pleasure which is known only to understandings that have been cultivated. Sir Thomas More, Lord High Chancellor of England, the world renowned scholar and statesman, became husband of a woman who could not spell correctly the commonest words, and Hooker, of whose *Ecclesiastical Polity* it was said that by it the

British Constitution could be restored if all of its other evidences were lost, was married to a woman whose speech was that of a bar-maid, yet to whose thralldom he was ever in most ignoble subjection.

It has been only within a few years that the education of women has been put upon a basis comparatively satisfactory. This indeed the Church from the very beginning of the Christian era, has been seeking to do. She has been laboring constantly for the highest development, intellectual and moral, of all of her children. But the persecutions that have been put upon her, the ambitions and wars of kings and peoples have crippled her energies and made her fall short of her most charitable hopes and expectations. During the almost incessant struggles of the early and middle ages all learning must have been lost but for the hiding places which under the protection of the Roman pontificate it found in the monasteries and convents of the Christian world. In these times the only enlightenment to be found was among the holy men and women of the Church, and in all times these

*Lecture delivered at the Reading Circle Conference, Catholic Summer School of America, August, 5, 1896.

have been the most willing and the most competent to impart such instruction as the intellect and the spirit need most. Peace, among other blessings, has brought liberty to education, and we cannot be too thankful that it has been brought in our own times. To all who love the things most worthy to be loved, it is a high satisfaction to contemplate the stimulus which, within these fifty years past, has been imparted to the education of women. It is gratifying to think that in our most respectable society there are only few women who are not to some degree acquainted with books, and who have not acquired some familiarity with the history of mankind.

Yet in this general development there is one branch which has not been studied with the carefulness which was due, both by women and by men. I mean the study of literature. Men love to read of wars, revolutions, the overturn of old, and the founding of new dynasties, the progress or the decline of certain principles of politics and religious sects, changes in architecture and other arts, modes of living and the general conditions of mankind in the several ages and countries. But there are too few who are fond of the study of that literature in which are to be found the thoughts and the lessons which have been left by the very greatest of this earth. Now, I have little doubt that this want of fondness is owing mainly to the desultory manner in which books are read by those who read them at all, because of their not having been trained while in youth in systematic studies which will surely lead first to appreciation of them, then

affection. It is sad for it to be so, yet it is, that fondness for reading, even in the politest society is not common. Indeed it is rare. Now you will seldom meet a respectable person of either sex who, meaning to be entirely honest and candid, will not answer yes to the question, is he or she fond of reading. There is seldom a person who would not feel rather ashamed to have to answer no to such a question. Yet, I repeat that fondness for reading, although much more frequent than it was fifty years ago, is certainly not common. It tends to diminish one in one's self-respect, to admit even to his own breast that he is not fond of the reading of good books, and people's infrequent reading is generally excused by them, not upon the plea of any want of fondness for them, but upon that of the pressing cares of business, or the calls of society, or any other reason except the real one. I am reminded of a practice which the father of the late Alexander Stephens, who was fond of reading, used to employ in order to rid himself of the company of idle friends, who came to visit him at unseasonable occasions. After the conversation upon matters of common interest seemed to him to have been carried far enough, he would take from his library a book, and after praising it highly begin to read aloud for the entertainment of his visitors. He used to say, that after a very long experience of devices of that sort, this was the most efficacious for his purpose. After listening for a time with what attention they could bestow or assume, they would grow tired, begin to nod, and then, as if becoming ashamed of themselves for such weakness, rise, bid him good-

bye and leave him to his business or his meditations.

Now I think that this general want of fondness for reading is due mainly to the desultory way in which it is done, and this is owing to the failure of receiving while at the academy systematized instruction in the history of good literature. Nothing in this behalf is more important than that young people should be made acquainted with and instructed in the development of those sentiments which are found in the works of authors during consecutive ages and which make up the literature of the world. Among those who are sincerely fond of reading, who derive pleasure from the study of those precious things to be found in good literature, I am sure that they derive the most who have been taught to read in this manner.

This is especially so in the matter of poetry: for that was always our best literature. Next to priests, poets are our best teachers. Lonely and silent as their lives in general have been, for the most part not mixing with the great business of the world, yet in their cloisters have come (as it would seem from Heaven) those revealings which, after those which have come from Holy Church, have been the sources of our purest enjoyments and our sweetest consolations.

Now I say that in the reading of the poets this consecutive reading is indispensably necessary for the production of good results. For none will deny that the old poets are the best. This must be so from the very nature of things, and from the constitution of the human mind. But upon this topic I will not dwell now. I have merely alluded to it now for

the purposes of this argument. They were the older poets who made those splendid inventions, upon which those of later times for the most part have merely refined. Therefore when we are reading in a modern poet of thoughts that please, we shall find by searching that in olden times the same thoughts came to the great men of olden times who first took them from their secret sources in the great deep of nature's great heart, and our appreciation will be according to the degree with which we have studied and been made acquainted with all their history.

In reading, for instance, the lyrical poetry of the Roman poet Horace, which, perhaps, is the most highly polished, the most subtly and exquisitely elegant writing that is to be found in the whole world, a person, however well acquainted with the construction of Roman verse and with all the periods of Roman history in its public events, must fall far short of the satisfaction which they are able to impart unless he is also familiar with the circumstances in which and with the characters by whom they were inspired. He must not only be familiar with the personal life of the poet and the principles of that philosophy, which in the absence of a reasonable religious faith his character and his views of life were formed, but he must know, and know well, the leading characteristics of the Greek and Roman Mythology. In this collection are odes for the just understanding of which the study of many outside pages is absolutely necessary. For Horace, great as he was, had been a student of the history and the literature of Greece.

In English literature, as in all others, the oldest is the best, and the young is more or less delightful to our minds according to the degree of our familiarity with the oldest. Indeed if there ever was a tongue to which this argument is most especially applicable, it is the English. Justly may we be proud of the illustrious names that have been within these last two hundred years. It is a list which no other modern tongue can essay to equal. Beginning with Dryden, and ending with Tennyson, what a long brilliant array. Yet, for the great thoughts, for the wise thoughts, the thoughts that seem to have come unscathed and unaltered from Heaven, and then for that "imagination all compact" which belongs to the poet and to the poet above, for those profound inspirations of nature and life which only they have ever been able to make, we must go back to the days when time was young. We must go back to Spenser in the exile of the Mulla's shore, and sit with Shakespeare in the lowly places near Blackfriars and London Bridge. Such as these are they who have made English the richest of all modern tongues in those essentials that make language capable to give best utterance to the thoughts and the emotions which a human soul may conceive and may feel when it is in cheerful or solemn mood, when it is in smiles or in tears, when it is contemplating life or death, Heaven or Hell.

Now it would be simply pedantic to maintain that very much of one's time should be occupied in the study of these ancient classics. Whoever reads Spenser or Shakespeare mainly is a pedant. The quaint allegories of

Spenser cannot but become tiresome after one or two readings. So with much in Shakespeare. What I contend for is that they, particularly Shakespeare, should be thoroughly studied at one time. When this is done there is no danger that they will not be taken in hand thereafter, often enough to make the recollection of them enduring. Acquaintance with them is necessary for a just appreciation of modern literature. Among modern authors are constantly recurring allusions to subjects and images which these have handled, and there is always a charm in tracing back any principle, whether in art or science, or in literature to its first original. I have never known a person who had studied with the older authors who did not take a higher delight than others in the study of modern. If no other end than this was to be attained by this going back to the fountain head of our literature, ought not this alone be sufficient to stimulate to this pursuit. For every year brings in one form and another some literature that is eminently good.

And what a blessing it is to be fond of reading good books! How we should pity those who are not fond of the reading of good books! As little as these may be conscious of it, they are among the really, the constantly unfortunate of this world. If they were conscious of the want, they would seek to supply it, or mourn that it was not provided for during the time of youth. Yet, upon the ears of the deaf sweet sounds fell unheeded and the soul of its possessor is denied the delights of music. So upon the blind the spreading of the landscape and all

external beauty is made in vain. If their ears and their eyes were opened what boundless additions to the enjoyment of their being by the sights and the sounds of this world!

But rather let us contemplate the others, the fortunate few who were taught in early youth and now hold on to the treasures that are to be found in good books. How many delights have they of which others know nothing. How many consolations among the griefs, the cares, and even the ennui of this lower life. For whatever else we may get in this life, whether by inheritance or purchase or gift, whatever may be the accidental circumstances of birth or friendship, a lover, of marriage, and parentage, and unshaken health, there are times when dryness and joylessness will come upon us who are the most favored with these gifts of fortune, even if they can come from nothing but the mere surfeit of these goods. What shall we do at such times as these? Outside of the support of religious hopes, and for the most part acting in harmony with them, I know of no source so abounding in the relief which we need as the reading of good books. In the midst of such occupation we may get away from ourselves and be united with those who lived and were strong amid fortunes more unfavorable than ours, and out of the sympathy which we feel, derive that inestimable good which comes from every single instance of interesting ourselves in the lives of others, real or imaginary. Did it ever occur to you to analyze the pleasure received from the perusal of a good book? Say a good novel. Say Dickens' *Cricket on the Hearth*. It is born of sympathy. We

feel compassion even to tears to honest, humble, John Perrbwingle, thinking how weak and how wrong it was to expect love and loyalty from a wife as young as the precious Dot. So with poor Caleb Plummer and his blind daughter, blind in her eyes and far more blind in loving as a benefactor the man who was a ruthless tyrant over her own father. These tears are genuine, the shedding of which makes us better, better for this world, and better for the preparation for the world that is coming. Now, with very selfish people imaginary suffering is no more competent than real suffering to excite compassion, and then they lose in fact, and even in illusion, the felicity which comes from the performance of a duty which is next in height and importance to the service of the Creator. In the reading of good books we are happier, because by them we are made more reasonable in our exactions from those around us, more forgiving, more fond and affectionate. Literature has been styled "the certain attendant, as it is the real parent of true religion and civility." This is praise, too great, yet how many and urgent are the reasons to cultivate. How trifling are many things which we overvalue, yet are far more difficult to be obtained, when compared with those treasures, which, next to virtue, are the greatest, most enduring riches. Mrs. Hale in her *Vigil of Love* has touchingly expressed the value of such riches:

"We never speak our deepest feelings:
Our holiest hopes have no revealings,
Save in the gleams that light the face
Or fancies that the pen may trace.
And hence to books the heart must turn,
When with unspoken thoughts we yearn;
And gather from the silent page

The just reproof, the counsel sage,
The consolation kind and true
That soothes and heals the wounded
heart."

Probably the greatest share of blessing imparted by the Reading Circle has come to women. It is well to be so. For women are the conservators of society always and everywhere. In ancient Athens, matrons and young girls were forbidden to be well educated; yet they bore and reared a great people. Domestic tyrants could not subdue their influence; true they were sometimes driven to struggle and even to fight for some sort of recognition of human rights, a few became famous as termagants and when they did they made, in homely phrase, the few fly from their oppressors. It was the greatest shame among the Greeks that their most, that almost their only cultivated women were among the *Hetaerai*; women, who refusing to be bound by the galley chains of such connubial life as could then only exist, choose to take no husbands, educate and do otherwise with themselves as they chose.

The Romans had a far kindlier care for women; but not until the coming of Christ did they rise entirely out of the bondage of past ages. Woman remained last around the tree of Crucifixion, and was the first to visit the sepulchre wherein our Lord was buried. Woman since then has continued to be of all the most receptive of the sweet influences which He came to impart, and the most faithful follower of His examples. She has been the most loyal supporter of the Reading Circle and of Catholic Summer and Catholic Winter Schools. More and more brightly becomes illustration of the justice of that appellation given

by the poet of the oldest of romances, that woman was "Heaven's last, best gift" to this world.

And so that was a white day when the first Reading Circle was organized. It would be difficult to over-praise its benign results to the Catholic Church. There is little comparison between the degree of acquaintance with the doctrines and history of the Church, such as a Catholic layman ought to have, and what acquaintance was then and as it is now. The blessing of the Creator has been upon the movement from its beginning. The Reading Circles led to the establishment of the first Catholic Summer School; stimulated by contemplation of what the latter has become, a similar movement was made in the West, a similar in the South. This noble victory has crossed the Atlantic. It will continue to advance to the East, to the West, to the South, and with feet beautiful with the glad tidings it is destined with celestial guidance to carry.

Under the influence of the Reading Circles the Catholic laity have become far more extensively educated, and that on lines it well behooved them to travel. They have taught them both the importance of reading and the kind of literature that it was best for them to study.

The Reading Circles could not have succeeded, but for the sanction and co-operation of the clergy, and these have been imparted with utmost cordiality. The Catholic clergy have always been promoters of good literature, and desirous for the light to pursue it.

In the disruption of the Lower Empire, the Catholic clergy saved from oblivion whatever was possible of the

literature of the ancients. Ah! how have the Catholic clergy been misunderstood! In nothing more than in their ever continuing earnest desire that Catholic laity might become more and more intelligent. None know as well as the Catholic clergy that the more intelligent a Catholic layman becomes, the more willingly he reveres,

and admires, and obeys, and glories in the Catholic Church and her appointed ministration.

These few things it seemed proper for me to say, mainly because of the intense interest I feel in an organization already so fruitful in blessings, whose future seems to me so bright with goodly prospects.

OUR GREATEST AMERICAN POET.

BY REV. H. T. HENRY.

Some genius has said that all superlatives are lies. If the aphorism be true, then must Grammar be considered an immoral study, and Rhetoric an idle waste of precious time. The title of this paper includes a superlative: and in defence of it I will merely say that the aphorism itself contains a logical superlative in the adjective "all," so that if it be true, it must at the same time and therefore be false—a conclusion which the sophists of old Greece would have applauded to the echo. However, I use the word "greatest" in its strict literal meaning, and not in any merely rhetorical sense. I believe it is possible to scan the comparatively narrow field of American letters and to select, without much hesitation, its most salient feature. The question involved is not wholly one of taste. If it were, the aphorism would indeed have room for application: for tastes are almost as various as character. There is, nevertheless, such a thing as an objective standard for estimating masterpieces of literature.

Who then is our greatest American poet? This question was once asked of his class by a professor in the Uni-

versity of Pennsylvania—a man of very cultivated taste, of a familiar acquaintance with American letters, and finally, a man who had collected a unique library representing American poetry of nearly all grades of merit. The answers of his students showed pretty clearly the ordinary, so-called *popular* tastes of the reading public. The first name presented was, of course, Longfellow. There is not a cultured center in all our broad land in which his name is not a household word. His muse appeals to the hearts of two great peoples, separated by a thousand leagues of swelling waters. England has but echoed the praise of America. Strange to say, however, the professor's eyes lit up with no answering approval! Then some one suggested Bryant. The author of "Thanatopsis," whose sonorous and splendid rhythm and whose intelligible philosophic thought had won for it an entrance into all hearts and an abiding resting-place in all memories,—the singer, too, of the "Southwest Wind," "The Hymn of the City," the classic scholar as well as poet, whose translation of the *Iliad* is the best in our language,—even Bryant's name did not

seem to fill all the requirements. Whittier was, of course, a name not to be overlooked. Neither was that of Edgar Allen Poe. Finally, when the Gorgon-gaze of the implacable professor had reduced the class to a condition of petrified astonishment and silence, the marble lips at last answered their own query, but in a tone partly of surprise, partly of indignation—and the name of this paragon of American poets, this wholly unsuspected Apollo, came forth in the words: JAMES RUSSELL LOWELL!

It is of him, poet and poetical critic, that I propose to treat here. To assert that he is our greatest poet is necessarily to imply comparisons—and these are not seldom odious. Not only is it to suggest comparisons, but it is as well to anticipate the judgment of posterity—and this is always a hazardous undertaking. For the judgments of the contemporary critic have seemed, in the history of letters, only to have invoked a reversal in the court of last appeal, the Supreme Court of posterity. How has it not cast down some popular idol in the house of Fame, and replaced it with the bust of an Apollo who had piped where none would dance? Like Fortune in the verse of Horace,

Hinc apicem rapax
Fortuna cum stridore acuto
Sustulit, hic posuisse gaudet—

the ages have ruthlessly reversed the judgments of the days.

To such a vindication Lowell himself was wont to appeal against his harsher critics. Twenty years before his death, with most of his literary life-work completed, he found himself the subject of severe criticism. Writing at that time to a friend who had

expressed indignation about the matter, he said: "Don't bother yourself with any sympathy for me under my supposed sufferings from critics. I don't need it in the least. If a man does anything good, the world always finds it out sooner or later; and, if he doesn't, the world finds that out, too—and ought."

"Gainst monkey's claw and ass' hoof
My studies forge me mail of proof:
I climb through paths forever new
To purer air and broader view.
What matter though they should efface,
So far below, my footstep's trace!"

The critic who assailed him with the most determined energy, seems to have been Professor Wilkinson, essayist, critic, and poet, who in a series of articles in a popular magazine, prophesied that the vicious style of Lowell should forever prevent his prose works from becoming classic. I do not propose to speak here concerning the prose of our Poet, and I shall content myself just now with the remark that his philosophic calm was very shortly afterwards rewarded, and its fundamental reason vindicated, in the honors heaped upon him by the universities of Oxford and Cambridge, and in the highly appreciative courtesies everywhere extended to him in his European trip, of a couple of years later.

It is, therefore, a hazardous undertaking to anticipate the final judgment of posterity in the matter of literary fame. And in styling Lowell our Greatest American Poet, I do so relying on the best standards of criticism of the present day. There are fashions in poetry as in all things else. We wonder now at the good taste of a generation in which a Byron could awake, one morning, to suddenly find himself famous: a generation which could

echo that Poet's lordly contempt for Wordsworth, in the jingle:

Next comes the dull disciple of the school,
The mild apostate from poetic rule,
The simple Wordsworth, framer of a lay
As soft as evening in his favorite May,
Who warns his friend to shake off toil and trouble,
And quit his books for fear of growing double;
Who, both of precept and example shows
That prose is verse, and verse is merely prose;
Convincing all by demonstration plain,
Poetic souls delight in prose insane;
And Christmas stories tortured into rhyme
Contain the essence of the true sublime.

This was the generation which pampered Moore and blasted Keats! and it was the generation which preceded the budding genius of Lowell.

A step farther back, and we are in the days when the literary dictator of London, whose poems we cannot read in our times, could so badly blunder as to pronounce the Lycidas of Milton, a poem in which "there is no nature, for there is no truth; there is no art, for there is nothing new."

A century and a half lies back of Dr. Johnson's time, during which Shakespeare was forgotten. When *Paradise Lost* appeared, the critic Waller had nothing better to say of it than that "the old blind poet had written a long and tedious poem which, if its length be not considered a merit, hath no other."

It may then be that Wordsworth, Browning, and Tennyson, Bryant, Longfellow and Lowell, shall have sung their songs in vain for the children of the future. Indeed, the passing hour displays some strange signs of the times. Our higher class magazines publish verses which could at last find apt comment in Waller's

classic critique of Milton. For assuredly, if their length, in this case a laudably slight length, be not considered a merit, they have no other. They are either wholly subjective, not with the intelligible subjectivism of the fine-frenzied poet, but with the hysteric incoherence of a mystified intellect: they are either this, as I say, or they are objective in a way that suggests the methods of a kindergarten for "children of a larger growth."

With the facts of such a history of varying tastes staring me in the face, I am conscious of the burden of proof laid on my shoulders when I venture on the use of such a word as "greatest," in connection with a Poet who has walked so recently amongst us. But it must be confessed that when all the attempts to define the essence of Poetry have been compelled to confess as many failures, the attempt to analyze our Poet must confine itself rather to the necessary concomitants of poetry than to its essential perfection.

I am speaking now of the present day ideal of poetry. The whole trend of this ideal is towards the narrowing of limits. The difficulty encountered by rhetoricians in defining the essence of poetry led them in the olden time to group, under that sublime word, all that could not be called with utter strictness Prose. And so we had the so-called Didactic, Dramatic, Lyric, Epic; indeed, whatever could be measured with a foot-rule, whatever gave evidence of a conscious employment of rhyme or assonance, was also included. In our modern conception of poetry, however, the thought is more essential than the expression. And so the Book of Job, without

measurable rhythm and without even assonance, is a sublime poem. The essence of the poetic is not outside of us, but within our human hearts.

Lowell indicates this truth in his fine poem, "The Finding of the Lyre." Read it, and meditate on its moral:

O empty world that round us lies,
Dead shell, of soul and thought forsaken,
Brought we but eyes like Mercury's,
In thee what songs should waken!

Nevertheless, in our days, Peter Bell, as well as "the schoolmaster," is very much abroad. And all the finest phases of Nature are to him as "the primrose by the river's brim"—a yellow primrose, and nothing more. On the other hand, the poetic heart can make the meanest of Nature's moods sublime. Wordsworth puts this clearly—much more clearly in poetry than it could be put in prose—when he says:

Thanks to the human heart by which we live,
Thanks to its joys, its tenderness and fears,—
To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears!

And so it happens that the Poet, in a far higher sense than the scientist, is the Philosopher of Nature. For his gold is not the quarry of the alchemist, not such as is given forth with much travail from the womb of Earth, but
Such as the retiring sunset flood
Leaves heaped on bays and capes of island-cloud —

as our poet beautifully expresses it.

This was the view entertained by Lowell of his art. Read his eulogy of Burns, in the poem entitled, "An Incident in a Railroad Car."

So much, then, with respect to the essence of poetry. In very much of

Lowell's verse will be found that subtle language which speaks not to the eye, not merely even to the ear, but to the heart—*Cor ad cor loquitur*. And this is the essential Poetry. This is not, however, the only excellence of his muse. He brought to his art not alone a finely sensitive soul, but a warm, rich, vivid imagination; a keen and subtle intellect; a memory stored with riches better than that of Ormus or of Ind; a wealth of exquisite fact and fancy which both in his prose and his poetry poured itself out at times with embarrassing ease. His main excellence is perhaps crystallization of thought. But even where he sought this at the expense of smoothness, he never permitted his verse to degenerate into careless ruggedness or infelicity of phrase. And very often his rhythmic flow is quite as captivating as that of the sublime Milton or the liquid Tennyson. Lowell preaches the necessity of compression of thought, in the person of the classicist, Homer Wilbur, in the "Biglow Papers," when a young poet has submitted a poem to the scrutiny of the old parson: "Unless one's thought pack more neatly in verse than in prose," said the classicist, "it is wiser to refrain. Commonplace gains nothing by being translated into rhyme. . . . You entitle your piece, 'My Mother's Grave,' and expend four pages of useful paper in detailing your emotions there. But, my dear sir, watering does not improve the quality of ink, even though you should do it with tears. To publish a sorrow to Tom, Dick and Harry is in some sort to advertise its unreality, for I have observed in my intercourse with the afflicted that the deepest grief instinc-

tively hides its face with its hands and is silent. If your piece were printed, I have no doubt it would be popular, for people like to fancy that they feel, much better than the trouble of feeling," etc.

His poetry is saturated with a strong Americanism. He believed in democracy, and in the nobility of manhood. Many extracts from both his prose and his poetry could be given here in illustration, but space will hardly permit. Read the "Biglow Papers," and his grand "Commemoration Ode." He was a patriotic American in the highest sense. He was not a man of the mob, however; he thought wisely, that the conventions of polite society should be the more rigorously insisted upon in proportion as men esteemed themselves perfect equals before the law. These should be as a leaven, to leaven the whole mass with the dignity of a common brotherhood—not with the familiarity of a vulgar proletariat. These should be as the salt which must preserve the body politic and the body social from the stench of decay and corruption. Read his famous essay, "On a Certain Condescension in Foreigners,"—an essay which, besides vindicating his sterling Americanism, is considered to be a splendid example of his best style in prose. With an ancestry which he could trace back through two hundred years, and ennobled with names of nature's noblemen in every generation, Lowell could well afford to ridicule the pretensions of the so-called "first families" of the South, often tracing their genealogy back, as he points out in the Biglow Papers, to

the sweepings of London streets, yoked to women who had been purchased at so many pounds of tobacco per head. Rightly did he judge with Tennyson:

Howe'er it be, it seems to me

'Tis only noble to be good:

Kind hearts are more than coronets,

And simple faith than Norman blood.

In his grand Commemoration Ode in honor of the sons of his Alma Mater who had fallen on the field of battle, he says:

Who now shall sneer?

Who dare again to say we trace

Our lines to a plebeian race?

Roundhead and Cavalier!

Dumb are those names erewhile in battle
loud;

Dream-footed as the shadow of a cloud,

They flit across the ear:

That is best blood that hath most iron
in it!

Lowell will never be a popular poet. He must be read slowly and thoughtfully, and more than once! Probably the best of his poems are contained in the volume "Under the Willows." In the complete edition of his works, the poems from this title down to and including "The Cathedral," will present him at his best. But read with special care his masterpieces, "The Footpath" and "The Brook."

Will his fame continue to grow amongst the cultured classes? Or will he verify that little pleasantry of his written in a young lady's autograph-album?—

Too pressed to wait, upon her slate

Fame writes a name or two in doubt;

Scarce written, there no longer please,

And her own finger rubs them out:

It may ensue, fair girl, that you

Years hence this yellowing leaf may see,

And put to task, your memory ask

In vain, "This Lowell, who was he?"

THE POETRY OF WILLIAM BUTLER YEATS.

BY ISABEL WHITELEY.

The recent appointment of a Poet Laureate for the realm of England has aroused much discussion regarding the merits of the poets of the English-speaking world. There seems to be a consensus of opinion that there is no one living today upon whom all can agree as a worthy successor to Tennyson. There are always with us those who praise time past, who sigh with despondent prophecy over the future. Yet, on the other hand, it is certain that never, within the last quarter-century, have there been so many poets of promise as now, and among the young writers of the Celtic revival some may be found equal to any literary achievement to which they may set themselves.

Among these young poets, Yeats has a special interest for Catholics. There is something undignified in the eagerness shown by some Catholic critics to claim as Catholic every one who attains any degree of public notice. The Church has had the allegiance of the majority of great minds during the ages, and she may well sit in state, waiting for those of her children who have deserved fame, to lay their laurels at her feet. Yeats is said to be a convert to the faith, but not for that reason, but because he has thrown light on what is ever a question of interest to true Catholics does his work appeal to us. No Catholic, certainly no American Catholic, can be indifferent to the welfare of the Irish people, and the work of all those who try to bring back Ireland to the noble

traditions of the past must arouse the sympathy of those who love Her.

William Butler Yeats is thirty-one years old, having been born at his grand-father's residence, Sandy Mount Castle, near Dublin, in June, 1865. He has lived for some years in London, but much of his boyhood was passed among the graceful hills, and wooded vales of the lovely county of Sligo. Some one has said that every boy is half brute, and half poet. If one believed so sweeping an assertion, it would also be easy to believe that the brute portion of any boy might be rapidly eliminated amid the beautiful, fairy-haunted scenes around Yeats' childhood home. Here, in the deep hazel woods, beside the lapping waters of Lough Gill, or on the cairn-crowned heights of Knochnarea, he learned the deep sympathy with nature which has inspired the imagination of the Celtic people of Ireland. This feeling for nature purified Druidism in Ireland of some of its revolting features, and made the priesthood of the Tuatha de Danann seem almost like men of science in comparison with the savage butchers of neighbouring isles. This same natural magic the Celts taught to their sluggish Saxon neighbours: with it they vivified the more prosaic imagination of their Norse antagonists, and even so un-Celtic a mind as Matthew Arnold's has not hesitated to trace all through English poetry, from Spenser down, the influence of Celtic poetry.

Yeats is one of the ardent young spirits who have thrown heart and soul into the work of the Irish Literary Society. It is with reference to the aims of this Society to revive the true spirit of intellectual national feeling in Ireland that his work should be judged. If his only thought in writing were to relieve himself of the effervescing fancies of youth, or the benevolent desire to amuse his readers, or the more practical wish to place a balance in the bank, which is complacently avowed by one of the talented writers of our time, whom many Catholics proudly claim, then one need look for nothing in his poetry beyond beauty of thought, or smoothness of expression. Since Mr. Yeats wishes first of all to be Irish, what do his poems show of his feeling?

First, he has drawn his inspiration from pure founts. Leaving to others the calls to arms, the battle songs, he has grasped the old truth, that nothing moves the will like stirring the imagination. He has not rested with simply recounting times past, or mourning times present, but has himself so assimilated every element of the mythical period of Irish history that he is able to make the past live again.

"The Wanderings of Usheen," his most complete poem, takes for its subject the dialogues between St. Patrick and Usheen which were a favorite theme of middle-Irish legends. At once, so perfect is the archaism of the poet, we are taken into a new world, not because of any misty obscurity of thought wrapping us in a haze, but because of the entire newness of the environment. This land of fairy beauty, those mysterious unvessel-

seas, those dark palaces, "rooted in foam and clouds," these visions of strange creatures, are all real to Yeats, so he is able to make them as real to us as the gods and men of Homer, though without losing one touch of the true poetical mystery. In this faultless archaism he is singularly in contrast to some ambitious writers who have seized upon the present fad for folk-lore as a means to whet up jaded appetites; yet their characters, though shod in sandals, or stained with woad, are only modern men and women. A volume published last year by Richard Rovey, entitled "The Marriage of Guinevere," illustrates this. The plaint of Guinevere before her marriage, against the lot of woman is as modern in feeling as the last diatribe of the fin-de-siecle girl, in the last psychological novel. Often, when the poet has not injected modern feelings and thoughts, he has still been unable to enter into those of whom he writes, the result being a cold, unsympathetic treatment, entirely fatal to any sympathy on the part of the reader. This is the fault of much of the beautiful "Earthly Paradise" of William Morris, and it is probably the reason why he is admired but not loved. The world of common-place is left behind when we move by Mr. Yeats' magic among the strange shapes of half-demonic beauty who people the mysterious Islands. We may come back again to work and worry, but never again shall clang of trolley drown the soft tinkle of the bell-branches, or the sighs of the fairy Neave. The very fascination of the legends makes more illustrious the power of the true faith, which was able to turn a race from so purely-beautiful a tradition of heath-

enism, and make it the most Catholic people in the world.

It is difficult to select from among so much that is exquisite any examples that appear to stand apart because of special beauty. Here are four lines as vivid as Homer yet quite without a taint of imitation:

"Long fled the foam-flakes around me, the
winds fled out of the vast,
Snatching the bird in secret; nor knew I,
embosomed apart,
When they froze the cloth on my body like
armour riveted fast,
For Remembrance, lifting her leanness,
keened at the gates of my heart."

"The Countess Cathleen" is a drama of old days when a terrible famine laid waste Ireland. Two demons tempt the peasants to sell their souls to buy food. The pitiful Countess Cathleen sacrifices all that she has to save her poor tenants from their dreadful bargain, but misfortune follows her, and at last she has nothing left with which to purchase food but her own soul, which the demons are most anxious to secure. The dreadful decay of character in those around her fills her with such grief that she determines to save them even at the cost of her own destruction. Lady Godiva seems but a play-actress in comparison, and it would take the touch of genius portraying the figure of some saint canonized, to equal in loveliness the tender pity of the Countess Cathleen.

Irish loyalty and devotion to masters who are worthy of love comes out in the cry of the peasant women:

"Let us and ours be lost, so she be shriven!"
but the "great white lily of the world,"
"more beautiful than the pale stars,"
is dragged away by demons. Then to

the heart-broken peasants comes a vision of angels, one of whom says:

"The light beats down, the gates of heaven
are wide,
And she is passing to the floor of peace,
And Mary of the seven times wounded
heart
Has kissed her lips, and the long blessed
hair
Has fallen on her face: the Light of Lights
Looks always on the motive, not the deed,
The Shadow of Shadows on the deed
alone."

It may, or may not, be good theology but it certainly is most lovely in conception, and the poem bears a special interest from its appropriate dedication to Miss Maud Gonne, the beautiful and gifted Irish woman who has given her life to rousing sympathy for Ireland, who has been called a new Joan of Arc, and whose prayer as a child was, "Grant that whether my life be happy or unhappy, it may not be useless."

In his two longer poems, Yeats has shown Irish imagination, Irish devotion, and Irish kindness no less forcibly, because unobtrusively. "The Land of Heart's Desire" contains exquisite touches of another trait for which Irish hearts are illustrious,—that of the purest, tenderest, domestic affection. In no other land do peasants love with the refinement, even exaltation of feeling that one would naturally look for only among the cultivated classes. Thomas Hardy has given us the horrible story of Arabella in "Jude the Obscure," as typically normal for the descendants of the Anglo-Saxons. Some purity and delicacy of feeling may be found among Breton peasants, another Celtic people, but for the ideal lover one need search no further than Yeats' "*Sharon*

Bruin." How sweetly he expresses the longings of one who loves to do strange things to prove his affection :

"Then I would mould a world of fire and dew,

With no one bitter, grave or over wise,
And nothing marred or old to do you wrong.

And crowd the enraptured quiet of the sky
With candles burning to your lonely face."

Of the expression of love with no shade of grossness in it, Mr. Yeats is a master. There is one little poem of eight lines which tells with the perfect art which conceals art, all the brooding tenderness, the absorption of soul, which makes the whole earth alive with new significances, as fully as one could do with the whole phraseology of a Psychological Society. So simple is it, that one might pass it by,—

"A pity beyond all telling

Is hid in the heart of love:

The folk that are buying and selling;

And the clouds on their journey above;

The cold wet winds ever blowing;

The shadowy hazel grove

Where mouse-gray waters are flowing,
Threaten the head that I love."

"The ballad of Father Gilligan" and the songs to *The Little Red Rose*, as Yeats, in common with the old Irish poets, loves to call Ireland, are more familiar to the ordinary reader than the longer poems, as their perfect lyrical beauty has appealed to all critics.

One hopes strongly that nothing may turn aside the current of this young mind, until he has done for the beautiful myths of the Fenian and Red Branch Cycles as much, or more, than Tennyson did for the Arthurian Legends. He may do more, not because of greater genius, but because of greater love and fidelity. And if his work shows the true heart of the *Little Red Rose*, what the Celtic tradition has been, and what with proper conditions the Irish may yet be, it will be of deep interest to every true Catholic.

A MEDIEVAL ULYSSES.

BY THOMAS F. DEVINE, A. M.

In the afterglow of the Columbian Exposition came the reflections that so naturally follow a great event, and the research which has made richer the biography of Columbus. More than this, it awakened a keen interest in Pre-Columbian discovery.

The question arose, What gave rise to the idea of Columbus that India might be reached by sailing westward? Was the idea cast from his mind like Minerva, full fashioned from the brain of Jupiter, or was there a tradition of former discovery the basis of a working theory? It is safe to say that the notion of a Western land was not new

in the time of Columbus. Far back into pagan days we trace the theory. Plato's "Lost Atlantis" and the "Fortunate Isles of Ptolemy" are famed in classic story. In the fifth book of "Diodorus Siculus" (30 B. C.) we read: "Over against Africa lies a great island in the vast ocean many days' sail from Lybia westward." Then follows a description of this charmed land and a reference to the voyages of Phœnicians along the coast of Africa. This certainly refers to land in the Western ocean. Nor was the theory lost in the early Christian centuries. Long before Copernicus

and Nicholas of Cusa, Virgilius, Bishop of Salzburg, maintained that "there is another world and other men under the earth." He came to Germany from Ireland about A. D. 670. There is a story that Pope Zachary requested St. Boniface, of Germany, to summon a synod to censure Virgilius for his notion of geography, but there is no record of synod or censure. Whether Virgilius learned his theory in the schools of Ireland is an open question. It is certain that his opinion was a nice point for discussion in the European schools up to the time of Columbus. At last Genius' electric flash condensed the mists of theory. The land was there. Columbus showed the world how to find it. There are numerous medieval tales of discovery—Norse sages of Gorm and Lief Ericson and Thorwald; the Welsh story Prince of Madoc, the tales of the Zeni brothers of Venice. But an Irish legend is most widely known. It is found in half a dozen European languages. The Paris Bibliotheque Nationale has ten Latin manuscripts of different authorship relating the story. There are five versions of it in English and two excellent metrical settings. The French has the tale in prose and verse. Its oldest form, however, is in the Gaelic tongue. It is the narrative of St. Brendan, the voyager. The fragments remaining of the Gaelic version are in the "Betha Brenain," or Book of Lismore. This, with other forms of the legend, have been given to us in the recent work "Brendaniana," by Rev. Denis O'Donoghue. The author remarks of the tale in "Betha Brenain." "This is seemingly made up of scraps from two or more earlier Gaelic versions that have been lost." The story is in-

teresting from the fact that it is in the original Irish, which is given in "Brendaniana" side by side with the English translation.

Brendan, son of Finnlug, was the founder of the monastery of Clonfert, Galway, and in A. D., 559, became its first abbot. In the graceful panegyric of the Irish life, "A chief leader of faith and piety throughout most of the world was this holy Brendan; just was he like unto Abraham, a prophetic psalmist like unto St. Jerome, of surpassing intellect like unto Augustine."

Besides, there are recorded extraordinary events, tokens of his future greatness. The interest in the tale hangs about his two voyages, the first of which lasted five and the second two years. The Latin legend tells of but one voyage of seven years, and this is the widely known tale of St. Brendan. In detail, the legend shows slight discrepancies. The Irish life of St. Brendan tells of the building of three vessels, each having three banks of oars and three sails of hides. Each vessel had a crew of twenty men. In the Latin "Navigatio," a single coracle of wattle is built. It is covered with hides and has a mast and a sail. Twelve men are chosen by St. Brendan, and as they are setting sail two other monks beg to go too. The Saint gives permission; but he warns them, "You may come with me, but one of you shall go to perdition ere we return." With forty days' provisions they set sail to find "The Land of Promise."

It is worth while remarking that the early Irish Church celebrated on the 22nd of March the embarking of St. Brendan. In St. Aengus' Book of Litanies is the passage, "Sexaginta

qui comitati sunt Sanctum Brendanum in exquirenda terra promissionis invoco in 'auxilium meum.'" Invoke unto my aid the sixty who accompanied St. Brendan in his quest of the "Land of Promise." It is evident, therefore, that the tradition of three vessels, each with a crew of twenty men, was that commonly known in Ireland.

A few incidents of the voyage may not be out of place. The Latin life relates how, after sailing forty days "towards the summer solstice," they reached a lofty isle, walled in with cliffs. Here they tarried three days. Again they sailed, and after many days they found another island, fair and fertile beyond description. The waters abounded in fish, and in the green pastures the sheep were as large as oxen. They met here a venerable old man, who told them this was the Island of Sheep. "Here," said he, "is never cold weather, but ever summer and hence are the sheep so large and white."

Anon they find a beautiful island, grassy and woody and full of flowers; and lo, on every tree are flocks of birds that sing constantly and fill the air with merry melody. And so for seven years they visit isles of rare loveliness, at each of which they celebrate a festival of the Church. At last they discover a fair country where fruits and flowers abound, where the climate is temperate and the very air fills man with delight. They explore this land for forty days and reach a great river flowing from east to west. They cannot cross this river, so they do not find the extent of the land. Then came to them a man who bade them welcome, and told them this was

the land of promise long sought; that they might not abide there, but "when God should have put all nations under His feet, then He would reveal that land to His elect;" as paraphrased by Denis Florence McCarthy

"In after years, in God's own fitting time,
This pleasant land again shall reappear,
And other men shall preach the truths sublime

To benighted people dwelling here,"

I quote this from the Latin Life.

"Then St. Brendan and his fellow voyagers sailed home to Ireland, where their brethren received them with great joy, giving thanks to God, who had kept them these seven years through so many perils and at last brought them home in safety."

There are numerous incidents as improbable as fanciful enlivening the tale. The spending of Easter on the back of the fish Jascon, the encounters with fiends and dragons and griffins, and the interview with Judas Iscariot are examples that are the most wildly imaginative. These were probably added to give a weird and dramatic interest to the story.

To the author of "Brendaniana" the tradition stripped of myth would seem to mean that on his second voyage St. Brendan reached the continent of America, and that the Ohio is the "great river flowing from east to west." He also ventures the opinion that the saint left here zealous missionaries to convert the native people to the faith.

But what evidence have we of all this? In the absence of historical proof we seek for similarity of language. Rask, the Danish philologist, finds a resemblance between the Celtic and some Indian dialects, and accounts for it by assuming that there

has been at some time communication between the Irish and the Indians. He says: "When we find that Icelanders discovered North America, it will not appear less probable that the Irish, who at that period were more advanced in learning and civilization, should have undertaken similar expeditions with success." But we are not entirely without historical testimony.

In the year 1837 there was edited by Professor Rafn, of Copenhagen, a collection of ancient MSS., relating to America. These "*Antiquitates Americanae*" were translated into English (1841) by Mr. North Ludlow Beamish, F. R. S., of London. Aided by these Norse sagas, Mr. Eben Norton Horsford, of Cambridge, has found and built a tower upon the site of the ancient city of Norumbega, located near the mouth of the Charles, in the present town of Weston, Mass. Norumbega was founded by the Norsemen, under Thorfinn Karlsefni, in the dawn of the eleventh century. Now, a passage from Rafn's "*Antiquitates*" reads: "South of Greenland lies, first, desert places and icebergs, then the Skraelings (*Esquimaux*), then Markland, then Vinland the Good; next, somewhat behind these, lies White Man's Land. Thither was sailing formerly from Ireland." Again: "Ari Masson was driven by a tempest to White Man's Land, which some call Great Ireland. It lies to the west in the ocean, near to Vinland the Good, and many days' sail west from Iceland." The date of this adventure is A. D. 982. Finally a saga relates how the merchant Gudlief, sailing home to Iceland from the west of Ireland in A. D. 1029, was driven far to the

south and west, and at length landed on a coast, where he found his countryman, Bjorn Asbrandson, who had left Iceland thirty years before. The people of the country "seemed to speak Irish."

Professor Rafn gives as his opinion that "Great Ireland" is the region to the south of Chesapeake Bay, and Mr. Beamish, the translator, asks, "From what cause could this name of Great Ireland have arisen but from the fact of the country having been colonized by the Irish?" But what traces of such colonization do we find in America? Testimony from various Indian tribes is unsatisfactory. One tradition, however, has given rise to much speculation. Cortez, who landed in Mexico in 1519, found a tradition among the people that ages before a white man had visited them. Quetzalcoatl they called him, and he had come from Tlapellan, across the great ocean in a boat with "wings" like those of the Spanish ships. Many years he dwelt with them, and had taught the Toltecs agriculture, the use of metals, the art of government and a new and a humane religion.

Great was Quetz'l in learning, piety, virtue, and he was well beloved. He was tall in stature, broad of forehead, his hair and beard long and black and his flowing mantle marked with crosses. Before he went away he promised to revisit them or to send some one in his place. Then in his vessel of serpent skins he sailed toward the rising sun for his own country, Tlapellan. This tradition of Quetz'l, (The "Fair God" of General Wallace) was no small aid to the Spaniards in their conquests. The Mexicans received them as the brethren of their Messiah

and fell into their power the more easily.

In the Mexican rites the Spaniards found a curious resemblance to Christian ceremonies. The Mexicans venerated the cross, "because One more glorious than the sun had died on the cross." In naming their children they sprinkled the infant's lips and breasts with water. They practiced confession. There was also a similarity to the Christian belief. They recognized a supreme ruler of the world. They had a warped doctrine of original sin and something like that of the Real Presence. They had learned these from Quetz'l.

It seems reasonable to infer that these imperfect and remote resemblances were traces of Christian teaching, and that some European missionary had visited Mexico or the Toltecs who came to Mexico from the north. The tradition of Quetz'l had a basis in fact. Whence came Quetz'l and at what time? The period has been estimated to be between the sixth and tenth centuries. During this time the country most active in missions was Ireland. Her numerous saints who evangelized Europe in those days gave proof of abounding zeal, and whoever the apostle of the Toltecs may have been that he came from Ireland is not improbable.*

It is significant that the legend of St. Brendan is the most prominent historical account of discovery in medieval literature. At least, it gives a clew to the identity of the Mexican Messiah.

But is the story all a myth?

Charles Kingsley (in his "Celtic

Hermits") clearly thinks it is when he says: "It is a dream of the hermit's cell." He finds the history so involved in fable that it is impossible to separate fact from fiction. To Mr. Kingsley even St. Patrick is "a shadowy figure."

But we find that old tales are incomplete without the fable. It is a characteristic of all the folk-tales of Europe. The story-teller weaves the old traditions with fanciful web, fills his tale with "the graceful spirit-people, children of the earth and sea." Is it profound wisdom to reject the legend because of the fable?

Basils' atlases of 1540 contain pictures of monsters dwelling in the several countries. On his map of Africa is a choice engraving of one of the Monoculi (a kind of Cyclops) gazing at an impossible bird, both supposed to live in that part of the world. In Asia he puts Monopeds. Is it fair to assume that his map is as fictitious as his Monoped and Monoculus? That because the monster is not there the country is not?

Is the legend of Beowulf utterly without foundation in fact? Not that we think that the "Grendel" a literal monster, nor that there was a real "fire drake" full 50 measured feet in length, winged, breathing flame and poisonous vapor and reposing all day on his "horde" of buried wealth.

Critics can find an allegorical meaning for every line of the fable in the Saxon epic, and there is little doubt that it commemorates the deeds of some sturdy viking. So the myth in Brendan's history has a meaning and even Kingsley can pay tribute to the "inno-

*Mr. B. F. Bowen in his "America Discovered by the Welsh," suggests that the origin of *Tlapellan* is two Gaelic words, *lla*, place, and *pellan*, distant. He favors the Welsh origin of Quetz'l.

cence, patience, justice" there set forth, the utter faith in God who "prosperes the innocent and punishes the guilty."

This much the mythical lore serves to show. Shall we therefore say the legend's historical value is an imaginary quantity? It is scarce half a cen-

tury since Lief Ericson was a myth. To-day the bronzes by Lake Michigan and the stone tower on the Charles attest that modern history accepts him as a real discoverer. May not future research do as much for St. Brendan the Voyager?

GOLD AND SILVER.*

BY THE HON. MORGAN J. O'BRIEN,

A JUSTICE OF THE APPELLATE DIVISION OF THE SUPREME COURT OF NEW YORK.

The war that for twenty-five years has been waged between gold and silver throughout the civilized world has with us passed the confines of legislative halls and is to be fought out by the people in a single great battle during the campaign of 1896.

It is a subject of regret that a question of such paramount importance to the interests and welfare of our country, and which requires for its right solution scientific treatment and calm, deliberate and dispassionate discussion and consideration, should be made a political question upon which not only the great parties, but worse still, the States of the Union in sectional lines should be divided.

Fully realizing its importance and how meagre my own knowledge of the subject, I shall approach it with diffidence, but, so far as the limited time and space of a single lecture will permit, will endeavor to present an historical review of the evolution of money among the great commercial nations, together with a statement of what is now sought by the advocates of the free, unlimited and independent coinage of silver.

Most of you are, no doubt, familiar with the subject, but as there may be

some who have never heretofore given it much thought, I will necessarily be obliged to travel at times over well-beaten tracks.

It is agreed that the primary value of all property is its exchange value, and that among the earliest needs of any civilized community is the necessity of finding some form of property which, as a medium of exchange, could be used to obtain other property. A medium to facilitate the exchange of property is called money.

Without money, one kind of property would necessarily have to be given for another, so that one needing calico or sugar would be obliged to give potatoes or wheat or such other commodity as he possessed, upon some agreed exchange value, say a bushel of potatoes for a pound of sugar, or a yard of calico for a bushel of wheat. Such a crude and imperfect system of exchange is entirely unsuited to any nation at all civilized, for besides localizing and limiting trade, it is ill-adapted to any commerce between people under the same government if situated in different places, and it renders impossible any extensive dealings between separate governments or nations. We are all familiar with various kinds of

*Lecture delivered at Catholic Summer School, Plattsburg, N. Y., July 25, 1896.

money—gold, silver, copper, nickels, greenbacks, National Bank notes, United States Treasury notes, silver certificates—and in commercial transactions we have checks, notes, bills of exchange, etc., which take the place and are for commercial uses a substitute for money. Strictly speaking, however, gold and silver are alone money, because not only used as a medium of exchange, but in addition constitute, because intrinsically valuable, a measure of value for all other kinds of property. All the rest may be regarded as secondary or credit money.

Thus greenbacks and U. S. Treasury notes are issued by the Government and are redeemable in gold. They are therefore issued on the credit of the Government and redeemable in specie.

National Bank notes are issued by National Banks, and the amount thereof is limited by the amount of U. S. Bonds which the banks deposit with the United States Treasury, and these bonds are redeemable in turn in gold.

Silver certificates are issued by the Government against the silver coin or bullion deposited in its vaults.

And checks and bills of exchange and other commercial paper used by individuals and banks are based on credit and drawn against money deposited in some bank or in some place, and on presentation these are convertible into money.

It will thus be seen that money, strictly speaking, or, as it is called, "primary money," "ultimate money," and "money of final redemption"—which terms mean the same thing—is reduced to silver and gold, and in the countries where silver is demonetized

or not used as money, but as secondary or subsidiary currency, and where the standard is a single one, the primary money, or money of final redemption, is gold.

The evolution of money, from a shell picked up on the seashore to gold dug out of the bowels of the earth, would form the subject of an interesting paper, marking, as it would, the varied stages of a nation in the march of development and civilization; but it would transcend the limits of a single lecture, and I therefore pass over the intervening decades and start with the period when, by common assent, metals gradually superseded all other property as the medium of exchange. From the able speech of Congressman James F. McCleary, to whom I am indebted for much of the information used, I take the following short history of coinage:

Iron and copper, at first extensively used, were finally produced in such abundance that they were discarded.

As civilization advanced gold was very generally introduced. At first the metals passed by weight, but the inconvenience connected with the scales and the danger of traders debasing the money by an admixture with baser metals, resulted in a custom by which the Prince cut the metals into pieces of convenient size and shape and then stamping on one side its weight and fineness (and later on its worth), stamped on the other the features of the Prince. This was the origin of coinage.

"But Princes were sometimes tempted by greed or their need to put into metals less than they should. Then in order to compel people to accept these debased coins in payment

of obligations, the Princes decreed that the coins must be accepted. This was the origin of what are known as 'legal tender laws.' For hundreds of years the money of Rome was copper. About 200 B. C. copper was dethroned and silver became the standard money.

"About 150 B. C. gold began to be used as money.

"With the fall of Rome, Europe was for about five centuries almost entirely without gold money, the currencies of Mediæval Europe being silver and copper.

"The re-introduction of gold coinage began at Florence, Italy, in 1252, with the coinage of the florin.

"As a result of the Crusades the commerce of Florence, Genoa, Venice and other States lying along the Mediterranean had so increased as to demand the use of a more convenient money than silver. Gradually other nations, as their commerce became great enough, introduced the use of gold money with silver money.

"The Crusades not only enlarged trade along the Mediterranean, but they also opened up to Europe the then only gold-yielding districts—the Crimea—so that the demand for gold money and the source of supply came together. The use of gold as money was thereby both necessitated and made possible.

"Then began the coinage of both metals.

"Then, began, too, as a consequence, the monetary troubles with which the history of the next five centuries abound—the alternation of gold money and silver money, the frequent changes in the ratio, the vain attempt to keep both, the edicts against shipping out either kind of coin, the ex-

cution of prominent merchants and others for seeking gain by exporting the metals, undervalued in the mints of one country and overvalued in the mints of another."

Much of this trouble was due to the small supply of gold and silver, so that the inducement of gain, which at times led merchants or bankers of one place to export their gold or silver to another, resulted in crippled trade, disaster and misery to the people thus left without a sufficient quantity of money for its needs.

The discovery of America by Columbus restored the volume of precious metals, and, by stimulating trade and increasing wealth, not only advanced European civilization, but in a marked degree alleviated the condition of the masses, whose condition for some centuries under feudalism had been deplorable.

Gold and silver having thus displaced all other metals as money, they gradually came to be regarded as constituting a joint standard or measure of value.

Their ratio to each other was difficult to fix, due to the fact that it was impossible to give to them for any considerable period a proportionate value which would enable them to work harmoniously together.

They have had a constant tendency to push each other out of circulation. Circumstances have been constantly occurring to make sometimes the one and sometimes the other more valuable, and to cause the exportation of that which for the time possessed the greater commercial value. This has led to the recognition of what is regarded as a fundamental principle or law of coinage, and was formulated by the

Sir Thomas Gresham, adviser of Queen Elizabeth, and after him called the Gresham Law, that "with unlimited coinage of both metals at a fixed ratio, the metal that is overvalued at the mint will go to the mint and will circulate as money, while the metal that is undervalued at the mint will retire from circulation."

This variation in the comparative value of the two metals has been mainly due to the difference in the production.

The first step taken by any great nation for a fixed standard was by England, when, in chartering, over two hundred years ago, the Bank of England, it required it to pay, and it ever since has paid, a fixed price for gold coin and bullion, viz., £3 17s. 9d. per ounce.

This gave to gold a commercial value which it has never lost.

While England continued to coin and use silver, and from time to time changed its value by changing the ratio between it and gold, the effect was to establish a single and uniform standard of gold, which became the measure of value not only for silver but every other commodity. The difficulty still remaining of preserving any uniform ratio, England in 1816 took the decisive step of closing its mints to the coinage of silver money.

Being the largest commercial and financial nation, and being in addition a creditor nation, this stand necessarily affected the monetary systems of all Europe.

Germany was the first to follow in the lead of England by shutting her mints to the coinage of silver money in 1872. And the countries having

the French system (France, Belgium, Switzerland and Italy) with the double or alternating standard of gold and silver formed what was known as the "Latin Union," and endeavored to find a means of adjusting their monetary system so as to prevent a repetition of what occurred in the '50s when they lost their silver and in the '70s when they lost their gold. And their conferences ended by each in turn closing their mints to the coinage of silver.

This policy was likewise pursued by Norway, Sweden and Denmark and by Holland and Russia.

The only countries of any great population or importance besides the United States that permit the coinage of silver are Mexico and Japan, the latter on government account.

It has been the experience of the countries where the double or alternate standard prevailed that the existence of the legal ratio could not be sustained as against the commercial ratio—that instead of having a concurrent circulation of gold and silver they had an alternating circulation at one time of gold and at another of silver.

While theoretically they enjoyed a system of bimetallism, practically it was monometallism. This term bimetallism is differently interpreted and used by different persons. In the Century Dictionary we find "Bimetallic—this word and its derivations are of recent origin, Mr. Cennuschi having been the first to use 'Bimetallique' in 1869, and bimetallic in 1876—of, or pertaining to two metals; specifically pertaining to the use of a double metallic standard in currency."

Bimetallism pertains to the use of two metals as money at relative values, set by legislative enactments; the union of two metals in circulation, as money at a fixed rate.

Specifically that system of coinage which recognizes both coins of silver and coins of gold as legal tender to any amount, or the concurrent use of coins of two metals as a circulating medium at a relative value.

In this sense most of the European countries have bimetallism, in that they have both silver and gold as a concurrent circulating medium, but this was secured, as we have seen, by preventing the free coinage of silver money. The distinguished gentleman, Mr. Bryan, who has been recently nominated by the Democratic Convention for President of the United States, in an article in "Donohoe's Magazine" for May, says: "Until recently there was no dispute as to the meaning of the word 'Bimetallism.' I think it may be said without fear of contradiction that until 1873 there was but one definition of bimetallism and that definition was substantially as follows: 'A system which makes gold and silver full legal-tender standard money and permits the coinage of both gold and silver on private account at a fixed ratio without limitation as to amount and on equal terms.'"

"Many people," he continues, "confuse the bimetallic principle with the concurrent circulation of gold and silver. There is an essential difference. While the advocates of bimetallism believe that there will be concurrent circulation of gold and silver under free coinage at the present ratio, yet concurrent circulation is not necessary to the bimetallic principle."

It will be noticed that the distinction between these different definitions is, that according to Mr. Bryan the coinage of both metals to be full tender at a fixed ratio on private account is to the essential thing, and in the other definition concurrent circulation.

As we shall see hereafter from Mr. Bryan's summary of our own history as to the use of both metals, we have had periods of free coinage during which there was no circulation of both metals at the same time, but first one and then the other, dependent on whether either was undervalued or overvalued at the mint.

At the formation of our Government it was by the Constitution of the United States enacted that the money should be gold and silver.

Where secondary money is used, and not gold and silver, its credit must depend upon the convertibility into specie upon demand, because the universal test of all values are gold and silver weighed in the scales and assayed by common laws. History had taught our founders that gold and silver were the best money. France in her assignats, America in her continental money and England in various ways had attempted to use secondary or credit money not based on gold or silver, and all attempts, however supported by legislation, were failures.

It was a wise provision, therefore, to place in our Constitution that our money should be gold and silver, but it must not be lost sight of that the value of these metals does not consist in the fact that these are used as money. They were selected as money metals because they possess intrinsic value in and of themselves; they

neither corrode nor stain and are odorless.

Besides, their superior and excellent qualities and the innumerable purposes of utility, art and ornament for which they may be used, create for them a demand and an intrinsic value apart from any office they might fill as money.

Their use as money, however, because opening for them a large field, necessarily enhances their value.

Gold and silver, upon receiving the stamp of the American mint, should be as truly good all the world over as in the United States.

The only difference being that in one case it should pass by its stamp and in the other by the scales.

This is true of our gold coin, because as coin or bullion it has a commercial value by the law merchant at which it will be taken, not only by the Bank of England but throughout the civilized world.

What principle of sound finance requires that silver should be differently treated or circulated?

Our founders selected gold and silver because they were then the best money known to the world, and they required of us the continuation of the same policy, so as to preserve this splendid heritage of a free and independent government from the perils which history has shown will ever result to a nation from a debased and worthless currency.

They fully recognized, however, the relative disparity in value between the metals and the difficulties in the way of their working harmoniously together, and this is shown by a history of our coinage laws taken from a lecture delivered by Hon. Hugh McCul-

loch, at one time Secretary of Treasury.

"The first coinage act, passed by Congress in 1792, fixed the ratio which silver should bear to gold at 15 of the former to 1 of the latter.

"In other words, fifteen ounces of pure silver were made equal to an ounce of pure gold, which ratio corresponded at the time with the relative value of the two metals in those countries in which both were in use.

"It was soon discovered, however, that this ratio was not an equal one—that an ounce of gold was worth more—would purchase more—in those countries with which the United States had commercial intercourse than fifteen ounces of silver. Hence, according to the invariable law by the operation of which the inferior currency forces the superior out of circulation, gold was exported and silver remained at home.

"Under this law there was a steady outflow of gold until it was interrupted by the Act of 1834, which diminished the weight of the gold coin.

"This change proved to be too radical; silver then became comparatively more valuable than gold and an article of export, as gold had been under the Act of 1792.

"Having a greater purchasing power in other countries than at home, silver was exported until it became so scarce that very little was left for change.

"In 1837 the silver dollar was reduced in standard weight. This reduction in weight checked, but did not stop, the exportation of silver dollars, which continued until 1853, when the coinage of dollars was discontinued and a decided step taken toward a single standard."

By the Act of 1853, while the dollar was not demonetized or reduced in weight, half dollars and small coins were reduced in weight and their legal-tender quality was limited to five dollars.

The silver dollar then became obsolete.

Gold became practically the single standard and silver a subsidiary currency.

Previous to the Act the Government had not been the purchaser of bullion. The business of the mint had been to receive such bullion or foreign coin, whether gold or silver, as might be brought to it and to convert the same into coin of the United States.

"After the passage of this Act, and in conformity with its provisions, the Government purchased all the silver used for coinage, limiting the amount to the requirements of domestic trade; and as there was no demand for this depreciated coin for exportation, it continued to perform the office of a subsidiary currency until it was driven out of circulation by the fractional currency of the Government.

"By the Act of 1873, the legal-tender character of all silver was limited to five dollars, and the silver dollar, like the fractions thereof, was practically demonetized so that had it not been for our United States notes, which were a legal-tender for all debts, public or private, except for the payment of duties and the interest of public debt, there would have been in the United States a single standard only and that the gold standard. By the Act of 1878 silver dollars, the coinage of which had been discontinued after the passage of the Act of 1853, which had been deprived of their legal-tender

quality for any sum over five dollars by the Act of 1873, were again made legal-tender for all debts, public and private, except where there was a contract for the payment of gold.

"The same act made it the duty of the Secretary of the Treasury to purchase silver at the market price, not less than two million dollars' worth and not more than four million dollars' worth per month, and to cause the same to be coined monthly, as fast as purchased, into dollars.

"Up to the passage of the act it had been the policy of Congress in their efforts to maintain a double standard to make the ratio between gold and silver coins as nearly equal as possible, according to the commercial value of the two metals. This policy was then reversed, and a dollar worth commercially ninety cents was made, so far as the law could make it, to the equivalent of a gold dollar."

But the efforts of our Government to uphold silver did not stop here.

By the Act of 1890 the Government was obliged to buy every month four million five hundred thousand (4,500,000) ounces of silver, or fifty-four millions a year.

As this exceeded the product of the country, a market was furnished for silver. But as silver continued to fall commercially and a panic occurred in 1893, the clause of the Act of 1890 which obligated the Government to buy the silver was repealed.

Beyond question the fall in silver was due to its enormous production after 1860 in the United States, Mexico and India. The total production in our country up to 1860 was less than \$2,000,000, though we coined much more out of bullion produced in

other countries, yet from 1792 to 1873 our total coinage was but \$146,570,000.

Our total coinage of silver since 1873 up to, and including 1894, has been \$538,000,000, or an average of almost \$25,000,000 per annum or ten times the highest average annual coinage before 1873.

And although prior to 1873, we had but \$8,000,000 in silver dollars of our fathers, we subsequently coined the vast sum of over \$431,000,000 in dollars, every one being full legal tender for all debts.

What the advocates of silver now demand is that the Government should open its mints to the free, unlimited and independent coinage of silver and fix the ratio at 16 to 1.

By free coinage is meant that anybody, individuals and corporations, natives and foreigners, may send bullion to the United States mints and have it coined into dollars free of charge, except the cost of the alloy employed.

The dollars thus returned to the owners of the bullion would each be a legal tender for the payment of one hundred cents of indebtedness.

The word "unlimited" means that there should be no restriction as to the amount of bullion thus received for coinage.

"Independent" coinage means that this country alone, without the help of any foreign country, shall undertake unlimited coinage.

The ratio "sixteen to one" means that each sixteen pounds of silver would be coined into as much legal-tender money as each one pound of gold. As stated in one of our leading journals from which I quote, "the pure silver in the big dollar weighs about sixteen times as much as the pure gold in the gold dollar.

"The exact weights are 23.22 grains of gold and 371.25 grains of silver. Hence 'sixteen to one.'

"When the mint was founded, Hamilton and Jefferson agreed that a pound of gold was worth in the markets about fifteen pounds of silver, and accordingly the ratio for the coinage at first was made fifteen to one. Anybody could bring as much of either metal as he pleased to the mints and have it stamped into coins. This free or unlimited coinage of both metals is called bimetallism, and the country was said to have a double standard of values. The bullion in either dollar was intrinsically worth as much before being coined as it was afterward, but the Government's mint stamp was a guaranty of the weight and fineness of the metal and made it a legal-tender.

"Subsequently it was found that fifteen pounds of silver were not worth as much as a pound of gold, and in order to conform to the relative market value of the metals Congress decided that the silver dollar should thereafter weigh sixteen times as much as the gold dollar. In doing this Congress went to the other extreme and put too low an estimate on silver. The European nations composing the Latin Union made their coinage ratio fifteen and one-half to one, and the owner of silver here would not exchange sixteen pounds of it for a pound of gold, because he could obtain the same thing in Europe for fifteen and a half pounds of silver. In other words, the quantity of silver in a dollar was worth more than one hundred cents. Consequently holders of silver bullion ceased to send it to the United States mints, and silver dollars previously coined were hoarded.

"When the mint laws were revised in 1873 the provision for free coinage of silver dollars was dropped. This attracted little attention at the time, because none of these dollars had been in circulation for a generation; and, in fact, only eight millions of them in all had been coined from the foundation of the Government up to that time. Owing to the discovery of new mines the world's production of silver began to steadily increase, and the price consequently began to decline, and the European nations were in self-defense compelled to close their mints against further free coinage of the depreciated metal. While silver was high the mine-owners cared nothing about the mint, but when it got so low that a pound of gold would buy seventeen pounds of silver in the market these gentlemen began to clamor for a restoration of the privilege of selling to the American people through the mint at the old ratio of sixteen to one. It was then that they discovered that the act of 1873 was a 'crime.'

"As a concession to them the Bland Law was passed, under which nearly four hundred million silver dollars were coined, the Treasury, however, buying the bullion for this purpose at its market value. In 1890 the Sherman Law was passed compelling the Treasury to buy 140 tons of silver every month and issue notes in payment. This produced the panic in 1893, and was then repealed. As a result of these laws we have coined or issued nearly six hundred million dollars of silver. Despite all these purchases by the Treasury the price of silver steadily fell. To-day it takes about thirty pounds of silver to buy a pound of gold, but the free coinage

advocates demand that the Government—that is to say, the people—shall take sixteen pounds of silver as the equivalent of a pound of gold. When the $371\frac{1}{2}$ grains of silver that go to make a big dollar were worth more than a hundred cents the mine owners sold their product in Europe. Now that $371\frac{1}{2}$ grains are worth about fifty-three cents they insist that the Government shall stamp it into a dollar and shall open the mints to all the silver in the world at this ratio of 'sixteen to one.'

"Persons who visit Mexico get a valuable object-lesson in the effect of unlimited coinage.

"A man may get a meal, and when he puts down an American dollar in payment, will get back as change a Mexican dollar which contains six grains more silver than our own.

"He gets a demonstration of the fact that it is the credit of our Government which keeps the silver dollar afloat at forty-seven cents more than its intrinsic value, just as it keeps its paper notes, which have no intrinsic value at all, at an equality with a gold dollar."

Time would not permit a consideration of all the arguments advanced in favor of this scheme, which is radical, and a clear departure from any policy heretofore adopted by our Government.

Mr. Bryan, in the article from which we have already quoted, says: "Bi-metallism is theoretically better than monometallism, because the use of two metals as a standard money gives stability to the volume of currency and therefore makes the purchasing power of the dollar less changeable."

He states, however, that with the

bimetallism principle in operation from 1792 to 1834, gold was at a premium and silver was the money in common use.

From 1834 to 1860 silver was at a premium and gold was the money in common use.

From 1860 to 1873 we were in fact on a paper basis, with gold at a premium over paper and silver at a premium over gold.

He thus summarizes what the history of our currency proves—that our experience was similar to other commercial nations, and that when silver was scarce and commercially more valuable in trade than at the mint, resort had to be made to gold.

When gold was scarce, resort, for the same reason, had to be made to silver. It seems to be an invariable law in finance that the poorer money will supplant and drive away the more valuable.

It shows another thing, and that is, that a double standard is an alternate or shifting standard, that with such we will not have the concurrent circulation of both metals, but only one at a time, and that the poorer metal or money.

Thus, the discovery of gold in Australia and California in 1849, and subsequently, by augmenting the supply, rendered it less valuable than silver, and as a consequence silver went out of common use.

For the same reason the unprecedented production of silver after 1873 rendered it less valuable than gold and resulted in its being demonetized in Germany and having the mints shut against it in all the European nations, and the parity or equal value of the silver dollar with the gold only upheld

by the strong arm of our Government.

The parity of silver dollars or the paper dollars with the gold dollar our Government is bound in honor to maintain.

It is not only honesty, but “the best policy,” for, unless the dollar of our Government is equal to the best dollar used by any other nation, then to that extent will our merchants be crippled and handicapped and our Government relegated to an inferior place in the struggle for commercial supremacy.

If time would permit, the arguments are not wanting to show that the free, unlimited, independent coinage of silver at the ratio proposed, under present monetary conditions, can only serve to advance the interests of a single class, who are producers of silver, and that at the cost of every other material interest of our country.

The question is not whether we are to have the gold standard, because we have it practically since 1853, and by law since 1873.

Nor is it a question of abandoning silver as money, but it is to establish its independence and make it, like gold, standard money of final redemption.

But what is standard money? “It is money coined out of a substance the commercial value of which is exactly equal to the purchasing power of the money after it is coined.”

Silver can never therefore be, strictly speaking, a standard while its coined and its bullion value are commercially different.

Gold being the only standard that fits the definition and having been adopted, it not only measures the value of all properties but measures

the purchasing power of all other kinds of money. Our greenback and silver dollars, though neither intrinsically worth a dollar, are on a par with and equal to a dollar because redeemable in gold.

We have now gold and silver and paper money, each in its proper sphere being an essential part of our system. The convenience of handling paper money instead of coin, particularly in large transactions, is self-evident, nor is it necessary to dwell on all the arguments in favor of retaining both gold and silver as money.

To have one only and discard the other might leave us without sufficient metal or property upon which to base our currency, and a contracted or insufficient currency is always an evil to be avoided.

In order to have both metals it is not necessary to have a double standard or double measure of value, for experience has shown that this produces the opposite effect, because being shifting and dependent on the commercial values of the two metals, and the commercial ratio varying, the free coinage of both will result in the dearer metal being hoarded or exported and the poorer metal alone remaining for circulation.

Bimetallism, or the use of both metals as currency, is not only recognized by our Constitution but it has received the commendation and approval of some of the most eminent of modern financiers, writers and statesmen, both in this country and abroad.

While agreed on its desirability, they differed on the methods which should be adopted to secure it.

Some thought, and this view years ago secured the largest following, that

it was better not to place the unit of value on either metal but to have a double standard, but the uniform result that flowed was embodied in the Gresham law, it being found that in the conflict thus waged between the metals the poorer drove the better or dearer money out of circulation.

The effect of a double standard is therefore to produce either gold monometallism or silver monometallism, but never bimetallism.

To retain both a single standard is needed, and in weighing the respective merits of gold and silver, the greater value, the less bulk, the advantages in large transactions, together with the fact that it has received the endorsement of and is the basis of the financial systems of all the greatest commercial nations among whom we should rank and with whom we so largely deal favor the single standard of gold.

This may make silver money in one sense subsidiary to gold, but it will still circulate as currency, serve as a useful aid to the people and Government in providing for a sufficient, and in preventing a stringency in the currency, and it is by no means certain that the demand for it is not thereby made as great as it we attempted to make it a unite of value or serve as one of the standards in a double-standard system.

Of course the Government can decree that 53 cents in silver when put in the shape of a silver dollar is the equal of one hundred cents in gold, and so long as the Government has gold enough to redeem its 53 cents of silver, other governments may take the silver with our stamp upon it and our own citizens will be compelled to, except where they otherwise contract.

So can the Government issue paper

intrinsically valueless and with unimpaired credit, people will take it at the value engraved on its face because the Government is ready to redeem it in specie on demand.

The question, however, is not one of power, but of right and expediency.

We are in honor bound to meet all our obligations in gold, and a tender of other money would be repudiation. In regard to paper money the Government can limit and control it, so that while meeting the needs of the people and the conditions of trade it stands ever ready to redeem it in specie.

But if fifty cents in silver can be brought by any one, whether a foreigner or citizen, to our mints and have it made into a hundred cents and the equal of a gold dollar, how long can the Government pursue such a policy and retain its credit?

It is clear it would not retain its gold long, and it is equally certain that such conditions would attract to our mints practically all the silver in the world, and we would speedily and inevitably come to silver monometallism and forfeit our right to a place among the great trading nations.

The greenback agitation had more merit, for that involved an unlimited issue of greenbacks by the Government for which it would receive some return, but it is difficult to see what advantage the Government is to reap from lending its credit in coining all the silver in the world and being obliged to redeem every fifty-three cents by giving one hundred therefor in gold.

For it must be remembered that the Government is pledged to keep unimpaired the parity or equal value of all its money, whether gold, silver or pa-

per, and the most strenuous advocates of free coinage at 16 to 1 would never listen to any suggestion looking toward redemption by the Government at any rate less than one hundred cents in gold were that demanded in place of silver or paper.

But what is to be gained (except by the owners of silver) from the free coinage at the ratio proposed?

It is claimed that we will have more and cheaper money.

Conceding that ultimately this will result, is it honest or desirable? To tender silver where we promised gold would be national repudiation.

It will take some years to mine six hundred million dollars of silver to replace the gold that will be driven out of circulation or exported, and in the meantime we will have the direful results that flow from an insufficient currency, a crippled trade and an impaired national credit.

Moreover, we have now enough money for all purposes, and in speaking of the need of more it is but confusing the subject to refer to the disparity between the volume of trade and the volume of currency, because, as all the trade of this country as well as of the world is on a basis of ninety per cent. (90%) credit against ten per cent. of cash, neither a single nation nor all the nations combined need an amount of money equal to the amount of trade.

Undoubtedly by the plan proposed we would secure a cheaper and a poorer money but at what a terrible cost and sacrifice to the people and Government.

And outside of those having silver to bring to the mint, how would the toiling masses and debtors obtain it,

the ones whom it is said such money would benefit?

The owners of silver do not propose to donate it or scatter it among the people gratuitously, but it must be obtained as now by working or giving something else of value for it.

Will the debtors, as a result of financial disturbances, be better able to secure the means to pay their debts before maturity, and if not, will their creditors extend the time of payment without affixing a condition that the debt shall be paid in gold?

Will the demand for labor be greater by disturbing trade and destroying enterprise or by the receipt of a dollar which is worth and can purchase but half what the present dollar can purchase?

If more and cheaper money is needed, by all means let the profits, instead of going to the silver producers, go in the first instance to the Government, and let us return to the practice of purchasing the bullion at the market price and converting every fifty cents into a dollar, for it will all be needed to repair the losses which the people and Government will ultimately sustain from the free and unlimited coinage of silver.

Moreover, when the folly of unlimited purchase and coinage as they exist shall again appear, the loss can more speedily be repaired than under a plan that for any time requires the free and unlimited coinage at the ratio proposed.

There is no argument except one to sustain the free and unlimited coinage of silver that is not equally potent to sustain copper, iron, brass, nickel or any other metal.

Any of these would give us, if coined

without stint, more and cheaper money than silver.

The loss and injury in the end would be greater if we used any of the metals named instead of silver, because they are more abundant, and the ratio between them and any other metal selected as a standard would from time to time be more variable.

So that in selecting as a standard or for use as money such metal should be selected that is most valuable, most stable, and that in the melting process will show less shrinkage between its coin and its bullion value.

These considerations formerly led to the rejection of inferior property and the substitution of metals. And as the order has been copper, then silver and gold, so in the natural evolution of money may gold, if produced in sufficient quantities to meet the needs of the nations, entirely supersede and displace silver.

It is but another phase of "the survival of the fittest."

And while that time has not arrived and silver will for many years be found to serve a useful purpose in connection with gold, it must be content to take its natural and logical position as the aid and helper and not as the equal of gold.

Without prejudice against silver, other great nations have reached a gold basis. We in our struggle against the inevitable would undertake a task too great for any single nation in the world if we attempt to uphold the parity of the two metals at a ratio of sixteen to one.

It might be practicable if we had an agreement to that effect with the nations of Europe, because, notwithstanding the great production of silver,

the extensive office which silver would thus fill in the monetary system of the world would to some extent, by creating a further demand, appreciate its value; and as money the ratio could be maintained notwithstanding the difference in the commercial values of the two metals by from time regulating or limiting the coinage and by the support such a system received from the credit of nations.

But it would be vainglorious and futile and would strain our national credit and power beyond our ability were we to attempt, single-handed, to preserve the proposed ratio and open our mints to the free, unlimited and independent coinage of the silver of the world.

As said, the \$600,000,000 of gold in our country would soon disappear, and to obtain an equal value of money in silver would, with the working of all of our mints, take some years.

Apart, however, from the effects on credit and confidence which such a policy would produce, the principle of coining fifty-three cents and calling it one hundred is wrong, and in the end the people must pay the loss which such a policy would entail.

We might succeed in forcing our own people, to some extent, to accept such money, but it would be our own poor people who in wages or for produce would take what they could get; but our rich, when they parted with their money, would by contract which no law can impair, see to it that it was to be repaid in gold. And we know that with nations having a gold standard our transactions would necessarily be in gold.

We now have gold and silver and paper money, each in their way supplying our wants, and it seems to me

that it is our duty to preserve a sound and stable currency based upon the best money known to civilization, consisting of gold and silver coin and paper money convertible into coin, each dollar of which shall be of equal exchangeable and of equal intrinsic value in purchasing power in the markets and marts of the world.

And this can be secured, as stated by President Garfield in his message to Congress in 1881, by having "Congress provide that the compulsory coinage of silver may not disturb our monetary system by driving either metal out of circulation. If possible, such adjustment should be made that the purchasing power of every coined dollar will be exactly equal to its debt-paying power in the markets of the world."

Notwithstanding the great lengths we have gone in coining silver and in giving and maintaining it on a parity with gold in the face of the patent fact that its bullion of commercial ratio is much less, we can, and must maintain such parity.

But that with the unlimited coinage we could continue such a policy is negative by every law and principle of finance.

It is true we are the largest silver-producing country, and it is our own interest to find a market for our silver, and we should by every lawful means uphold it and procure, if possible, an agreement with the other nations for some fixed ratio between it and gold.

But under present conditions, to open our mints to the silver of the world and pay for every fifty-three cents' worth a dollar in gold would inevitably bring us to silver monometallism and destroy our credit and trade by casting doubt upon our financial stability as a nation.

HONEST MONEY—

THE ONE THING IMPERIOUSLY DEMANDED BY MODERN CIVILIZATION OF LEGISLATION.

BY HON. WALTER L. CAMPBELL.

An honest money is the one thing imperiously demanded by modern civilization of legislation in every land. A dishonest money picks pockets every hour, in open market and in the full light of day, and, instead of fearing the law and its penalties, invokes them both to make good its claim on the stolen booty. It touches with finger, unseen and malign, the savings of the frugal and provident, and they melt away, dissolve and are gone, and the victims of the spoliation wonder how and why and where. It falsifies the books of the manufacturer so that actual loss becomes apparent profit, and real profit, a seeming loss. It juggles with the wages of the working man, until he is persuaded that high wages are low, or low wages, high. It taints with an element of imposition, deceit or fraud all commercial intercourse among men. It confounds the calculations of the careful and prudent, and reserves its smiles for the most reckless bear or bull on the street. It transforms the whole commercial and industrial world, so far as its sway extends, into a veritable gamblers' paradise, and ever stands guard at the gates, lest prudence or justice or fair-dealing or honor should seek to enter. When the whim so takes it, it whistles away the rights of creditors, as though they were but the thistledown the wind plays with; or in changed mood, confiscates the earnings and property of debtors to satisfy the rapacity of greed. Wise policy, enlightened states-

manship, economics and ethics alike condemn a money which makes every exchange a species of theft, and converts every time contract into an instrument for legalizing robbery.

So long as we move in the higher air of pure abstraction, there is nothing but the utmost and sweetest harmony prevailing, but the moment we descend to earth, to the concrete, to the real, the actual, there is nothing heard but discord, dissension, controversy. Wise policy is against larceny, no matter who commits it, no matter who is hurt by it. The practical politician asks—"Who is the thief and who the victim, and which controls the most votes." Enlightened statesmanship insists that, in a commercial age and among a free, commercial people, contracts should be absolutely inviolate, should be unimpaired as to their obligations. The man of affairs, a Secretary of the Treasury, for instance, ponders, looks wise, clears his throat and says, "Contracts are not sacred when public sentiment at home or abroad is against enforcing them." Economics most clearly teaches, as the result of reason and of the experience of all the past, that the quantity, at least of the primary money in circulation in a country, other things being equal, determines, in the long run, the market value of all the commodities or properties offered for sale. The economist, dealing with a practical problem before him, brings his prejudices into play and, somehow, reaches the

strange conclusion, that the thing he would have the government make money of, whether that thing be gold or silver or paper, is, by some dispensation of nature, exempt from the operation of the law of supply and demand, whose universality, in the economic world, in other respects, he admits. Ethics forbids the throwing of private, personal interest into the scale, when determining a simple question of right or wrong. Nevertheless, the owner of gold mines unwilling to let go the monopoly he is enjoying, and the owner of silver mines anxious for a market for his surplus product, the banker wanting to make money by making promises and the Greenbacker wanting the making of promises to be money, the official threatened with a cut in his salary, and the planter with the price of his cotton at stake, the workingman in hunt of a job, and the farmer with the result of his year's toil for sale, all most honorable, moral and upright men, no doubt, can plant their many feet on the same narrow path of duty, plainly pointing but one way, and "With mind at ease and conscience clear," move along in as many opposing directions, or on as many diverging trails as there are personal interests to serve.

Happily, we are cast in a finer mould, are made of a purer substance. We can hear the voice of truth, "Still and small," though it be, above "The jingle of the guinea," can hear and will heed. We are unalterably opposed to theft, whenever, by whomsoever and under whatever specious pretense committed; are, in season and out of season, opposed to the breaking of contracts, the repudiation of obli-

gations, fairly, legally and honestly made, though church and state should unite in a championship of the iniquity; are relentlessly opposed to the arbitrary expansion or contraction of the primary money with its necessary, though incidental, disturbance of all exchange values and contract relations, and are uncompromisingly opposed to any financial system whose practical effect is to degrade all industry, manufacturing and trade into a mere game of chance, where it does not destroy them quite, and to make legitimate competition for the supply of human wants an unseemly, shameful scramble for a place in the life boat, as it were, while the great ship, with its world's burden of disappointed endeavor and blighted hopes, goes down.

With every confidence, therefore, that you will agree with me in this, I reaffirm the proposition with which I began, *An honest money is the one thing imperiously demanded by modern civilization of legislation.*

As we are one in our demand for an honest money, we should be, in like manner, one in our demand that the money we have should possess those attributes and characteristics without which it would be necessarily dishonest.

An honest money must have a value which jobbers cannot manipulate to promote their own schemes of plunder. That simply means that an honest money cannot be cornered.

An honest money must guarantee to him, who takes it in exchange for labor or property, the same command over property and labor generally, that he parted with. In other words, it must be a just medium of exchange of fixed and certain value.

An honest money must fairly measure the relative value of all commodities offered for sale, small as well as great, and great as well as small, a box of matches or a railroad, tons of steel or pecks of potatoes. If money were only adapted to large transactions, it would subject the whole retail trade to the mischiefs, injustice and losses incident to a mere token currency, and, on the other hand, the money, which would best serve the uses of ordinary daily life, would be too cumbersome to be employed in larger transactions without too much inconvenience and expense, and thus seriously embarrass the undertaking of great enterprises.

Finally and chiefly, an honest money must be of a value so certain, fixed and changeless, that, from year to year, even from generation to generation, it can determine with unflinching justice, infallible accuracy the rights of parties to every contract based upon it, enable creditors to insist upon the performance of the obligations they hold, to the last farthing, without subjecting them to the charge of being oppressors or extortioners, and suffer debtors to pay back that which they borrowed, according to the agreement, without being stigmatized as communists and robbers.

You may say that such a money is of a character all together too ideal to be practically attainable, but you will agree that in so far as this ideal is realized, to the extent it is approached, we shall have a fair medium of exchange, a just standard for determining deferred payments, an honest money.

It may well be doubted, indeed, whether the wisdom and ingenuity of the economists and statesmen of today would be equal to the task of devising

so perfect a money, even if they could address themselves to the mastery of the difficulties of the problem, unembarrassed by long established and existing conditions. We cannot begin our quest for an honest money, *de novo*. We must take the commercial world as it has been and is. We must try to repair, if possible, the old machine which has given it its life, its energy, a fitful life, a spasmodic energy, though it has been, that it may better do its work, rather than attempt the hazardous, the mad experiment of wrecking it, and with it, the whole vast system of business and trade and commercial intercourse, and contract relations among men, which it has created, and which it prevents from resolving into chaos.

From the earliest times down to our own, excepting at rare intervals, for short periods and in particular countries, money of gold and silver served as a means, a tool, an instrument for conducting exchanges and carrying on trade. It has not been in all respect a satisfactory means, a perfect tool, an unobjectionable instrument. Mines might fail and reduce the supply, but syndicates could not corner it. Tyrants might clip or debase it, but demagogues could not make it. Its value changed so slowly that, in the ordinary transactions of daily life, no one was ever cheated who depended upon it. It had silver for the retail trade and gold for the larger uses, but its silver and its gold were ratably of the same value. As a standard for future payments, especially when the time involved was long, did it mainly fail in performing its true and proper function; but even here, as its volume increased by gradual ac-

cumulation through the ages, its value became more and more stable and fixed, less and less liable to change and fluctuation.

Before proceeding further, I must ask you to accept as sound a law or principle of monetary science, challenged, so far as I know, by no economist of repute, which is thus formulated by Mill: "The value of money is inversely as its quantity, multiplied by its efficiency." This is but another way of saying that the purchasing power of money is great, when there is little of it, and little, when there is much of it. That is, general prices rise when the volume of money is increased, and fall, when it is diminished. Why this is so, is not obscure. On the one side are the markets of the world, land and labor and their fruits, chattels, notes, bonds, bills of exchange, everything for sale. On the other side is only the money of the world, for which these are all seeking to be exchanged. Supply and demand are operating against demand and supply. If money is plenty in comparison with goods, sales will be easy and rapid; prices high, and times good. If money be scarce in comparison with goods, sales will be hard and slow; prices down, and times bad. Reduce the amount of money, and you reduce the number of exchanges possible to be effected by it at given prices. Less business must be done or prices must fall. Increase the amount of money, and you increase the number of exchanges possible to be effected by it at given prices. More business can be done at the old prices, or as much at higher prices. Competition is ever seeking to establish an equation between money and markets. If sellers

refuse to sacrifice either their profits or their business, there will be talk of over production, and if buyers refuse to yield, there will be talk of a glut in the money market. Pending an adjustment to changed conditions, both contingencies generally happen.

It is sometimes argued that checks, drafts, bills of exchange, bank notes, and the like, defeat this law or prevent its operation in full force. This might be true, were not checks, drafts, bills of exchange, bank notes, and the like, themselves subject to limitation by the money supply. Whatever percentage of cash business requires when the volume of money is large, that percentage of cash, whatever it may be, it will certainly demand when the volume of money is small. If ninety-five per cent of business is done with credits when the volume of money is large, certainly not more than ninety-five per cent. can be done with credits, when the volume of money is small. Indeed, when the volume of money is shrinking, credits feel first and most the severity of the strain. Like property and commodities, they are in the market seeking to be exchanged for money, but unlike property and commodities, they must be exchanged on demand or on a day named. If, when money is plenty, credits are unduly employed and expanded, they will be unduly shunned and contracted when it is scarce. That which overconfidence does in the one case, overcaution does in the other.

Suppose, now, that at any particular period of the world's history, as in eighteen hundred and seventy-three, there were eight billions of dollars of coin money in the world all told, to which prices were adjusted and upon

which contracts had been based; and suppose that, suddenly, by an act of God or a convulsion of nature, one-eighth of this money had been utterly destroyed, sunk in the sea or carried to the moon, there must have resulted a readjustment of exchange values to conform to the new condition, to restore the disturbed equation between money and markets. Suppose that the next year another act of God or another convulsion of nature should have swept away another billion of this primary, final redemption money, and in a year or two, another billion, and, after some years, still another, is it not clear that each catastrophe must have been followed by a new scale of prices, formed on a lower and lower level?

This has been the financial history of the world for the past two and twenty years. Neither acts of God nor convulsions of nature have wrought the disturbances; but the mandates of arbitrary power or the ill-advised decrees of national legislatures have destroyed, wiped out, utterly annihilated, from time to time, by the hundreds of millions at a blow, the world's volume of primary money, until four billions must do the work today formerly performed by seven or eight billions.

Mark the distinction. I did not say that there was the destruction, the wiping out, the annihilation of so many ounces or tons of silver, but of so much of the world's money as was struck by the blast, smitten with the blight. It is not a silver, but a money question, that we are dealing with. Out of deference to the spirit prevailing around us, for the purposes of the argument, it may be conceded that it is the part

of a wise statesmanship to regard those, who have given their time, spent their energies, risked their fortunes in discovering and developing mines of silver, in the faith that it had a use to serve, a function to perform for mankind in the future as throughout all the past, as entitled to no more consideration, in their misfortunes, than the purchasers of lottery tickets, who have drawn blanks instead of prizes. In the same way, it may be conceded that it is the part of a wise statesmanship to regard the states, which have been founded on this industry, the cities which have been builded, the ranches, which have been settled, as but the evidences of the fictitious, the false prosperity that glitters in the surroundings of a gambling hell. The money question is not yet even touched, much less debated. Close every silver mine in the world, remand these states, these cities, these ranches, to their original wilderness condition, with prairie dogs for their inhabitants and sagebrush for their productions. Be it so. You are further than ever from ridding yourself of the money question.

In eighteen hundred and seventy-three, there was so much money, on the one hand, and so much business requiring its use, on the other. Now that money has been greatly reduced in volume; and the business, demanding its use, has not only not been correspondingly reduced, nor has it remained stationary, but, though hampered, repressed, greatly retarded in its growth, it has actually increased. In eighteen hundred and seventy-three, there was so much money which, with its efficiency, measured the exchange value of

all the property and all the credits of the commercial world. Now, with that property, augmented by the accumulations of the industry of earth's millions for nearly a quarter of a century, and with those credits enlarged and expanded to meet the requirements of an enterprise which would subdue the whole world to civilization, there is scarce one-half the primary final redemption money, in which to estimate the one, or with which to adjust or liquidate the other.

To put this in still another way. In eighteen hundred and seventy-three, the dollar, our unit of value, was, say, one eight billioneth of the money of the world. Today, that same dollar, our unit of value, is about one four billioneth of the money of the world. To the extent to which the denominator has been divided, just to that extent has the numerator been multiplied. Let us have no refinement of reasoning about this. John Stuart Mill's, "Well known barrister," suggests that there may be places in the universe, where two times two do not make four but five; but, until we reach those, as yet undiscovered regions, I am going to insist that two times two are four and not five. So when one of the wise financiers, and our age is prolific of them, argues that, no matter what is done with the denominator, the value of the fraction is undisturbed so long as the numerator is unchanged, I become silent, not because I am convinced, but because I know that I cannot convince him. An acre of land, on the old basis, called worth a hundred dollars, a hundred units, a hundred eight billioneths of the money of the world, should be valued today at about

fifty dollars, fifty units, fifty four-billioneths of the money of the world. This is exactly that which has actually, practically happened. Our unit of value has been rapidly and steadily appreciating, and the number of times it would go into any specified property or commodity has been growing less and less, excepting into credits where this changing unit is its own measure of its own value. According to Sauerbeck and the London Economist, the best obtainable authorities, whose fairness, caution and ability none will dispute, in eighteen hundred and ninety-four there was an average decline in general prices of seven and a half per cent., which means an appreciation of money of between eight and nine per cent. Take in the full significance of a fact like that. In the farmer's wheat, the planter's cotton, the goods which the merchant had bought to sell again, the stock which the manufacturer had worked up to meet an anticipated demand, in everything, upon which the hand, the skill, the brain of man had been employed, there was an average decline of seven and a half per cent. How much better it would have been for them, had farmers, planters, merchants, manufacturers, all the producers and distributors of earth's bounties, taken the money capital necessary to the carrying on of their business, and loaned it out. They would thus have saved themselves a year's toil, thought and anxiety, and instead of a shrinkage of seven and a half per cent. they would have had returned to them the purchasing power they had loaned, increased by between eight and nine per cent., and interest besides. Who, under such conditions, would willingly engage in any mer-

cantile or manufacturing pursuit, who had good money in bank to let, and could obtain good collateral for its use? It is our appreciating dollar, our appreciating unit of value, our honest dollar, our honest unit of value, save the mark, which is putting this ban on industry and this premium on idleness.

The loaning of money is a legitimate, necessary, honorable pursuit in the commercial life of today. It is entitled to its rewards and must be protected in its rights. It is, nevertheless, a means and not an end. The farmer, the manufacturer, the merchant was not made for the money lender, but the money lender for him. The servant should not be greater than the master.

A money which returns to the creditor the same purchasing power, the same command over the property and energies of man, he loaned, with interest, is a good, a sound, an honest money; but a money, which takes, in addition, a part of the borrower's own invested capital, by way of unearned increment, is a bad, a fraudulent, a most dishonest money.

Now our primary, final redemption money is gold and nothing but gold; and it is generally spoken of as the best money, the only good money, the only sound and honest money. Whether it deserves so great distinction, depends on the response it gives to the tests, which, we were all agreed, should be applied.

Can it be cornered? If it can be, that should end debate. It should end debate; for a money, which can be withheld from its ordinary use at the instance either of power or plunder, in the interest either of statecraft or self-

aggrandizement, is a menace to all values rather than a medium for the exchange of all, a measure of the ambition or cupidity of those who control its supply rather than of the relative value of things marketable, a standard for determining the scruples of rapacity rather than for the just settlement of time contracts, future obligations. Can, then, this best money, this only good money, this only honest money be cornered? We have the request that absolute secrecy should be maintained regarding the time and method of paying for the recent sale of United States bonds, made by the greatest jobbers in gold in the world, for the distinctly avowed reason that, otherwise, the gold might be cornered on them and they would thus be unable to meet their obligation. Such a request, on such grounds, would hardly have been made by such men to guard against a mere imaginary, improbable peril. We have an official recognition of the reasonableness of this request on the part of the Secretary of the Treasury in his urging upon the House Committee, before which he appeared, the necessity of complying with it, and on the part of this House Committee in passing a resolution to the effect that it would be respected. We have the fact that three great monetary institutions, The Imperial Bank of Germany, The Bank of France and The Bank of England, having under their immediate control, if not within their very vaults, hardly less than one-half of all the world's gold available for money, can, on an exigency forced upon them or created by themselves, refuse to pay on demand and, thus, do more damage to commerce and work greater destruc-

tion of property rights in an hour than could be wrought in a year by all Europe's vast standing armies with fire and sword. They would not dare? It is not a question of daring but of ability. Human power, absolute and irresponsible, was never yet permanently or effectively curbed from considerations of justices or from fears of consequences, unless all history lies. Can our money be cornered? It is no longer the contemplation of a possibility, but the confronting of a fact. It is already cornered.

How does this only good money stand the test as a medium of exchange? It does not cheat him who sells, but how is it with him who buys? Had he waited until tomorrow or tomorrow or tomorrow, his money would have been worth more and his purchases less. It is thus forcing itself to a higher and a higher premium, and exacting from that, for which it exchanges, a heavier and heavier discount. I was told the other day by a leading merchant that he could buy with sixty-five cents today as much as he could have bought two years and a half ago with a dollar. That means a shrinkage in merchandise, as compared with money, of fourteen per cent. per annum. So far as this shrinkage is attributable to an appreciation in the purchasing power of money, it implies a loss which prudence could not have guarded against nor foresight prevented otherwise than by retiring from business, and must be charged up against the theoretic financiering which, in fraud or folly, in contempt of justice and experience, has been foisted on the civilized world.

It is not only cornered, it not only fails as a just medium of exchange,

discouraging trade and depressing industry, but it is conspicuously lacking in ability to measure relative values in the every-day, popular, retail uses which a good money would honestly serve. Its utter incapacity in this respect is positively demonstrated by the fact that the gold dollar, our unit of value, is no longer even minted. If the many must deal only with tokens, while the few may bargain with money itself, there is a discrimination made against those least able to bear it and not likely long to submit to it. It is an hourly object lesson in fiat money, whose bitter fruits the teachers will be, almost surely, called upon some day to eat.

Failing to stand every other test of a good money character, gold should at least serve as an unvarying, unchanging, infallible standard in the matter of time contracts and deferred payments. But how can it? It, like everything else commercial, is subject to the law of supply and demand. There is nothing of the fetish about it, nothing of the miraculous. Increase the demand without a corresponding increase of the supply, gold must appreciate. Four billions of dollars of gold alone cannot possibly meet a demand which, with a far less population and volume of business, four billions of dollars of gold and four billions of dollars of silver together could scarcely satisfy. If the dollar promised has had its purchasing power increased, if it can command more of the necessities, conveniences and luxuries of life, when the debtor comes to settle his obligation than it could when he entered into it, then has he returned more than he borrowed and been, to that extent, wronged, and to that ex-

tent, has the creditor been given an unearned, an undeserved advantage. Creditors are not slow to see the injustice when they are paid off in dollars of less purchasing power than those loaned. Justice is blind, blind as to persons and classes, but very clear-eyed as to rights. It scorns the sham rectitude of those whose blood boiled and whose tongues were aflame with indignant rage, when, in the sharp stress of civil war, legislation compelled the acceptance of inconvertible paper in full discharge of obligations contracted on a basis of coin, but whose moral sense is not shocked and whose conscience is not stung, when legislation doubles the purchasing power of the dollars in which debts were made and halves the market value of the property pledged to their payment. A yard stick would be no fit standard of length which could grow three inches and a half in one year, eighteen inches in two years and a half, and thirty-six inches in twenty-two years. Neither can that dollar be any fit standard of value whose purchasing power could increase eight and a half per cent. in one year, fifty per cent. in two years and a half, and a hundred per cent. in twenty-two years.

I submit, therefore, with every confidence in the unassailable fairness of the reasoning and in the infallible accuracy of the conclusion, that our vaunted best money, only good money, only honest money has failed, utterly, lamentably failed to stand the tests, one and all, which must be applied to determine whether any money is good or bad.

Business dishonesty, commercial immorality, compulsory or voluntary, is supposed to have, by some people, at

sometimes at least, its compensations in the way of substantial returns. "The jingle of the guinea helps the hurt that honor feels." For nineteen years I have studied, I have diligently studied, but in vain, to discover the compensations in a financial system, which is driving farmers everywhere from their independent acres; which is rewarding legitimate enterprise everywhere with hopeless bankruptcy; which is giving even to the most careful, cautious and conservative manufacturers everywhere losses for profits and assessments for dividends; which is blighting industry everywhere with idleness and falling wages; which is stimulating the formation of unlawful combinations of capital everywhere to preserve by monopoly prices, profits and properties which, in free competition, would be certainly sacrificed; which is inducing powerful labor organizations everywhere to resist reductions, however necessary and inevitable, and to fight for wage scales as for life and liberty; which is intensifying the conflicts between employer and employed everywhere, until the instinct of self-preservation, on the part of the one, overcomes the aversion to oppression, and riot, dethroning reason, on the part of the other, requires, not policemen merely, but armies to vindicate the law; and which is sowing, far and near and everywhere, the seeds of lawlessness and anarchy, until civilization trembles in contemplation of the possible changes portending, and civil liberty looks, shuddering, into the grave which the strife of classes is digging deep. No wonder that Senator Evarts exclaimed, "The demonetization of silver is the capital error, the stupendous blunder of Euro-

pean statesmanship in the nineteenth century."

This capital error, "This stupendous blunder of statesmanship," we are now told, Providence is repairing with the prodigious production of gold now going on. It is the volume of money and not the annual production of gold that is of moment. The problem is to restore the old volume of money which was arbitrarily practically halved, and so much of the old values as were despotically destroyed. If every ounce of gold, brought from the mines of the world in the past twenty-two years, had found its way to the mints, had been coined, had gone into the circulation and remained there, the loss of primary money occasioned by the destruction of silver would have been scarcely more than made good. Should business and population and credits remain just where they are and should the marvelous gold production of a hundred and seventy millions of dollars last year continue for a decade and a half, the relation between property and debts, values and money, as it existed in eighteen hundred and seventy-three, would not more than be restored. That is not all. The arts and dentistry have taken as high as seventy-seven per cent. of the world's total gold production for a series of years. Suppose they should be satisfied with fifty per cent. We should have to stand still and wait thirty years for the monetary condition of eighteen hundred and seventy-three to return. Suppose, still further, that Austria and Italy and Russia and Turkey should resume specie payments on a gold basis, and Spain should establish the single gold standard; and France

should replace her seven hundred millions of silver with a corresponding amount of gold, and the United States should keep on borrowing a hundred and fifty or two hundred millions a year to maintain gold payments; and Mexico, Central and South America should take a notion to the gold standard and establish it; and Japan, after exacting from China a gold indemnity of two hundred and fifty millions, should signalize her debut into the society of the most favored nations by adopting the single or gold standard; and India should be driven along the path to its end, into which her masters have forced her, and substitute gold for her nine hundred millions of silver, and all the orient and the isles of the sea should follow in her footsteps; even though last year's amazing production of a hundred and seventy millions of gold should be continued indefinitely, nay should even be doubled, this generation will have returned to dust, before the monetary condition, which has smitten commerce as with dry rot, will be one whit improved permanently.

The world cannot, will not stand still and wait, while its property is fast slipping from the ownership of the many into the control of the few, for the tardy development of mining operations to repair the mischiefs for which legislation is responsible. Something must be done and done quickly, if not in the way of temporary relief, at least in the way of a start towards better things. What is, then, the thing to be done? There ought not to be any doubt about it. It is to stop this appreciation of money, of gold, and to arrest this decline in exchange values, this fall of prices. It would seem that

there could be nothing more clear than this. If the cause of the ills is removed, the ills themselves ought to be cured. If an increasing demand for gold has been depreciating property, a lessening demand for gold should lead to the appreciation of property.

Our statesmen and financiers have accordingly addressed themselves to the solution of this problem, and have come substantially to the same conclusion. President Cleveland and Senator Sherman, Secretary Carlisle and Chairman Springer, the National Association of Bankers and the House Committee on Banking and Currency, though differing somewhat as to details in their plans, have all agreed that the way to stop the further appreciation of gold is to increase the demand for it. Some would issue bonds, payable principal and interest in gold, others, a bank or government note, payable on demand in gold, but all their plans contemplate a greater use of gold. I once heard of a surgeon who would have saved a patient, who had lost her leg in a railroad accident, from dying from the shock, by cutting off the other leg, giving her a counter shock. In some such school, these eminent financial practitioners, seem to have learned their lesson.

Now, with all deference, I would say that the way to stop the appreciation of money was either to increase the quantity of it or to lessen the demand for it. There are two and only two practical ways of doing this, one is to abandon all pretense of maintaining specie payments, set the printing presses running and manufacture money until boom bursts in collapse and business exhilaration is succeeded by hopeless prostration. The other is

to abandon, and at once, an experiment which has given us the collapse without the boom, the hopeless prostration without the business exhilaration, and to return to the money which, from the time of Abraham down until within the past two and twenty years, served a hundred generations of men as a medium of exchange and standard of value, gold together with silver, silver together with gold.

International bimetallism is, therefore, the natural and easy way out. But suppose that that is impossible; suppose that England, "For all but gentle charity renowned," should say, as Gladstone did say, "We are not philanthropists," that she should refuse to relax in any measure a grip which enables her to squeeze out of the industry of the rest of the world a billion of dollars of interest in gold each year, and that Germany and France should abide by her decision, what would then become our duty? For lack of time to do more, the answer I shall give to this question will be in a few words and based on considerations political rather than economic, but it will be on that account none the less full or satisfactory.

There is no more binding obligation resting upon government, no more important, no more sacred, no more essential attribute of sovereignty than ordaining what shall be money and how it shall be provided. The government which surrenders this prerogative, the sovereignty which is stripped or strips itself of this attribute, becomes the veriest mockery of a government, the veriest sham of a sovereignty. There are those who tell us that they and nine-tenths of the American people would abandon the

single gold standard today if only England would, or France would, or Germany would, or they all together would. They tell us that this single gold standard is working daily, hourly, injustice between citizen and citizen, ruining business, bankrupting industries, compelling idleness, building up trusts, fomenting riots, but that this injustice must continue, this ruining, bankrupting, idleness, combining and rioting must go on until some other nation or nations do, in compassion for us, that which every government, worthy the name, should do and must do for itself. Eat that; swallow it; digest it; understand what it means. Our money, which should be the legitimate offspring of the Republic's highest sense of right and the Republic's greatest financial wisdom, is, after all, but the bastard birth of a foreign political tyranny and a foreign financial policy which we would disown if we could. Our money which should be as unsullied with stain of servitude as the stars in our flag, which, shining, tell of heroic sacrifice and glorious martyrdom for liberty and nationality, is but the sign of surrendered sovereignty, the badge of vassalage. It is about time for another Declaration of Independence. The government, which does not dare even to try to do justice as among its own citizens without asking leave of another nation, should take its cue from the fashion of the times, make an assignment and go out of business.

That is not all. Webster said: "Gold and silver, at rates fixed by Congress, constitute the legal standard of value in this country, and neither Congress nor any state can establish any other standard or displace that

standard." That which neither the Congress of this Republic nor any state of this Union can constitutionally do, a foreign financial policy is doing, and we are not in arms.

That is not even yet all. No state of this Union can pass a law impairing the obligation of contracts. This foreign, financial policy, which we are told nine-tenths of the people of this country would rid themselves of if they could, this device of creditor nations to wring from the debtor world more tribute than was agreed to be paid, strikes from all contracts for the payment of money, made under the laws of the United States, an option which the once sovereign authority of the Republic had solemnly written there, transmutes all coin bonds and notes into gold obligations, not only those of the general government, but those of state and municipal governments, of private corporations and of individuals as well, adds to the demands they make, adds to the taxes required to meet them, adds to the burden of sacrifice which must be born to discharge them: but we are very patient, we are not in arms.

The path lies plain and open and straight before us. We must ourselves restore the old money volume, the old condition, by the remonetization of silver on some ratio or other. We must break this money corner and destroy the possibility of such a thing, must provide a medium of exchange which will aid and not destroy industry and trade, a measure of value which will serve equally well the poor and the rich, the many and the few, and a standard of value which will preserve inviolate contracts legally and honestly made. We must provide an

honest money, in a word, or be prepared for the retribution which must follow failure.

If the same considerations of expediency, which have proved controlling in the past, shall govern in the future, and we persist in the determination to maintain the single gold standard, this magnificent estate of ours, this rich land of ours will be so bonded for debt that it will be scarcely worth transmitting to our children. That is not the worst of it. I can think of them as poor with no great pang, but not as enslaved. If we must maintain a single gold standard, we must also

maintain a standing army to guard against its certain results. Some of the unemployed may be thus rationed and clothed, and bayonet the rest into a starved submission.

Burke says, in one of those maxims which sparkle everywhere like jewelled settings, on his splendid page, "When subjects are rebels from principle, kings will be tyrants from necessity." I know a truth, as suggestive, as universal, as sure as that: When a government of the people practices injustice and oppression from expediency, citizens will become revolutionists from despair.

OUR PEACE.

BY ANNA E. BUCHANAN.

Is the world clad in darkness chaotic,
Are the saint-like enshrouded from sight,
Do I grope thro' life's cold indifference
Alone as in gloomiest night?

Yes, I grope, but with eye and heart upwards
I implore that the darkness may cease,
And the answer—resplendent with glory—
Is th' immaculate Dove of Peace.

And an exquisite voice sayeth sweetly,
"Come! In this my lone Triplet abide!
"Be thy beacon, thy haven of refuge,
"These wounds in my Hands, Feet, and Side!"

See! He beckons me onward to daylight!
Shall I need now to grope and to roam?
No, He gives me 'His Triplet' for shelter
And I nestle *there*, safe, and at home.

TEACHERS' COUNCIL

EDITED BY MARC F. VALLETTE, LL. D.

"THEY WHO INSTRUCT OTHERS UNTO JUSTICE SHALL SHINE AS STARS FOR ALL
ETERNITY."

THE RELIGIOUS TEACHER.*

BY RT. REV. BERNARD J. MCQUAID.

Reverend Sisters and Ladies:—I need not say that this assembly of different communities gives me very great pleasure. It is, it is true, out of the usual order; for religious communities have been holding aloof, one from another, as if their work, the work of each community, was not identical in object and purpose, the spirit that should fill the hearts of all religious.

This is only the beginning of what will attain to large proportions in the future. Rochester is a very small place in which to begin any great work, but when the larger dioceses held back and did nothing, there was no reason why we of Rochester, having waited patiently for them to give to the religious community of teachers the advantages which are given to secular teachers, should not come forward and do what others ought to have done before.

Most heartily and with joy of soul I commend and bless just what is being done and to be done in this Sisters' Institute. You are all religious teachers of our children. Religious, not simply in the sense that you individually are pious and religious women, but your work as teachers is based upon religion, is for religion, is to produce a religious influence upon the

children; to form and fashion their characters and their souls by the instructions which you give them, by instructions based upon the teachings of Christ Jesus our Lord according to His revelations, in its fullness and completeness. Holding back no truth; assigning a religious motive for every line of conduct; and strengthening and enforcing your power by the direct and positive teaching of the revelation as found in the Holy Scripture. So that your appeals to the child from beginning to end are based upon religious thought and religious teaching. In this sense, I say, our schools are religious, and you are religious teachers; and non-Catholic schools are not religious, but are purely secular. Not meaning that the teachers of those schools are not themselves individually religious men and women, but they are barred out by the laws of the State of New York, and I think by the laws of every state of our union, they are barred out from bringing into their school rooms the religious doctrines and thoughts and motives that may guide their own lives.

They are hindered, I say, from imparting to the children under their care that knowledge of religious truth and religious duty which alone can

* Address delivered before the Rochester Sisters' Institute.

solidly and for lasting time impress upon the minds and the hearts of the children those truths that will guide them in their struggle through life.

This Institute meeting here today in true Christian unity and harmony and simplicity; sisters all,—varying in costume, varying in custom, varying in some minor points of rule, but sisters of religion according to the mind of the Church, coming forward to aid God's Church in imparting secular knowledge to the young of our flocks upon the basis of religious teaching,—this Institute illustrates, I would say, the beautiful harmony that exists among you when thus brought together. You have a common Father, a common Ruler, local rulers, a pastor, superiors, all bound together as one. You think alike; you believe alike; you pray alike. The same ambition is before you, the same object, a purpose in life that sustains you when your task is the hardest, when poor human nature is about to give up; a purpose in view that raises you above yourselves and gives you a courage and a power that may well be said not to be natural, but divine.

This end and this purpose is the end and the purpose that all of you had in view that day when you came forward and placed yourselves before the ministers of religion in the holy chapel, in the presence of the Blessed Sacrament, and vowed unto God your whole life as a sacrifice in the way best calculated to honor God and serve Him.

The purpose of your life in becoming religious was to consecrate all your faculties of mind, and soul, and body to the highest service of God. You were not afraid to stand before God, whose eyes were upon you, and make

this sacrifice in its fullness and completeness; to say unto God, whose ears were open to your words, that whatever you could do for Him and His service, that you were willing to do, even if it should cost you your life. A higher sacrifice than this I do not know of. Time and again I have pondered over the lives of the early and later Christians, and marvel to see the power and faith that brought young weak women to death in horrid form, and the cheerfulness of countenance that shone forth when her life was laid down in honor of Christ and for His holy religion.

Now, that may be martyrdom, very trying to some, but it is a quick martyrdom. It is the death of an hour. It is the agonizing pain while the executioner is going through with his brutal task. But when one begins in early life, when life presents to the mind and imagination, and to the heart, prospects of joy and happiness and pleasure, just then one comes before God, who is seen only with the eye of faith, comes before Him and offers Him one's life and all its prospects of future happiness and enjoyment, offers all to God for His sake, and then through long years of patient toil, without murmuring, without regrets, gives that life in its fresh youth and strong womanhood, even to old age, gives it all with its monotony and endless work, each day bringing forth new labor and new anxiety, gives it all to God, even when the body begins to yield, and one has to whip the body and urge it into constant exertion, and until when the mind and the soul rising above the body, compel that body, that servant, to go on with its work in spite of fatigue and weariness,

—there is the martyrdom of a life that if patiently carried on, merits a crown, the crown of a martyr. And so in yonder cemetery of ours, as sometimes I pass by the mounds that represent where the remains of a teaching sister have been placed, I venerate the spot as the holy ground that holds the remains of a martyr. I say that a sister in religion who gives her life to Christ for the instruction of the young, and holds on to that purpose to the end of her life, dies a martyr, for her whole work is for God.

Now comes the point: What kind of work is she going to give to God? Any kind of work? Any sort of teaching? Enough to toil in the school room to fill the bill and make a pretense of having taught a class? No man may be able to judge that sister's work, but Christ above, who reads every mind and every heart, will judge it; and the lives of the children when they pass from that sister's care, will pass judgment on it. And when Christ hears the words coming from your lips: "Oh, God, I give you all," He knows that a great deal is held back. The truth has not been spoken. She gives all she has but she has very little. It is not the best work of which she is capable. The best work of which she is capable is that which she would be able to do if she made the most of every advantage. She has prepared herself for her work in the class room in a humdrum sort of way, as any clerk in a store might stand behind a counter and deal out the articles offered for sale there.

That is not the way for teachers to act in a school room, either secular or religious. But when a teacher, a religious consecrated to God, comes to

God with the words upon her lips, "Oh God, here is my best," then her best in truth and honesty she is bound to bring and place before God.

So I maintain,—the Sisters of St. Joseph, to whom I have spoken often, know how frequently the same truth has been laid down before them,—their work that is given to God should be the best, and the best can only be had by preparation before entering upon the career of teaching, by continuous study after that career begins, and by studying long with patience and perseverance on to the end of one's life. That same determination to do one's best should go with each religious teacher until the Lord is able to say: "Come, good servant that has done the work well, come to the promised reward, to the crown of the martyr of the school room." Now you will understand what I mean when I say I commend what you are doing; I rejoice over this meeting, this assembly, this coming together, in the hope that something better might be found, that you may be able to give God better work in the school room than ever in the past.

The battle of God's church in this country of ours has to be fought in the school room, in the school room and among the young, among the boys and the girls of our poor. I am not speaking now of a few convents where they have a dozen or a dozen dozen of the young ladies of the aristocracy. The people of this country are found in the public and in the parochial schools. There are the children in masses counting them by the thousands, and those very children a few years hence will be the men and women who will make their mark in the community,

who will have much to say and much to do in shaping the progress of the country in its future prosperity. Your work, then, thank God, is just where you will find the children of the people. You come from that class yourselves, and these are the very ones that ought to be nearest to your heart. As you make them, their future will be. This is saying a great deal, and you may answer to this: "Why, where are our priests?" Our priests have their own work. We could not teach those young children as you can. We stand before them much as I stand before you now, throwing out truths, large volumes as it were, right over your heads. You at your age, with your intelligence and your instructions and your extended knowledge and intellects,—you can take all that I say with absolute ease. You know these truths already. But who is going to come down to the children, whose intellects are merely budding? Who is to come down to them and nourish that budding of intellect, and help it to swell and burst out, and in time bear fruit? This nourishing requires a patience only you religious can have, and without this no one can be a teacher. The teacher comes down to the condition of the intellect before her and rests there until the growth begins. It is not teaching for one to throw out a whole book of good thoughts. No word of it, perhaps, may have rested in the mind of the hearer. The teacher gives truths one by one, and waits until they begin to show effect.

To illustrate my point, I wish to tell you what happened under my own observation nearly forty years ago. We had in our community in New

Jersey, of which I was superior, one sister. We really thought she was not sufficiently educated to go into the school room. But it soon happened that in the dearth of teachers, she was taken from another occupation and put in charge of a baby class. It was somewhat of a risk, and we did not know how soon the pastor would be after us for presuming so much as to put such an ill-educated, ill-instructed teacher into any of his class rooms. But it turned out to every one's amazement, that there was no teacher in the whole community that had such a gift of developing study in the young and the dull, as that same half-educated sister. And it was so much the case that when in the higher grades a thoroughly stupid child was found, that one was sent down to this sister, and in three or four months she returned that incapable child back to the grade from which it had been sent, able to study and able to go on with its work. Now this was a puzzle to us in the house, to the superior especially, to me; and I gave the matter much reflection because it was something new. I had already appreciated this truth: That the best teachers I ever had were not the most learned. I had many giving me instruction in the course of my career as a scholar, that were geniuses, but the two best, while they were thoroughly equipped for their work, were not looked upon as geniuses. They knew their matter well. Any idea they gave expression to was clear cut. They understood what they were saying. They put it in the simplest and most concise language that the dumbest among us could comprehend. They would not overload it with all sorts of illustrations that were not to

the point. They did not try to show the extent of their vocabulary by picking out words here and there, but they gave us the truth as they saw it themselves. They were teachers.

Now I mention this to show you what you will have to do in your work as teachers. Come down to the level of the children whom you are instructing, and there meeting them, lead them along step by step, gently, not attempting to jump two or three steps at a time, lead them along step by step, without being in too great a hurry, so that they understand everything you say and catch the meaning of what you are saying, well; and then progress slowly just as they are advancing with you. Now how can you best do this? This sister that I referred to I look upon as somewhat miraculous in her power; and I did believe that God was helping her,—helping her out of the ordinary way. Her case was extraordinary, and you need not in order to be like her, forget all that you know in order to be a miracle too. But you do need this: You need to be as simple and as clear as she was; and to begin down low and work your pupils up gradually. That is what you need. To teach well, we need to know our matter well.

We need to know our matter well; but we need not only to know the matter well, but to know the best way for the imparting of that knowledge; and thirdly, and above all, we need whenever we go into a class room,—this is a good point,—whenever we go into a class room, to have the matter of the day fresh in our minds.

No matter how well you may know a subject, if you do not immediately before, on the evening before, or that

morning, bring it right back to your mind you will teach your class that day and afterwards strike your breast and say there was so much you ought to have said, and forgot. I don't think any one has made that blunder more frequently than myself. When I have got into the pulpit to preach without being sufficiently prepared, although I knew the whole subject well, I came out saying to myself, "Why didn't I say so, and so, and so?" Because I hadn't it fresh in my mind at the time. And so it will be with you when you go into the class room.

Now, I want to say furthermore, in addition to that: That that freshening of the mind,—taking it for granted that you have the requisite knowledge and full understanding of the subject,—that freshening of the mind just before you begin to teach will give you what you need: Confidence in yourselves. You will be full of your subject; and being full of it, when you appear before your children, you will throw some of your own enthusiasm into it; and the teacher that has no enthusiasm in her work is only poorly equipped for doing the work.

I have taught class. They began making a teacher of me when I was a mere boy, and we had none of the help to teaching that so abounds to-day. And sometimes I taught by the text-book. But when I pondered over in my young mind those text-books that were given to us, so hard for the young to learn from,—text-books that meant the committing to memory of whole pages of dry matter,—I did not use strong language, but I felt strong. The idea of putting such matter before young children! But when I was able to master the matter so that I felt I

could speak without the book, and then rattle it off in my own way, my head being full of the matter, I found my boys more interested. They would listen. They were delighted. I held their attention from beginning to end. If you want to hold the attention of the children you must feel from the time you go into the class room until you leave it, that you tower above them in your superior knowledge. Make your class feel it. And when the hour comes to a close you will be sorry that the hour is too short.

The teacher who fails to hold the attention of her pupils from beginning to end, is a failure as a teacher. And you will have to hold the attention of those pupils by the eye, not by the voice. The more you talk outside of the direct lesson the less will be your influence in the class. And so we have heard of teachers, I have known them, and when I began to get old I felt a little that way too, but I saw my blunder and then I stopped.

A noisy teacher has a noisy class. The less said outside of the lesson, the better. But when a teacher calls, "Here, Mary, you behave yourself over there," all the class must stop to see what is the matter with Mary. Then she shouts, "Annie, that is not right, I will certainly give you a mark. I will report you." Every one stops. What is the matter? And by and by all the children begin to make remarks. Whereas the teacher who has her mind about her, on that day's teaching of that class, whose mind is full of the matter, who plans what she is about, has her eye cast upon those children, sees every one of them, and when Annie does anything out of the way, the flash of her eye, its serious-

ness, brings Annie to terms much quicker than the loud crying of the teacher would do. And that eye will show how earnest you are. All are alive and working there. But if the teacher goes to the blackboard and goes right on talking and writing of course the talking goes on all over the class room. But if your mind is on the lesson and you keep the pupils' attention, then you will never have to scold; no giving of bad marks. The children will take to you. Every lesson is a step. If you hold your pupils' attention, you will progress just according to the energy that you put into your work; and if when the day is over you are all fatigued, you know the work has been done well, and you can say, "It is for God's sake, for His only, for His good."

I gave my full consent to this Sisters' Institute, because when the subject was broached to me, I saw that it was to be a real school. I object to any of our sisters going to Plattsburg Summer School, because, highly commendable as that summer school is, it is no school in the sense in which you need to go to school. There are no illustrations there as to methods of teaching; no illustrations of the simpler branches that are brought into the school room. There they have admirable lectures, whole courses of lectures, on higher subjects, and the Summer School is a highly intellectual assemblage of people who combine sociability and amusement and instruction. You do not need any of these aids to your work, but you do need to come right down to serious school work. But you may say, you good sisters who are here, you may say, "Why, we know all these things already." Is it possi-

ble? I am glad to know it. But you surely need all the other things. You may think that you know everything that is going on in the educational field, and yet you may have a suspicion that you don't know everything. Now we have invited some of the leading teachers of the State of New York, who are engaged in work in the Catholic schools, and they will show you their method of doing work along certain lines of education. You will see what they know, and when the whole is told, you will know their best, at least in those branches that are brought to your attention. You know how to teach. If you have a better method, follow it. If you have not as good a one, adopt this one. But let your whole ambition be to ascend higher and higher, and improve, advance.

That puts me in mind of what happened to St. Bernard. St. Bernard was a very remarkable man. He was a very learned man, a preacher of one of the great crusades. One day he was about to ascend the pulpit to preach a sermon that he had carefully prepared, and while he was kneeling down, recommending himself to the guidance of the holy Spirit and God's help in preaching the holy word of God, the devil came whispering around his ear, "Now, Bernard, you are going to do great credit to yourself to-day. The congregation will be delighted. You are a great man, a great preacher." St. Bernard turned to Old Nick and said, "You go about your business. I didn't prepare this sermon to please you, and I will not keep from preaching it to please you, either. I prepared this sermon to please Almighty God, and I propose to preach it the best I possibly can."

Your duty is to go into your school room and do your work the best you possibly can, and if there is any association, any body of men in the State of New York or the whole United States, that have something better than you have now in the line of your work, your ambition should be to know what that is, and adopt it as your own for the honor and the glory of God and His holy Church. That is your duty. That should be your ambition. Not to take any credit or glory to yourself, but to help the cause of God's Church. I don't care what you are teaching, in what class you are working, if you are working away at the A B C's, your aim should be to make it the best work that you are capable of. You have here classes to send forth, children whose education will bring renown, not to you,—you give your lives to God,—but bring honor to God, for whom you gave your lives, and the honor of the Church herself.

She has a great battle to fight in this country. It is a hard and a trying task; and I am not willing to accept all the nice talk of the reverend rector of the Cathedral, because just the other day the Superintendent of Schools of the City of Rochester gave out a report; and he told the citizens that in all the private and parochial schools of this city, there were only 5,700 scholars. I do not know where Mr. Noyes got his figures, but I do know that in our Catholic schools of the City of Rochester we have over 7,000 children. Then the Lutherans, honest men in their own way, they believe in the Christian education of their children. The Lutherans have large numbers in their schools. The Episcopa-

lians of the higher class have many schools also. Then our city is filled with private schools. But in our sixteen parochial schools of the city we have over 7,000 children. I say it annoys one to have ourselves thus misrepresented.

This is the very army of school children that ought to be commended, even by the Superintendent of Public Schools of this city. When a former President of the United States came to Rochester, he had the courage to place Catholic and Public schools on the same platform; and others following him did the same. We commend them for at least giving us credit, without thanks, and without money.

Now, venerable sisters, I want you to do the very best work that you can. And if at the close of the exercises you are satisfied that these ladies' methods are better than yours, give thanks to God who put it in their way to bring before you all that they know. Let the good news spread all over the state and in other states and dioceses let the religious sisters come together, sisters as they are in the common cause and same field of work, and thus bring

greater glory to God. And, Oh, what an uprising there will be of our Catholic schools everywhere. And if we could bring it about that every state in the United States would do just as the State of New York is doing, having a state examination for all alike, for the primary, intermediate, academic, normal, the university, the matter all coming from the same house; the papers all going back for a revision, then we would have strength. There would be a consolation in being forced to pay double taxes, for the public schools and for our own schools, and thus show to the world that our sisters, virgin spouses of Jesus Christ, consecrating themselves to the cause of education, are able to do the best work, to educate the mind and soul; and thus help to hold up our own schools and beautify and help the cause of education in this our beloved country. So in God's name, go on with your work. Continue to the end; and next year benefit by what you have seen and heard here. Go on improving, and if next year another institute is necessary, another institute you shall have.

HOW TO MAKE THE STUDY OF HISTORY INTERESTING AND ATTRACTIVE.

In the *Popular Educator* for September, we find the following model for teaching history. There are many points in it that will strike the teacher and suggest a similar course for the treatment of other and correlated subjects. It is entitled *Lessons on the Early Discoverers*, by K. L. Lowell, and is as follows:

Thousands of teachers are once more entering upon another year's work in history.

Many will prepare some definite outline of their work to be pursued while others will feel assured that some inspiration will miraculously appear to guide them through the daily lesson.

Inspirations are unreliable and it is a serious mistake to depend upon any momentary inventions.

Let the teacher ask herself such questions as:

1. Have I a general plan for conducting these lessons?

2. Have I a clear and well-made plan for this lesson to-day?

3. What are the facts to be impressed?

4. Have I interesting material to read or relate in connection with this lesson?

5. What historical characters are we to study about to-day?

6. What historical places are mentioned in this lesson?

7. Am I able to make an analysis of this lesson?

8. Am I prepared to present the main thoughts of this lesson in five or six short sentences?

9. Are there any moral lessons to be drawn from this lesson?

10. How do these events effect our life to-day?

If the teacher can answer these ten questions favorably, then the history lesson will not be devoid of life and interest.

In the early days of the school-year the lessons may be upon the early voyagers, discoverers and settlers.

I. Upon a portion of a blackboard, seldom used, draw an outline map of North America.

With colored crayons trace lines showing the most important journeys of the early discoverers.

Draw from the extreme right a line in red and yellow:—which shall describe the first voyage of Columbus. Red and yellow are chosen because these are the national colors of Spain, in whose service Columbus sailed. Again draw added lines designating his course in the next three voyages.

Then as the lessons proceed and Cabot's voyages are studied, draw upon this map lines of red and blue:—(the national colors of England) to indicate the voyages of the Cabots.

Again, as the lessons of Vesputius are reached draw lines showing his four voyages, two lines are of red and yellow, since two trips were taken under the service of Spain, and two others are of blue and white since two were undertaken in the service of Portugal.

Other lines in red and yellow may show the voyages of Ponce de Leon, Narvaez, De Soto, Menendez and Coronado.

To clearly impress upon the pupil's mind the course of the French, draw lines in red, white and blue designating the voyages of Verrazzano and Cartier.

Such a map should be kept before the pupils during the lessons of the early discoverers.

As the settlements are studied designate them in the proper colors, as:

St. Augustine, red and yellow circle, (Spanish colors.)

New Orleans, Montreal, Quebec and other French settlements of red, white and blue in each little circle.

Jamestown, Plymouth, Savannah, Charleston and English Settlements may be designated in red and blue crayons, the colors of the English.

II. Let us suppose that several lessons are to be upon "Ancient Florida."

Of course the History teacher has planned to make a "History Chart." It is made of sheets of heavy manilla paper, three feet long and two feet wide, a sheet is added as the leading topics are considered and these are all hung upon a rod.

On one sheet may be written:

ANCIENT FLORIDA.

Ponce de Leon.

Indians in Florida.

Narvaez.
 Fernando de Soto.
 Fort Caroline.
 Menendez.
 St. Augustine, in 1565.
 Spanish Vessels.

This sheet may hang before the children for several days while these topics are being studied. They may recite orally from them, do home-reading upon the topics or write historical compositions from any one subject they may choose.

This chart with its many sheets proves of great assistance in review lessons. Voluntary oral work can easily be given, a continuous recitation of connected thought may be given without interruption or comment until the

close when criticisms and additions are given by the pupils.

Encourage the pupils to make portfolio note-books, each child making his own of two sheets of pasteboard neatly covered with linen or cambric, joined at the back and two strings in front. This may be filled with illustrated historical compositions, maps and references made out for supplementary readings.

Again let the class take pride in their "Historical Scrap Book."

The pupils are requested to contribute pictures and clippings to this as the lessons proceed. Let them paste these neatly in the book, or appoint each day certain pupils for the work of searching and placing material in the book.

"THE NEARER WE GET TO NATURE THE CLOSER WE GET TO TRUTH."

The Rt. Rev. John Lancaster Spalding, D. D., Bishop of Peoria, may be ranked among the strongest friends of education in our country. Many well timed articles have emanated from his pen and in many an eloquent address he has shown his deep interest in the intellectual advancement of the human race and of American education in particular. In a recent address before the National Educational Association the Rt. Rev. Bishop said:

"I have noticed that we are proud of our school-buildings. I do not care about that. I want to know what kind of life is fostered there. I say that many of these factory-like structures thwart the cause of education. I say the little country school-house, discolored, and no larger than a dry

goods box, is a better place for education than the barracks of our city school life. The nearer we get to nature the closer we get to truth. City life is decadent, and it would die out if it were not constantly augmented from the country. I tell you how to educate city children is a serious problem. We wear out the teachers and make a herd rather than an aggregation of individuals." * * * "We shall never get the best schools until we get the best talent, and we shall never get the best talent until we can offer better inducements. It is wise to turn our attention to the professional improvement of the teachers. But let us also work for better inducements and more independence."

EDUCATIONAL THOUGHTS.

(Gleaned from the Scrap-Book of an Old Pedagogue.)

Art is not imitation; art is interpretation.

It is the wisdom of true philosophy to take man as he is and deal with him accordingly.

A talented, capable, right-minded educator is a valuable servant of the state.

If the fear of the Lord is the beginning of wisdom, is not charity or love its consummation?

The elements of all history are person, place, and time, and these three are correlative.

It is within the province of the human mind not only to apprehend the truth, but also to recognize it as truth.

A boy suspected will never do his best. Believe in him, trust him, and let him *see* that you believe and trust him.

After the grace of God flowing to us through the channels of prayer and the Sacraments, there is no greater solace to the soul than the soothing words of a good book.

HAVE AN OBJECT IN EVERY LESSON YOU GIVE.

The necessity for careful preparation of each day's lesson on the part of the teacher, and of having a definite object in view in every piece of information imparted, even to the youngest children, is manifest in the following incident, which, unhappily, is of too frequent occurrence:

"A boy of three years begged for a story. An aunt, after some hesitation, began to tell a tale 'out of her own head.' It was rambling, purposeless, and left its commonplace hero about where he began. On its conclusion

Head power is good, but heart power is better. The teacher with head power alone can teach only what he knows, the teacher with heart power can teach a great deal that he doesn't.

"Oh, good Jesus, Who hast deigned to refresh my soul with the sweet streams of knowledge, grant to me that I may one day mount to Thee, Who art the source of all wisdom, and remain forever in Thy divine presence."
—*The Venerable Bede.*

The sublimest hymn that ever poured forth from the lips of man in prayer and the praise of his Creator is the *Our Father*. In its grandeur it rises from the lowest depths of man's nothingness to the throne of Infinite Majesty; in its pathos it searches the heart, touches its feebleness and exposes its wants; in its utterance it speaks with the simplicity and tenderness of a child leaning upon a merciful Father. It is at once supplication, exhortation, instruction, praise and worship.

the baby looked up into her face wonderingly, and said, 'What he do all that for, auntie?' The amateur maker of fiction realized that even for babies 'a tale must arrive somewhere, accomplish something.'"

How many teachers can, after reading this little paragraph, lay their hands upon their hearts and *not* say, *Mea culpa, mea culpa, mea maxima culpa?*

Little children do more reasoning than they get credit for; more than *some* teachers, do, too.

THE PROPER TRAINING OF TEACHERS.

This is a subject that is now occupying the attention of the best educators of the world. It is true that a great deal of what is known as "fad" creeps into much that is written on this subject, but with it all there is much that is valuable, and that will commend itself to the thoughtful and right minded teacher and lead him or her to the path of self-improvement. Superintendent Stetson, of Maine, in speaking upon this subject, at a recent educational gathering says:

"In a word, the teacher must be a scholar in the sense that she is a master of facts. She must have such knowledge of methods as will enable her to use the best the profession has produced in its years of experiment and

travail. She must be a wise and skillful interpreter of nature, and inspirer to study its mysteries and beauties. The walls of her schoolroom must be graced by the Angelus or one of its peers, and she must feel the difference between its beauty and the history it embodies, and the semi-nude and wholly crude advertisement of a popular brand of tobacco. She must know enough of literature and song to introduce her children to some of the masters who have made the world better by giving to it of their best." Yes, and she must be fully alive to the moral lessons it is in her power to impart, from the beautiful subjects that come within her reach.

A USEFUL HINT TO TEACHERS.

"To secure proper results from the study of history, then, we must somewhat limit the amount of time now given to committing to memory 'brace outlines' of wars and administrations, and spend more time in following out series of events tending toward a common end; such, for instance, as the series of events leading to the establishment of our independence; the series of events culminating in the civil war; the history of the 'State's rights' doctrine, the history of the tariff, the financial history of the country; the series of leading inventions in agricultural implements and manu-

facturing machinery which have had the greatest effects on existing conditions; the development of rapid means of transportation, with effects on commerce; the general principles underlying the whole series of movements in each war studied, etc."

Mr. W. C. Schaefer, of Chicago, is right. If we would teach history right we must give less attention to the "accidents of history" and more to the "philosophy of history." We must teach that which tends to the civilization of a nation rather than that which tends to glorify rulers and perpetuate their ambitious aspirations.

READING CIRCLE UNION.

COURSE OF STUDIES FOR 1896-'97.—OCTOBER TO JUNE, INCLUSIVE—AMERICAN YEAR.

STUDIES IN AMERICAN HISTORY.

BY MARC F. VALLETTE, LL. D.

INTRODUCTION.

The plan of the work is—while giving due attention to the leading features of the history of our country—to give equal attention to the part taken by Catholics, *as such*, in the formation and development of our American continent. The work of the Missionary—Jesuit, Franciscan, Dominican, Recollet, Benedictine,—is now beginning to be recognized and to take its place in American history, and should receive due attention at our hands. The account of their exploits, will be accompanied by brief *biographical sketches*, either in foot notes or in separately enclosed “niches” running along with the text. The *domestic life* of the peoples treated, and their progress in virtue and civilization will be dwelt upon with as much detail (if not more) as the wars or the deeds of their political leaders. Wars have now come to be looked upon as the “accidents” of history and not necessarily as history itself. We should deal with the philosophy of history—cause and effect in history—rather than with the details of battles, if we would elevate our people. It is the noble example of sacrifice for the good of humanity, and not of prowess in battle that is to

arouse the better feelings of the readers of today, and awaken their emulation. This *alone* will make any historical sketches worth reading.

In this work there will be no such thing as “fancy free,” or “sublime wanderings.” We must deal with “cold facts,” we must delve among old MSS. for unpublished matter, if it is to be had, we must consult reliable authorities, and see that they, too, have been careful and accurate in their researches. Unfortunately history is often written in such a slipshod way that connoisseurs find it hard to follow it, and verification, which takes much time, becomes a very necessity.

CHAPTER I.

1. The Renaissance and Its Influence upon Discoveries.—2. Portuguese Discoveries.—3. The Northmen, and Their Explorations.—4. The Sagas.—5. Establishment of Christianity in Greenland; Thorhild's Church; The Light of Christianity Extinguished only to be Relighted by the “Christ-bearer.”

1. THE RENAISSANCE.—The period known in history as the *Renaissance* or the new-birth, was not confined to a revival of arts and letters alone, but of transformation in the organization and policy of states, a love

SUPPLEMENTARY READING NOTES BY THE EDITOR.

1. The Renaissance. — This literary and artistic movement extended from the fourteenth, to the middle of the sixteenth century. It is variously styled the *Revival of Letters*, the age of *Humanism*, by the French term *Renaissance*, and the Italian

Rinascimento. In the widest sense the *Renaissance* comprehends the revival of literature and art, the progress of philosophy and criticism, the discovery of the solar system by Copernicus and Galileo, the extinction of feudalism, the development of

for adventure and discovery, and a broadening out of intellectual activities. The discovery of the properties of the magnetic needle and their application to navigation led the sailor to try his fortunes beyond the confines of the Mediterranean, while the invention of printing (1450) by John Gutenberg, Faust and Schœffer made books no longer the sole property of the rich and permitted thought to travel from one country to another and thus arouse the latent powers of men in every part of the world.

2. PORTUGUESE DISCOVERIES. — The hardy Portuguese navigators pushed their little barks through unknown waters until they came upon the islands of Porto Santo and Madeira, the Canaries and the Azores

the great nationalities and languages of modern Europe, the emancipation of enslaved intelligence, the expansion and freedom of thought, the invention of the printing press, the discovery and exploration of America and the East; in one word, all the progressive developments of the later middle ages. * * *

The Renaissance was born in the Republic of Florence, under the patronage of the Medici family, and matured in Rome under the patronage of the Pope. From these two centers it spread all over Italy, France, Germany, Holland, and England. It ascended the papal throne with Nicholas V. (1447-55), the founder of the Vatican Library, and was nurtured by his successor, Pius II. (1458-64), Sixtus IV. (1471-84), who founded the Sistine Chapel, Julius II. (1513-13), who called Bramante, Michael Angelo and Raphael to Rome, and Leo X. (1503-22), who gave them the most liberal encouragement in their works of art. The Renaissance was the last great movement of history in which Italy and the Popes took the lead. — *Schaff*.

The Renaissance must, indeed, be viewed mainly as an internal process where-by spiritual energies latent in the middle

(1419-1420), and finally landed them on the coast of Upper Guinea to be rewarded with gold-dust, ivory and gums (1445-1486). In 1486 Bartolomeo Diaz reached the Cape of Good Hope and soon after, Vasco da Gama, sought out a way to East India (1495-1521.)

But the grandest achievement in maritime explorations in this age was the discovery of America by Christopher Columbus (1492), who brought European civilization and the truths of Christianity to our shores. So true is this that other claims to the honor of having discovered the American continent have been made, but none seem to have any clear historic evidence on which to rest.

ages were developed into actuality and formed a mental habit for the modern world. The process began in Italy and gradually extended to the utmost bounds of Europe, producing similar results in every nation and establishing a common form of civilization. — *Encyclopædia Britannica, Ninth Ed. Vol. 20, p. 238.*

2. Portuguese Discoveries. — While these events were happening on the Mediterranean, the king of Portugal, anxious to get the control of the Oriental trade away from Venice, was doing his utmost to find an all-sea route to the treasures of the Indies. His plan was to send out successive expeditions to explore the western coast of Africa, in the hope of finding a way round that continent into the Indian Ocean. But the progress made was very slow. Though they had already done something, yet it took the cautious mariners of that age more than fifty years to creep down the coast—a distance of over five thousand miles—to the extreme southern point. Finally, in 1487, that feat was accomplished by a Portuguese captain of the name of Diaz. He, however, had such a rough experience that he named the point the Cape of Storms.

3. THE NORTHMEN AND THEIR EXPLORATIONS.—Columbus, however, was not the first white man to set foot upon our American soil. Centuries before his coming, Northmen from Iceland having been driven by adverse winds, southwest from Greenland, landed upon the coast of Labrador. These Northmen were a people of no inferior attainments. They had made themselves known in every part of the world by their daring as soldiers and navigators. It has been claimed that they were the first to learn the art of "sailing by or on the wind." They had good sea vessels, some of which were

of large size and well adapted for an ocean voyage. The Saga of St. Olaf describes a vessel built in Norway of about three hundred tons of our present measurement. Nor were they deficient in nautical knowledge, and the importance of cultivating the study of navigation was not ignored by these people. The Randulf of Oester Dal taught his son to calculate the course of the sun and moon, and how to measure time by the stars. Without a considerable knowledge of all these things they would never have been acquainted with other parts of the world.

It is an interesting and significant fact that Bartholomew Columbus, Christopher's younger brother, accompanied Captain Diaz in that expedition. The elder Columbus must have felt no little interest in the success of the undertaking, since he himself was then maturing a scheme for seeking the Indies in a different direction.

When Diaz returned with the news of what he had achieved, the Portuguese monarch felt sure that he should accomplish his end. To show his confidence in the new route which he foresaw would be opened, he called for Diaz's chart, drew his pen through the name Cape of Storms, and in its place wrote in bold letters that name full of promise, Cape of Good Hope.—*Montgomery*.

The Portuguese had now become the foremost nation in maritime adventure, energy and enterprise, had undertaken with enlightened and brilliant policy and ability, the solution of the great problem of reaching Asia by sea, had selected for that achievement the route on the Atlantic Ocean southward along the coast of Africa, then south-eastwardly and turning the Cape of Good Hope, eastwardly to the empires of the Grand Khan, teeming with millions of subjects, enriched with gold and spices and precious stones and the richest fabrics of an oriental overland commerce. Now they had achieved a substantial and honorable progress in approaching the

golden land of Ophir, and the dazzling riches and uncounted millions of the vast empires of the East. From the remotest antiquity Africa had been an enigma to philosophers, scientists, navigators and cosmographers. * * * *

The glorious career of Prince Henry, the Navigator, in seeking Asia by the southern route around Africa had a brilliant and successful result after the Prince's death, and after Columbus had discovered the New World in seeking Asia. For it was the Portuguese who finally succeeded by that route in reaching Asia. The atmosphere of naval and maritime energy and prowess, which Columbus breathed during his residence at Lisbon, had a vast influence on his intelligent and enthusiastic character and mind, and constituted a part of the schooling, which he received for his illustrious and providential work. — *Richard H. Clarke, LL. D., Catholic Quarterly Review, Jan., 1892.*

3. The Northmen.—But before entering upon this study, a word about an episode which has the enchantment that comes from distance of time, and would look like some fanciful myth did not history give it a certainty that cannot be denied. It is the passage of Catholicity on our shores four hundred years before Columbus gave to the Old World the lasting possession of America. The Church came and went with the Norsemen, without, however, leaving on

4. THE SAGAS.—The manuscripts in which we have versions of all the Sagas relating to America are found in the celebrated Codex Flateyensis—a work that was finished in 1387 or 1395 at the latest. This collection, made with great care and executed in the highest style of art, is now preserved in the archives of Copenhagen. These manuscripts were for a time supposed to be lost, but were ultimately found safely lodged in their repository in the monastery library of the Island of Flato, whence they were transferred to Copenhagen with a large quantity of other material. We accept it as a fact, therefore, that the Sagas* relating to America are productions of the men who gave them in their present form nearly, if not quite, an entire century before the age of Columbus.

It may be well to know something of the origin of the Sagas. It had long been the custom of the Northmen to preserve family and general histories, and recite them from memory, as occasion demanded. This was done with

our land any durable trace, so far as our present knowledge goes. But the coming and going are recorded in Norse literature and Roman archives.

The tenth and eleventh centuries were the period of greatest activity for the Northmen of Scandinavia. On the shores of England, Ireland, France, Italy, and Greece their viking boats poured out hordes of warriors who spread desolation far and wide and planted colonies that have entered into the make-up of Europe. Westward, too, they pushed their way. The islands of the North Atlantic, the Orkneys, Shetlands, and Faroes, became Norse outposts. But it was in Iceland that grew up their most vigorous and renowned offshoot. It was reached by them in 784. Very soon there

was a marvelous degree of accuracy and fidelity by men more or less trained for the purpose, and whose performances were altogether surprising. They were professional historians, and were held in high esteem by king and people; for in their Sagas or narratives, was preserved and handed down the national history. Every King had his Saga-man (Say-man) or historian, who accompanied him to the field of battle, that he might recount the achievements of what he himself had been an eye-witness. The power in oral tradition in thus transmitting, through a succession of ages, poetical and prose compositions of considerable length, may appear almost incredible to civilized nations accustomed to the art of writing, but it is easily understood when there is a perpetual order of men whose sole employment is to learn and repeat, whose faculty of memory is thus improved to the highest pitch of perfection and who are relied upon as historiographers to prove the national annals. But, with the advent of the Catholic religion came the Roman

was settled in that mid-Atlantic island a population of fifty thousand Norsemen, who set up a republic bound to the mother country by a very slender allegiance. A rich Icelandic literature sprang up before England, France, Italy, and Spain had come into possession of their present languages. The historical records of Iceland especially are unequaled by anything contemporaneous elsewhere, and hardly surpassed by anything done in modern times.—*O'Gorman*.

4. From the Sagas of Erik the Red.—The land some call Greenland, was discovered and settled from Iceland. Eric the Red was the name of the . . . man who went from here [Iceland] to there, and took possession of that part of the land which later

*Sagas, a Scandinavian legend or heroic or mythic people.

tradition, handed down among Norsemen or kindred

alphabet, written language—an easy method of expressing thought which they had not possessed before. The Saga-man found his occupation gone, the national history now being gathered up by zealous students and scribes and committed to the lasting custody of the written page. By the end of the twelfth century all the Sagas relating to the history of the country had been reduced to writing.*

It is in these written Sagas or narratives that we find the account of the discovery and settlement of the northern portion of our Atlantic coast by the Northmen.

Claims have been made for Ireland in the early Christianization of our country. St. Brendan, it is asserted, came over here as early as the sixth century and Broughton quotes a passage in which a distant land is spoken of as "Greater Ireland." It is a well established fact that the Irish preceded the Northmen in Iceland, and it is more than probable, with the means of navigation at their command, that they should have been their precursors in America. Irish monks or Cul-dees, longing "to be alone with God"

had, according to the authority of the Irish monk Dicuil† settled in Iceland about the year 795, and it is likely that they may have pushed their way as far as Greenland.

5. ESTABLISHMENT OF CHRISTIANITY IN GREENLAND.—In 928 a band of Northmen under Eric the Red, discovered Greenland, and three years later established a colony there (928-999). In 999 Eric's son, Rief, went to Norway, and while at the court of King Olaf Tryggvesson became acquainted with the truths of Christianity and soon adopted them. Subsequently, as Bishop of Garda, he returned to Greenland with a priest and several religious. His mother, Queen Thorhild, built a church which was known far and wide as Thorhild's church. Recent efforts to identify the site of Garda resulted in discovering, near Igalico Fiord, the ruins of what was once a substantially built church, with indistinct ruins of ten or twelve other buildings. Catholic relics, crosses and engraved stones were found in several places, leaving little doubt that this was the Cathedral of Garda, mentioned by Pope Nicholas V., and that

was called Ericafjord. He named the land and called it Greenland, and said it would encourage people to come there if the land had a good name. They found there, both east and west, ruins of houses and pieces of boats, and stone implements. Learned men say that twenty-five ships went that summer to Greenland from [Iceland], . . . but only fourteen arrived. Of the rest, some were driven back and others were wrecked.—*De Costa*.

5. Establishment of Christianity in Greenland.—These are our authorities for the history of the Norse occupation of

Greenland, which was discovered at the end of the ninth century, colonized at the end of the tenth century, and Christianized at the beginning of the eleventh century. About one hundred years thereafter a bishop was assigned to the Greenland church. His see was at Gardar. From the first bishop appointed, in 1112, to the last one appointed by Innocent VIII. and confirmed by Alexander VI. in 1492, the year of the discovery by Columbus, a period elapsed of three hundred and eighty years of a hierarchy—consequently of organized church life—regular and continuous down

*See paper read by Rev. Joshua P. Bodfish, of Canton, Mass., before the U. S. Catholic Historical Society, entitled *The Discovery of America by the Northmen in the Tenth Century*.

†Dicuil was also a geographer, and about 825 he wrote a treatise *De Mensura Orbis Terrarum*; on the measurement of the earth.

here, from the twelfth to the fifteenth century "Catholic Bishops performed, among northern snows and ice, the various offices—familiar to Catholics of today—ordaining, confirming, celebrating Pontifical Mass and administering all the Sacraments."*

Christianity had so far progressed in these regions, that at the beginning of the twelfth century it was found necessary to establish a local hierarchy. Eric Gnipson, of Iceland, was, as we have just seen (1100), consecrated in Lund by Archbishop Adzer. There is a record that a certain Jones or Johannes, a Saxon Bishop (the Hungrvak book which is written on the history of the Bishops of Iceland, asserts that he was an Irishman or Hibernian) after first preaching the Christian faith for four years in Iceland, set out thence for Vinland in order to convert its people, and finally sealed his mission there by suffering torture and death.† In the year 1121, Eric, Bishop of Greenland, visited Vinland, and according to some authorities transferred his See to that place.

The colonies on the west of Greenland continued to flourish until 1406,

to the year 1409; fitful and interrupted from 1409 to 1492. Between the two extreme dates, in the palmiest period of Greenland Christianity, there were on its inhospitable shores one bishop, a cathedral, fifteen churches, four or five monasteries, and a Catholic population of ten thousand souls. This information rests on historical evidence that is irresistible.

Likewise it is absolutely certain that southwest of Greenland a country was discovered, and for hundreds of years was visited frequently, and inhabited for periods of two or three years at a time by traders and missionaries from Greenland and Iceland—a country known in Icelandic and other annals as Vinland the Good. This is not the place to vindicate the authenticity and veracity of the sagas, especially those contained in the "Hauksbok" and the

when the seventeenth and last Bishop of Garda was sent from Norway; those on the east continued until 1540 when they were destroyed by an upheaval of ice.

From what we have seen it is evident that "Christian Irish had preceded the Northmen to the Faroe Islands, as Dicuil, the Irish monk, makes clear, and to Iceland; but the Scandinavians who settled Iceland and Greenland, who made voyages thence southward were just emerging from heathenism into the light of Christianity. Catholic bishops and priests, the mass and prayers are mentioned in the narratives, and one of the heroines makes a pilgrimage to Rome."‡

Thus we see that a center of Christianity was established at Greenland; that it existed for a long time, and its light spread even into regions now embraced within the limits of the United States, and that finally the light of that Christianity was extinguished to be relighted only after the lapse of many years, by the real discovery of America; by Christopher (the Christ-bearer) Columbus.

"Flateyjarbok." We hold it as absolutely certain that Vinland was on the American mainland, and as all but absolutely demonstrated that it was on the New England coast. We believe that Boston has made no mistake in raising a statue to Leif Ericsson, the discoverer of Vinland.

One proof, and only one, is wanting. Greenland is still covered with the ruins of churches, of monasteries, and of the homes of the Scandinavian settlers. But in Vinland, so far, no trace of buildings has been found. The archaeological proof is wanting. The old mill at Newport, the Dighton Rock on the Taunton River, the remains of Norumbega on the Charles River, are not allowed by serious historians to be vestiges of the Norse discoverers of America.—*O'Gorman.*

See Note 3.

*See *Good Things for Catholic Readers*, Vol. I, page 111.

†*Hist. Ancient Vinland*, by Thormod Thorfaeus, Royal Historiographer of Norway. Translated from Latin for U. S. Catholic Historical Magazine, by Charles G. Herbermann, LL. D., Ph. D.

‡Introduction to Thorfaeus' *Hist. of Ancient Vinland*, by John Gilmary Shea, LL. D.

AMERICAN LITERATURE.

BY THOMAS O'HAGAN, PH. D.

I. THE FIRST COLONIAL PERIOD.—1607–1688.

INTRODUCTION.

A study of American Literature involves a study of the ideas which have dominated American civilization. It is something more than the cataloguing of authors or assessment of their works. If literature, according to Matthew Arnold, means a criticism of life, then American literature must mean a criticism of American life.

In the series of papers dealing with American literature which shall appear in the *Review* during the current academic year, it shall be our purpose and aim to deal with it as a study of the evolution of human life in the New World, reflecting the growth and triumph of ideas and principles—not as a mere record and chronicle of literary achievement.

We shall endeavor to keep in view from the very outset the great agencies which determine the character of a literature, namely: Race, Environment, Epoch and Personality.

Hand in hand with the study of American literature should go a study of American history, for these twain are sisters, and from the vantage ground of historical research does the literary scholar see with a clear and unerring eye. Literature is the life of a people, history its phenomena.

In the work before us it will be necessary to make a close historical study of the two colonies of Virginia and Massachusetts, as these are what Lowell has called them, "The two great

distributing centres of the English race in America."

For the purpose of classifying the periods, we shall in the main deal with the genesis and development of American literature under the following headings:

GENERAL OUTLINE.

The First Colonial Period.

The Second Colonial Period.

The Revolutionary Period.

The First Creative Period.

The Second Creative Period.

Again the writers of these periods will naturally divide themselves into historians, poets and novelists.

Each paper may be expected to suggest some master-piece for close analysis and study, and this literary production can form the main topic of discussion at a subsequent meeting of the Catholic Reading Circles.

Let the aim in all the work be thoroughness and sincerity—at least such thoroughness as our limited time will permit in so wide and vast a field of study and investigation.

In our estimate of American literature we must be on our guard against two unfortunate failures—provincialism and colonialism. Provincialism is, as Brander Matthews recently said, local pride unduly inflated. "It is the temper that is ready to hail as a Swan of Avon any local gosling who has taught himself to make an unnatural use of his own quills." Colonialism is an undue def-

erence towards foreign opinion and a too ready acceptance of foreign estimate upon our own writers.

That our studies may be thorough we must go beyond the manuals of literature and touch with our minds the quickening life of each literary product in prose or verse.

Our standard should not be that of England or France or any one country, but rather the permanent, absolute standard of the whole world set up through the ripening judgment of centuries.

Our own day has, without doubt, more interest for us than the twilight of American life and letters, yet we must not forget that the rude lyrics and ballads of colonial days reflect as truly American life and thought as the most polished epic or idyl of a Longfellow, a Stedman, or an Aldrich.

There should be no North, no South, no East, no West in our literary appraisal. Provincialism is death to high ideals. Literature takes color and form from its surroundings, but its standard is based upon the universal taste and judgment of the people.

It is true that devoid of the spiritual an art-product is meaningless, yet nothing so ill-becomes a critic or a literary student as holding in his mind the faith of an author while passing judgment upon his literary works.

We hope then to do justice to every American writer of note, Catholic and non-Catholic, and shall see to it that such illustrious names as Brownson, Shea, Ryan and O'Reilly find a place in our studies as builders and toilers in the great temple of American letters.

Let us, however, see to it that in our study and estimate of American liter-

ature we do not attempt to galvanize mediocrity into greatness, simply because an author professes or has professed the Catholic faith. We Catholics should demand entrance into the temple of American literature by a front door, not by any side door.

CHAPTER I.

THE BEGINNINGS: CONDITIONS, CHARACTER.—In discussing American Literature it will be well to remember that it is a part of English Literature, yet well defined and distinct in itself. No doubt the twentieth century will give us an Indian literature, an Australian literature and a Canadian literature as branches of English literature, all, too, distinct in themselves.

The beginnings of American literature are the beginnings of New World civilization—rude stammerings of speech, lisplings of literary childhood—what the French aptly call *balbutiment*. The radiating centres of this early intellectual life in America were the two colonies, Massachusetts and Virginia.

It was not, however, till the first quarter of the present century that American literature proper took shape and form. It is true the eighteenth century gave us a Jonathan Edwards and a Benjamin Franklin, two authors of real note and merit, yet, assuredly, even their works would not constitute an American literature.

Regarded, then, epochally, the beginnings of American literature are linked to the life and civilization which begat a Chaucer, a Spenser, a Shakespeare and a Milton. As Tyler says: "Our literature made its first feeble beginnings when the firmament of English literature was all ablaze with the

light of her full-orbed and most dazzling writers, the wits, the dramatists, scholars, orators, singers, philosophers, who formed that incomparable group of titanic men gathered in London during the earlier years of the seventeenth century."

When Jamestown was settled, in 1607, Spenser had been dead only eight years and Shakespeare had just completed his great Roman play of *Antony and Cleopatra*.

The art of printing, the invention of gunpowder and the mariner's compass had, for more than a century, stirred into activity the intellect of Europe. The spirit of discovery had sent out a Columbus, a Cabot, a Da Gama, a Balboa, and a Magellan. The heart and brain of Europe dreamt New World dreams. As Bancroft says: "Every great European event affected the fortunes of America. Did a state prosper it sought an increase of wealth by plantations in the west. Was a sect persecuted it escaped to the New World."

The literature of the First Colonial Period, from 1607 to 1688, is indeed meagre. It was a period of Epic toil, during which colonists waged an unceasing war with a savage people and a savage wilderness. But the history of these eighty years should be studied closely because of the light which it throws upon later American literature. For purposes of this study Fisher's Colonial Era, the first volumes of Bancroft, and Hildreth and Lodge's *English Colonies in America* may be consulted with advantage. I have already said that the two colonies to be studied are Massachusetts and Virginia. These are the fountain heads of all that is strongest in American national life and literature.

And here it should be remarked that the colonists who founded the State of Virginia differed widely from those who came over on the *Mayflower*. It is necessary to note this difference carefully, as it will help to explain the attitude of these two colonies some years later towards education and intellectual advancement. Prof. Pattee, in his history of American literature, sets forth the character of the Virginia colonists thus: "Of the one hundred and five men who composed the first expedition to Virginia nearly one-half were 'gentlemen' with absolutely no experience in manual labor, and a large proportion of the remainder were soldiers and servants. They were of the Royalist party and the Church of England. Many of them had squandered their ancestral estates and now sought America, led on by dreams of sudden conquest and dazzling riches. Many were adventurers born of the protracted wars with Spain; some were worthless idlers and even criminals fleeing from justice. Not one of them dreamed of a permanent home in the new land. They had had no falling out with the mother country; they had no desire to found a new order of society; they were without religious scruples or anything else save a desire for speedy wealth—for gold that could be picked up in large nuggets without exertion.

Many of the later arrivals, drawn by the rich tobacco plantations, were from the higher classes, yet during the first half century the large proportion of the settlers in Virginia were of inferior quality, personally and socially, and many of them were broken men, adventurers, bankrupts and criminals."

Contrast this characterization of Virginia colonists with the little band of Pilgrims, who a few years later, flying from persecution, landed as exiles on the bleak shores of Massachusetts at the very beginning of a cruel northern winter. The Virginia colonists were, in most instances, strong, hardy, robust men inured to hardships by war and adventure, while those who landed at Plymouth Rock on the memorable 20th of December were, many of them, women and children, weak, heart-broken and sick. For the purpose of making a study of Puritan traits and character I would refer the student to Greene's *Short History of the English People*, Vol. III., pages 19 to 35; Neale's *History of the Puritans*; Taine's *English Literature*, Vol. II., chapter 5; Tyler, pages 91 to 109; and Richardson, Vol. I., pages 10 to 21.

We shall see as our subject develops how character, ideals and environment mould and influence intellectual life and thought in the two colonies of Massachusetts and Virginia. The Pilgrim Fathers did not brave the Atlantic main for the purpose of gain, although the London Company which fitted them out was a commercial company. It should also be remembered that the founders of New England were deeply religious men—that religion was their very vocation. They had suffered for conscience sake under Elizabeth and James I. in England—they were, however, narrow in their views, men of principle and strong convictions, ready to battle and contend and suffer and die for the right to worship God within the sanctuary of their own faith. But the strange paradox in the character of the New England Puritan is the fact that he soon became a perse-

cutor himself, showing little toleration to those who differed from him in belief. Prof. Pattee says it is but natural that the Puritans, having purchased religious freedom at such a price, should be intolerant of those who would prevent their belief, and we are not surprised, he adds, to find them in turn persecutors. Prof. Pattee is not surprised to find the New England Puritan persecuting Roger Williams because he defended Quaker and Baptist for conscience sake, and this because the Puritan in his day had been persecuted for a like reason. Is this good reasoning, or does it reflect credit or discredit on Prof. Pattee's partial or impartial mind? Verily the latest author of American literature holds a brief for Puritan intolerance. Not so did the Catholic colony of Maryland treat Puritan and Quaker. It were a shame, indeed, if any Catholic writer should express no surprise did the Catholics of Maryland persecute and burn those whose faith was not of their own, simply because their fathers had been hanged and quartered by Elizabeth, for conscience sake.

A characteristic of the New England Puritans was their intense earnestness. Life to them was a terrible reality. "I am resolved," wrote Jonathan Edwards, "to live with all might while I do live." They had no time for pleasure or enjoyment. Their life was serious—much more serious than that of their fathers in England. They, too, became more gloomy and superstitious than the Puritans of England. No wonder, for was not New England life gloomy from without and within.

Macaulay tells us that the Puritans of the Mother Country condemned bear-baiting not because it gave pain

to the bear, but because it yielded enjoyment to the spectators. A spirit much worse than this must have possessed Michael Wigglesworth, the laureate of Puritanism, who lived from 1631 to 1715 in Malden, Massachusetts, when he wrote the following doggerel and inhuman lines:

"Then might you hear them rend and tear
The air with their outcries;
The hideous noise of their sad voice
Ascendent to the skies.
They wring their hands, their caitiff hands,
And gnash their teeth for terror;
They cry, they roar, for anguish sore,
And gnaw their tongue for horror.
But get away without delay;
Christ pities not your cry;
Depart to hell, there may you yell
And roar eternally."

This reminds one of the Calvinistic woman the poet Tennyson used to tell of, who, secure in her own predestined salvation, said to the poet: "Ah, Alfred, whenever I look at you I think of the words of the Saviour, 'Depart from me ye cursed into everlasting fire, &c.'"

Now as to the conditions which gave an impetus to education in the New England colony. The fact that the people largely lived in village communities and towns fostered intellectual advancement.

In Massachusetts there was a centralized society, while in Virginia the people were scattered over isolated plantations. In New England the town became the political unit, in Virginia the county. Education, then, grew as a necessity in New England, where the people lived in daily contact and where there was afforded an opportunity for the interchange of books, letters and ideas. The student should note here the rise and history of Harvard, Yale, Princeton and Columbia Universities,

It should be remembered, too, that this was an age of fierce theological battles, not only in the Mother Land but in the settlements around Massachusetts Bay. Not only did Hooker and Jewell and Barrow enter the controversial lists in the land of Shakespeare and Bacon, but the New England divine pressed home his arguments with a sturdiness and cogency of reasoning, which culminated in the intellectual development of an Edwards and a Franklin.

Yet in estimating the literary beginnings of New England it must be borne in mind that there were many influences at work detrimental and hostile to literary production—chief among these being the narrowness of the Puritan mind and thought.

Hawthorne sums up very well this Puritan narrowness, where he says in the *Snow Image*—"Life in the Puritan settlements must have trudged onward with hardly anything to diversify and enliven it, while also its rigidity could not fail to cause miserable distortions of the moral nature. Such a life was sinister to the intellect and sinister to the heart; especially when one generation had bequeathed its religious gloom and the counterpart of its religious ardor to the next . . . The sons and grandchildren of the first settlers were a race of lower and narrower souls than their progenitors had been. The latter were stern, severe, intolerant, but not superstitious, not even fanatical; and endowed, if any men of that age were, with a far-seeing worldly sagacity. But it was impossible for the succeeding race to grow up in heaven's freedom beneath the discipline which their gloomy energy of character had estab-

lished; nor it may be have we even yet thrown off all the unfavorable influences which, among many good ones, were bequeathed to us by our Puritan forefathers."

It is not necessary to mention the lack of appreciation in æsthetic taste among the Puritans of New England. With them as with the Puritans of England the drama was considered a vanity, while sculpture and painting were held as a violation of the Second Commandment. Puritan England gave us the great Epic of *Paradise Lost*, Puritan New England, till mellowed and softened by the broader and more humane sympathies of a kindlier faith, gave us naught but the metrical rhapsodies of a Bay Psalm Book or the jingling and unbridling lines of a Michael Wigglesworth.

The only literary personage worthy of study in connection with the early colonial history of Virginia is Captain John Smith. Bancroft calls Smith "The father of Virginia, the true leader who first planted the Saxon race within the borders of the United States." Smith as a writer may be studied in Tyler's volume, pages 16 to 38, and Richardson, Vol. I., pages 63 to 72.

The literature of the First Colonial Period groups itself under three headings: Journals and Historical Works, Religious and Theological Writings, and Poetry. The Historians are William Bradford, John Winthrop and Thomas Morton. Bradford's chief work is his history of the Plymouth Plantation, while Winthrop did the same work

for Massachusetts Bay. Winthrop's history has been of great service to later writers. It is supposed that Hawthorne got his conception of the *Scarlet Letter* while perusing its pages.

Among theologians, Roger Williams and John Eliot, the Apostle to the Indians, are worthy of study. In poetry there is little enchantment on the way. Anne Dudley Bradstreet, who was born in 1612 and died in 1672, has received the title of "The Morning Star of American Poetry." The Morning Star of English literature applied to Chaucer means a good deal, but the Morning Star of American Poetry, such as grew under the leaden sky of Puritan New England during the middle of the seventeenth century—well, to speak classically, it is simply *nomen et præterea nihil*. It might, however, be worth while to glance through Anne Dudley Bradstreet's poetic musings, as well as the metrical efforts of Wigglesworth, whom Cotton Mather calls "a little feeble shadow of a man."

For our next topic I shall invite my readers to take up with me the Second Colonial Period, extending from 1688 to 1765.

Let us remember that we find in existence, at this time, 1688, three groups of colonies, namely:—I. The New England group—Massachusetts, Rhode Island, Connecticut and New Hampshire. II. The Middle group—New York, New Jersey, Delaware and Pennsylvania. III. The Southern group—Maryland, Virginia, North Carolina, South Carolina and Georgia.

OUTLINE FOR WEEKLY STUDY AND REVIEW—OCTOBER.

AMERICAN HISTORY.

First Week.—October—A study of the Renaissance period and its influence on modern civilization.

Second Week.—The Portuguese discoveries: Henry, the Navigator; Bartholomew Diaz; Vasco da Gama; Cabral.

Third Week.—The Northmen and their explorations; Norse Sagas.

Fourth Week.—Establishment of Christianity in Greenland.

Questions.

1. What great literary and artistic movement extended from the fourteenth to the middle of the sixteenth century? By what terms is this period variously called?

In the widest sense, what does the Renaissance comprehend? Who took the lead in this great movement of history?

Name the immediate causes of the Renaissance. Name the more remote causes.

Did the Renaissance exert its influence upon the arts and letters alone?

2. What nation took the lead in maritime discovery in the fifteenth century? What resulted in the attempts of the Portuguese to reach the Indies by a new route? Who were the chief Portuguese explorers of the fifteenth century.

3. Was Columbus the first white man to set foot upon our American soil?

Who were the Northmen, and where was their home? What were their characteristics? What enabled them to become acquainted with other parts of the world? What was the period of the greatest activity for the Northmen of Scandinavia? Where did they plant their colonies? Which was the most vigorous of all their colonies? What is said of the historical records of Iceland?

4. What are Sagas? Where are the manuscripts to be found which bear versions of all the Sagas relating to America? Where were they discovered when it was thought they were lost, and where are they now preserved? What is asserted of St. Brendan, the Irish Monk? On what authority is based the claims that the Irish preceded the Northmen in the discovery of America?

5. When and by whom was Christianity established in Greenland?

What resulted in the recent effort to identify the site of Gardar, the ancient See of Greenland?

What progress was made by the Church in Greenland?

Did the Norsemen leave any durable trace of their occupancy of our land? Where may a record of the coming and going of the Norsemen be found?

Where did the Norsemen plant their colonies, and how long did they last?

Suggested Reading.

SPECIAL.

"A Medieval Ulysses," page 15 October REVIEW.

"Pre-historic Americans," by the Marquis De Nadaillac. D. H. McBride & Co., Chicago. 50 cents.

The Vinland Episode. Introductory chapter of "A History of the Catholic Church in the United States," by Rt. Rev. Thomas O'Gorman, D. D. The Christian Literature Co., New York.

Poems by Longfellow—*The Skeleton in Armor; Discoverer of the North Cape.*

"The Norse Hierarchy in America," *American Quarter's Review*, April, 1890.

"The Discovery of America by the Northmen in the 10th Century," by Rev. Joshua P. Bodfish, Canton, Mass.

"History of Ancient Vinland," by Thormod Thorfaeus. Translated from Latin for *The United States Catholic Historical Magazine* by Charles G. Herbermann, LL. D., Ph. D.

Introduction to Thorfaeus' "History of Ancient Vinland," by John Gilmary Shea, LL. D.

General.

"Iceland: Its Scenes and Sagas." Baring-Gould, London, 1863.

"Discovery of America by Northmen." Beamish, London, 1841.

"History of Greenland." Crantz, London, 1820.

"The Pre-Columbian Discovery of America by the Northmen." De Costa, Albany, 1890.

"The Discovery of America," Vol. I., Chap. ii. Fiske, Boston, 1892.

"Conversion of the Northern Nations." Meriwale, London, 1866.

"The Finding of Wineland the Good." Reeves, London, 1890.

"The Discovery of the Northmen in the Tenth Century." Smith, Toulmin, London, 1842.

OUTLINE FOR WEEKLY STUDY AND REVIEW—OCTOBER.

AMERICAN LITERATURE.

First Week.—A study of European civilization during the seventeenth century.

Second Week.—Study the Virginia colony in the seventeenth century.

Third Week.—Study the Massachusetts colony in the seventeenth century.

Fourth Week.—Study the foundation of the colleges of New England.

Questions.

In discussing American literature what should be borne in mind?

Where were the radiating centers of early intellectual life in America?

When did American literature proper take shape and form?

Did the eighteenth century produce any American writers of note?

How is the period from 1607 to 1683 characterized? Why is a close study of this period important?

Give a comparison of the characters of the colonists of Massachusetts and Virginia.

What were the chief characteristics of the founders of New England?

What was the difference between Massachusetts and Virginia as regards intellectual growth and advancement?

What were the chief causes that made New England a great literary influence?

Study the rise and growth of the great universities of Harvard, Yale, Princeton and Columbia.

What characterized this age, and what was its culmination in intellectual development? What influences were detrimental and hostile to literary productions?

Who is the only literary personage worthy of study in connection with the early colonial history of Virginia? What does Bancroft say of him?

Under what three headings is the literature of the First Colonial Period grouped? Name the writers of note under each group and their chief works.

Suggested Reading.

Longfellow's *Miles Standish*; the article on American Literature in the *Encyclopædia Britannica*; the *Early Chapters on American Literature*, by Tyler, and Richardson. Note when, where and by whom the first book was published in America.

Bancroft's *"History of the United States"*—First volumes.

Hildreth and Lodge's *"English Colonies in America."*

Green's *"Short History of the English People."*—Vol. I., pages 10-21.

LOCAL CIRCLE CHRONICLE.

Interesting reports read at the Great Conference on Reading Circle Day at Fifth Session of Catholic Summer School of America, August 5, 1896.

Rev. Thomas McMillan, C. S. P., made an address on Catholic Authors. He referred to the concentration of attention upon the best books, which is one of the most practical results of the Reading Circles. Intelligent readers accept with gratitude the writings of the great authors whose intellectual gifts are employed in the advancement of science, art, and literature.

Brother Azarias devoted many years of his life to the study of classical literature in many languages. He felt keenly the duty of becoming familiar with the great works which represent the enlightened convictions of the most profound Christian scholars, especially those who had taken

the pains to write luminous expositions of nineteenth century problems. We should know our own writers, who labor for us through many trials and tribulations. We should show our appreciation of the sacrifices they made in writing for our benefit by reading their works. In our plans for reading the first place should be given to the books that defend the Catholic faith and show forth what the Church has done for letters, science, and education. Some there are who can do a valuable service in refuting erroneous opinions by learning the arguments which show how the truths of religion are reconciled with reason.

Well-informed Catholics take a pride in

knowing what their brethren have written. It is often their duty to be able to give reasons for the faith. They should be able to point out the books in which the leading dogmas and doctrines of the Church are explained and defended. By all means let our Catholic young people become intimate with the words and deeds of the heroes whose lives were given to the building up of this great Republic; but let them also be no less familiar with the sayings and doings of those heroic souls which reflect so brilliantly the beauties of the Church, and her salutary influence on the intellectual life of the world.

The Ozanam Reading Circle, New York City.

The Ozanam Reading Circle may well claim a considerable share in the success which has come from the new, educational and literary movement among Catholics in the United States. It has the distinction of being the pioneer Reading Circle of New York City.

In October, 1886, the members organized, having in view the cultivation of a standard of literary taste. By associating together in an informal and friendly way, our individual efforts were intensified; contact with other minds awakened new phases of thought. At our meetings we have obtained many advantages from the concentration of attention on some of the best books—Catholic books especially—from carefully selected literary exercises, and from the vigorous discussion of current topics. Year after year new plans have been added, and the scope of the work extended. With united good will we have given our best energies to make our undertaking pleasant and useful in its results.

For the success of our decennial year we invited the co-operation of numerous friends who attended our public meetings and sanctioned our efforts for the advancement of Catholic literature. A new feature was introduced. In addition to the Honorary Members, to whom we are indebted for many favors in the past, it was arranged to form an associate membership for well-wishers unable to promise active participation in our work. The payment of two dollars secured for each Associate Member the privilege of attending our pub-

lic meetings once a month. Without binding themselves to the obligations of active members many were thus enabled to assist in the extension of the work of self-improvement which has been fostered by the Ozanam Reading Circle.

During October, it was decided to resume the study of American literature in a brief, and as the plan has proved, a very successful way. The work of studying an author was divided among three members. The first was requested to give a short biographical sketch; the second told of the striking characteristics of the life and works of the author; while it was assigned to the third to present an abstract of the author's principal work. By this division of labor the study of each writer was made interesting, and as complete as our time would allow. Among those presented to our consideration in this manner were John Boyle O'Reilly, Christian Reid, Agnes Repplier, Louise Imogen Guiney, Edgar Allan Poe, Washington Irving, Cardinal Gibbons, Lowell, and Emerson. Following the same plan we became better acquainted with Coventry Patmore, Alfred Austin, Poet Laureate of England; Dante Gabriel Rossetti, and Aubrey de Vere. In the study of these writers the members of our circle have been greatly aided by the Paulist parish library which has an extensive collection of the best works in modern literature. We certainly have a great advantage, in this respect, over many less-favored circles, and, judging from the year's work, the members have fully appreciated this boon.

At every regular meeting portions of *The History of the Church of God* by Bishop Spalding, covering from the Fifth to the Twelfth centuries were read. Extracts from the monthly magazines were also given, and contributed not a little to the animated discussion of current topics. Original writing is always encouraged, though not compulsory, and accordingly many of the meetings during the year were enlivened by short stories, and individual criticisms of books which the members had read as elective studies. Some of the books reviewed were *The Data of Modern Ethics* (Ming), *Chapters of Bible Study* (Heuser), *History of the Church in England* (Miss Al-

lies), *History of Art* (Goodyear), *Land of Pluck* (Mary Mapes Dodge).

At the beginning of the year our Director, Rev. Thomas McMillan, promised to devote one evening, each month, to talks before the circle, on the live questions of the day, chiefly derived from the recent books of Bishop Spalding. These proved both instructive and interesting.

The public meetings formed a distinctive feature of this decennial year. The first held on November 25, opened with a short address by the Director. This was followed by an account of the Wadhams' Reading Circle at Malone, N. Y., by Mrs. B. Ellen Burke. Afterwards the Rev. J. Talbot Smith spoke upon the lack of spirituality among the writers of modern fiction, especially noting some defects in the works of Conan Doyle. Among those who helped to make interesting the exercises at our monthly meetings were Miss Grace A. Burt, graduate of the Emerson School of Oratory, Boston; Miss Marie Cote, who gave original and selected readings; Mr. John S. McNulty also entertained us with a talk about novels; William J. O'Leary, A. M., of Brooklyn, favored us with an appreciative selection of passages from Tennyson. A favorable review of Edward Bok's book for young men, entitled "*Successward*," was read by Mr. Banks M. Moore.

At two of our public meetings, March 24 and April 21, eloquent lectures were delivered by the well-known speaker Henry Austin Adams, A. M. His subjects were *Cardinal Newman* and *The Modern Stage*. It is needless to say every one was highly delighted by his exceptional oratory. On the Monday evening following the lecture on Cardinal Newman, our Director reviewed for us, by request, *Purcell's Life of Cardinal Manning*.

Washington's Birthday was celebrated by a social gathering. The Circle was *At Home* to its numerous friends from four to six P. M. All agreed that the patriotic and musical selections and particularly the lively conversation enabled them to pass a most enjoyable afternoon. Miss Louisa Morrison, Miss Margaret A. Donohue, Dr. R. E. S. Ormisted, Mr. Matthew Barry, and Dr. John J. Rothwell kindly furnished the vocal part of the musical program.

The closing meeting of the season was held in Columbus Hall on May 26, Mr. Alfred Young presiding. A scholarly address was delivered by Mr. John J. Delany on *Types of Womanhood*, especially as exemplified in Queen Isabella and Joan of Arc. Musical numbers were furnished on this occasion by Prof. Pedro de Salazar, and the Excelsior Quartette.

In looking back over the various events in the season of 1895-'6 we feel that our sincere thanks are due to those who by giving their time and talents so kindly helped to make our tenth year most successful, and profitable to our Active, our Associate and our Honorary Members.

Besides the usual literary work that is to be continued as heretofore on Monday evenings, we have arranged to complete, next October, the study of educational literature under the direction of the Rev. Thomas McMillan. The course of reading will be limited to six of the most approved books bearing on the professional training of teachers. This will be a rare opportunity for busy teachers who wish to concentrate their attention on books of recognized merit, and wish to escape the discouragement that sometimes comes to the solitary reader of pedagogical works.

Brander Matthews, writing in the January number, 1895, of the *St. Nicholas*, states "Where Emerson advises you 'to hitch your wagon to a star,' Franklin is ready with an improved axle-grease for the wheels." The two types are happily blended in the Ozanam Circle. When the theoretical element would soar too quickly into ethereal altitudes unknown, the brake of common sense is so gently applied by the practical that we all ride together into the regions of higher truths all unconscious of the unevenness of the road. We have had in mind these words of Ruskin: "To use books rightly is to go to them for help; to appeal to them when our own knowledge and power of thought fail; to be led by them into wider sight, purer conception than our own, and to receive from them the united sentence of the judges and councils of all time, against our solitary and unstable opinion."—*Mary Burke*.

Members of Ozanam Reading Circle who attended the C. S. S. Session 1896:—

Rev. Thomas McMillan, Director.

Active Members.—Miss Mary F. McAleer, Miss Margaret O'Connell, Miss Emma O'Connell, Miss Anna A. Burke, Miss Mary Burke.

Associate Members.—Mrs. Francis Travers, Miss Kate G. Broderick, Miss Mary Broderick, Miss Anna Murray, Mrs. B. Ellen Burke.

Wadhams Reading Circle, Malone, N. Y.

The Wadhams Reading Circle is an incorporated body, and it has become affiliated with the University of the State of New York. Its objects, as stated in the articles of incorporation, are Self Culture, the diffusion of good Literature and the establishing and maintaining of a Public Library.

It was incorporated June 18, 1895.

It has a library of 500 volumes, 460 of which were added during the present year.

Its library is kept open to the public two hours on three days of each week. It has six leading Catholic magazines in circulation; also five leading secular magazines.

The Circle is composed of 125 members who pay an admission fee of 50 cents and 10 cents monthly dues. It holds semi-monthly meetings, at which a regular programme is followed, after which a special programme, prepared for each evening, is carried out. Some of the programmes were as follows:

Eminent women of the first and second centuries.

History of the Jews.

Life and Literature pertaining to the Blessed Virgin.

One night was given to a paper on European travel; a description of natural scenery and Catholic life in Rome and Italy, by one of our Circle who had just returned from there.

Another night to a paper on the life and works of Mother Raphael.

We also devoted some nights to different Catholic authors of fiction and poetry, among whom were the following:

Father Ryan, Father Burke, John Boyle O'Reilly, Katherine Conway, Margaret Jordan, Adelaide Procter, and others.

Classes were also established for the benefit of those who were unable to attend school, or for any one wishing to continue any special study. Classes in writing, geography, algebra, geometry, history, German and literature were formed and continued during the winter. Music books and charts were procured and regular lessons in music given. A large art class was formed, but owing to the lack of a permanent, competent instructor, their progress was slow.—*Charles A. Burke.*

Delegates in attendance at Catholic Summer School, August 5th, 1896: Mrs. Burke, Mrs. E. H. Ladd, Charles A. Burke.

Columbian Reading Circle, Rochester, New York.

The Columbian Reading Circle was organized in the Immaculate Conception parish, Rochester, in 1892, and this name was appropriately chosen that it might always be identified with the year of its origin.

The Circle started with five or six young ladies, meeting weekly at one another's homes and having, together with a social evening, quotations and extracts from some Catholic author.

The principal idea was to foster a taste for Catholic literature and familiarize ourselves with the best to be found in our own Church.

The society has grown to about seventy registered members, with about half the number active workers.

The meetings are now held weekly in a room devoted for the purpose in the school hall.

The programs consisted of roll call with quotations, music, essays, and during the past season papers on Church History.

The Circle has bought and paid for a four hundred dollar piano, and a large number of books.

The Circle is also open to young men, and the present roll includes ten.—*Lizzie J. Willett.*

Reports will be continued in November Review. Reports of Circles read at The Columbian Summer School will also be published.

CATHOLIC SUMMER SCHOOL OF AMERICA.

ANNUAL MEETING OF TRUSTEES OF THE CATHOLIC SUMMER SCHOOL OF AMERICA (CHAMPLAIN ASSEMBLY).

The Board of Trustees of the Catholic Summer School of America held its annual meeting on September 22nd, at the Windsor Hotel, New York City.

It was an adjourned meeting from Aug. 10th. These trustees were present: The Rev. Thomas J. Conaty, D. D., President; Major John Byrne, Second Vice-president; the Rev. M. M. Sheedy, Treasurer; Warren E. Mosher, Secretary; the Rev. James F. Loughlin, D. D., Philadelphia; the Rev. M. J. Lavelle, New York; John H. Haaren, Esq., Brooklyn; Prof. George E. Hardy, New York City; the Rev. Walter P. Gough, Philadelphia; the Rev. Thomas McMillan, C. S. P., New York; Gen. E. C. O'Brien, New York; Hon. John B. Riley, Plattsburg; the Rev. John F. Mullany, LL. D., Syracuse; the Rev. Brother Justin, New York; Thomas B. Fitzpatrick, Esq., Boston; the Rev. F. P. Siegfried, Philadelphia; Joseph W. Carroll, Esq., Brooklyn; James Clarke, Esq., New York.

The Rev. Dr. Conaty presided. In his address the salient features of the recent session were shown, and many reasons were given for hope and encouragement. Many recommendations were made for the next session, prominent among them being the lengthening of the session until September 1st, and the establishment of classes in place of some of the lecture courses.

Reports were made by the treasurer, secretary, and chairman of Executive Committee, all showing the good condition of the School. It was seen that \$26,000 were spent for the preparations of the last session, in buildings and improvements. The list of life members is at present about 230, scattered through the country and embracing the most representative Catholics. This fund is the great source of the material life of the School, as by it money is obtained for the development of the work. It was determined to prosecute the work of life membership, and the president was authorized to use such means as seemed

best to have the list reach 1,000 names. If this can be done, and there seems to be no good reason against it, the School will be able to do magnificent work.

The following officers were then elected: president, Rev. Thomas J. Conaty, D. D., Worcester; first vice-president, Rev. M. J. Lavelle, New York; second vice-president, Gen. E. C. O'Brien, New York; treasurer, Rev. John F. Mullany, LL. D., Syracuse; general secretary, Warren E. Mosher, A. M., Youngstown, Ohio.

Executive Committee.—Chairman, Hon. John B. Riley, Plattsburg; Rev. Thomas J. Conaty, D. D., Rev. M. J. Lavelle, Major John Byrne. Rev. Thomas McMillan, C. S. P., Rev. James F. Loughlin, D. D., James Clarke, Esq., secretary.

Board of Studies.—Rev. M. J. Lavelle, chairman; Prof. John H. Haaren, Rev. Brother Justin, Rev. John F. Mullany, Rev. F. P. Siegfried.

Board of Reading Circle Union.—Rev. M. M. Sheedy, chairman; W. E. Mosher, Rev. John F. Mullany, Rev. W. P. Gough, James Clarke.

Board of Audit.—Joseph W. Carroll, Esq., Major John Byrne, Gen. E. C. O'Brien.

John P. Brophy, Esq., of New York, resigned, and Hon. J. J. Curran, Judge of the Supreme Court of Montreal, was elected to succeed him.

Gen. O'Brien is hopeful of his plan for a hotel on the bluff, and assurances were given of cottages to be built by the Boyle O'Reilly Reading Circle of Boston, the Fenelon, of Brooklyn, and New York friends of the School.

At the Windsor Hotel that evening, Gen. O'Brien gave a dinner to the trustees.

The Executive Committee met the next morning at the Hoffman House and transacted much detail work.

The location of the Summer School will be known henceforward as Cliff Haven, N. Y., with a postoffice of that name.

The priests of the diocese of Ogdensburg made their annual retreat on the Summer School grounds, during the fourth week of September.



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VOL. IX.

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No. 2.

A LOYALIST'S STORY OF THE AMERICAN REVOLUTION.

BY JESSE ALBERT LOCKE.

The story of the American Revolution must always have an especial interest to the Catholic student of history.

As Catholics we have so much reason to love our country and to value our liberty! In Ireland, in England, our Catholic ancestors suffered bitter and cruel persecutions even unto death for our holy religion, such as can never darken this land. In Germany, in France, in Italy we see the Church burdened by an alliance with the State which is but a pretended friendship and which really hampers the Church and takes away that true freedom of action which she must have to carry on her work for souls. We want no such thing. Thank God! that while the Constitution of these United States lasts, no religion, not even our own, can be established by law. But this is not all. There is a deeper reason why the Catholic-American should be necessarily the patriotic American. The more he understands and loves his religion the more is he in harmony with the Constitution of this free republic. For both are as one in fundamental ideas. The underlying assumption of our Con-

stitution is that men possess free will, and therefore the right to liberty and self-government, because worthy of exercising that right. It would be impossible to establish a republic on any other basis. And the Catholic Church teaches unequivocally the doctrine of free will, which means that man is able to practice virtue and is responsible for his actions. She, therefore, as Father Hecker said, "proves herself to be the upholder of the dignity of human nature, the friend of liberty and the defender of the rights of man." This was a favorite theme of the great and good Father Hecker, who was himself an American of the Americans. He was fond of pointing out this agreement between the Catholic religion and American ideas, and of showing that if the teachings of Luther and Calvin as regards human nature, its total depravity, its absence of free will, were true, then man might be fitted to be the irresponsible slave of a tyrant but not a free American citizen.

In 1879 the New York Historical Society printed for private circulation a book entitled "History of New York during the Revolutionary War and of

the Leading Events in the other Colonies at that period, by Thomas Jones, Justice of the Supreme Court of the Province." This work is absolutely unique in character. It is the only contemporary account of New York during the Revolution by one who was actually living there at the time. The author was well qualified to know well the events he describes. He dwelt within the British lines during nearly the whole course of the war, was for nearly ten months a prisoner in Connecticut, and his judicial position and high standing gave him an intimate knowledge of the men of his time such as but few possessed. He was a man of ability and strict integrity, and a conscientious Loyalist, so that his account is written from a point of view which is quite novel. It is not a British account. It is a great mistake to suppose that the conscientious Loyalist acquiesced in British tyranny and the invasion of the rights and liberties of the colonists. Judge Jones, as an American, felt bitterly the grievances which the Americans had against the home government and the need of redress, but he also felt in conscience bound by his oath of allegiance to his sovereign, and so refused to take up arms, hoping to gain the desired end by constitutional means and to influence the home government by the use of political agitation, free speech and the press. If he was mistaken in opposing American independence which was the only path to liberty, we can at least respect him as a man of principle, willing even to suffer for conscience's sake.

The history of our author is briefly this: His grandfather, Thomas Jones, was a Protestant gentleman of Stra-

bane, County Tyrone, Ireland, who fought on the side of King James, at the battle of the Boyne. After the siege and capture of Limerick, Mr. Jones left his native country and went to the island of Jamaica which he left within the same year to settle in Rhode Island. He subsequently made his home at Oyster Bay on Long Island where his father-in-law gave him a considerable tract of land that he had purchased of the Indians. His son, David Jones, was a successful lawyer who became Judge of the Supreme Court. He was the father of Judge Thomas Jones, our author. The latter succeeded his father on the bench of the Supreme Court in 1773 and held the position until near the end of the Revolutionary war. In June, 1776, he was arrested on a charge of not being a friend to the American cause, and was sent as a prisoner to Connecticut. He was paroled by Gov. Trumbull, however, and returned to his home on Long Island. Three years later he was seized one night by an armed party of men from Connecticut and hurried across Long Island Sound to Bridgeport. The object of this capture was to have a prisoner of sufficient note who might be exchanged for Gen. Silliman, who had been taken by the British. The exchange was finally made in April, 1780. In the following year Judge Jones and his wife sailed for England, his object being to try the medicinal effects of the waters at Bath, which were then considered of great efficacy. While still in England the war ended, and the treaty of peace recognized the New York act of attainder in which fifty-nine persons, of whom he was one, were named and their lives and estates both declared

forfeited. Mr. Jones, therefore, remained in England until his death, in 1792, and occupied himself in writing this interesting history. He left the manuscript to his wife. From her it went to her niece, and the latter left it to her brother, the Episcopalian Bishop DeLancy. The Bishop in turn gave it to his son, Mr. Edward F. DeLancy, of New York, who allowed it to be printed by the New York Historical Society in 1879, up to which time no one had ever been allowed to see it except those in whose possession it remained.

Though a conscientious loyalist and writing with strong feeling it is quite evident that Mr. Jones tries to be absolutely truthful and fair in his account. He himself smarted under grievances inflicted by both sides. He expresses his horror at some of the cruelties of war, of which the Americans were guilty. He tells us as an instance of what he sarcastically calls "that rebel humanity of which they made such a boast," that when Gen. Clinton took the forts in the Highlands of the Hudson, in October 1777, the Americans ran ashore several armed ships which had 150 (another account says 10) Loyalists on board, confined in irons and set the vessel on fire without releasing the poor prisoners. But he expresses no less vigorous indignation over a British act of barbarity which he records. He speaks thus of the massacre in cold blood of a whole regiment at the command of the British Gen. Guy, who had surprised the American post at Tappan, and who ordered his men to charge with fixed bayonets and to give no mercy. He says, "a merciful mind must shudder at the bare mention of so barba-

rous, so inhuman and so un-Christian an act, an act inconsistent with the dignity or honor of a British general and disgraceful to the name of a soldier." Nothing could exceed the severity with which he attacks Gen. Howe, the British commander-in-chief, and in the fullness of detail with which he substantiates his charges a great deal of light is thrown on one point which was for a long time a puzzle to the students of the history of the Revolutionary war and is not fully understood by the majority perhaps even now. The sides were unevenly matched. Gen. Howe had an army, generally superior in numbers and certainly composed of well disciplined troops accustomed to military life and operations. Money and supplies were furnished abundantly for their needs. Washington commanded a force consisting mostly of untrained, half-clothed militia men who had been taken from the plow and hurriedly sent into the field of war. They were ill supplied with arms and ammunition and often suffered bitterly for want of food and clothing. There are some direct reasons for Washington's success which are usually assigned and which are supported by evidence furnished by our Loyalist author himself. But still it has been felt by thoughtful persons that the possession of just grievances which fired the Americans to fight as for a holy cause, the genius of Washington and the sympathy of a party in the English parliament were not sufficient explanations after all of Washington's success. It is a well established fact that Gen. Howe might on more than one occasion have annihilated Washington's army and ended the war. Why did he not do so?

Mr. Jones shows clearly that the final triumph of the American cause was due largely, if not chiefly, to the incompetency and, more still, to the corrupt conduct and intentional delay of General Howe and his officers. He holds Gen. Howe responsible, in the first place, for the great and unnecessary slaughter of British soldiers at Bunker Hill. "Col. Abercrombie," he says, "who commanded the grenadiers, was acquainted with the ground, and lost his life in the action, advised the General to march his army around the hill where the descent was trifling, and, by getting in the rear, the whole must become prisoners without, perhaps, the loss of a man. But the General was obstinate, would take no advice, and, as he expressed it himself, was determined to take the bull by the horns, and on he marched. Alas! a dear bought victory it was! Not less than 1,200 as brave Britons as ever entered the field were, on that unfortunate day, either killed or wounded. All this happened through the General's obstinacy. This was owing to his taking the bull by the horns; he had much better have taken him by the tail. Had Abercrombie's advice been followed, all would have been safe. The General was ever above advice, the consequence of which has been deplorable to America." Fortunately we can substitute a very different adjective for "deplorable."

An American lady visiting in England recently was shown with great pride the guns captured at Bunker Hill, and she, turning to the officer, said: "yes, those are the guns but *we* have the hill."

But our author can hardly find a vocabulary sufficient to express his indignation, exasperation, scorn and re-

proach when he records the supineness and disastrous delays of General Howe and the infamous character of the motives that provoked them.

The British army landed on Staten Island in June, 1776. New York was thrown into consternation. The American army was small in numbers and to quote Mr. Jones, "badly clothed, half armed, dirty, lousy and without discipline. Such an army of ragamufins no general ever commanded (the arch rebel Washington excepted). Yet Gen. Howe dawdled away his time till August, giving the Americans ample time to recover confidence and to construct forts and lines on Long Island." On the 27th of August the two armies met at Brooklyn, and Washington's army was thoroughly routed and might have been easily destroyed had the British commander-in-chief pursued his enemy. But, although pressed to do so by the other generals, he refused, simply saying coolly that "enough had been done for one day." So under cover of night the Americans escaped to New York. Gen. Howe, to the astonishment of everyone, lingered on Long Island until September 15th. Gen. Putnam, of the American army, in a letter to the Governor of Connecticut at this time says: "Gen. Howe had our whole army in his power on Long Island, yet he suffered us to escape. Had he instantly followed up his victory the consequence to the cause of liberty must have been dreadful." Again, at White Plains almost the same thing occurred. Gen. Howe had the American army in his power and he might have so completely defeated it that the war would necessarily have come to an end, but he did not do so.

"The General," says Judge Jones, "thought it needless (as he expressed it himself) to pursue a flying enemy, (most people differ with the General on this head and think a flying enemy the only enemy that can be pursued.)" Again, a little later had the British General passed the Delaware in following Washington and taken Philadelphia, which he could easily have done, the revolution might have come to a speedy end. Over and over again Gen. Howe missed similar opportunities, and the matter at last became so apparent that before his three years of command were finished a writer in an English newspaper at the time proposed that the Commander-in-chief be raised to the peerage with the title of "Baron Delay War."

Now the question is, What was the reason of all this? Was it simply carelessness and inefficiency? Judge Jones proves by a very full relation of the details of the evidence that there was a deeper and a worse reason. He sums it up in this phrase: "in short, this was a war not against rebellion but against the treasury of Great Britain." And then he substantiates his charge by names, dates, places, full particulars and the corroborative writings of others to show that Gen. Howe and almost the whole staff of British officers were growing rich and amassing really great fortunes from their plunder of the Colonists and the home treasury, and therefore were in no hurry for such a profitable war to come to an end. There is no doubt that when the war began the majority of the Colonists were really Loyalists, but before long they learned that not only was the home government indifferent to their interests but the army which was

supposed to protect them, plundered Loyalists and Americans indiscriminately. At the evacuation of Boston, Mr. Jones tells us that "notwithstanding the agreement between the British and the rebel generals, the commissaries, barrack masters, quartermasters, etc., plundered the stores of the inhabitants that remained in Boston of property of the value of at least \$2,500,000, which they put on board the transports, carried to Nova Scotia and disposed of to their own use and advantage. The inhabitants of Long Island, especially of Queens county, were almost unanimously loyal. Yet our author speaks thus of the day the British army landed there: "This day, though then looked upon as the most fortunate one that could happen for the Long Island Loyalists, proved, in the end, a most unfortunate one. For, instead of finding protectors in the King's troops, they were most scandalously, barbarously and indiscriminately plundered; suffered even insult and abuse during the whole war; could never obtain redress from generals or governors, and at last were, by Lord Shelburne's peace, sacrificed and given up to their most inveterate enemies, without a single condition, a term, an article or a stipulation in their favor."

Again he writes: "Upon Gen. Howe's entry into New York in September, 1776, the soldiers broke open the City Hall and plundered it of the college library, its mathematical and philosophical apparatus and a number of valuable pictures which had been removed there by way of safety when the rebels had converted the college into a hospital. They also plundered it of all the books belonging to the

subscription library, as also of a valuable library belonging to the corporation, the whole consisting of not less than 60,000 volumes. All this was done with impunity, and the books were hawked about the town for sale by private soldiers. To do justice, even to rebels, let it be here mentioned that though they were in full possession of New York for nearly seven months and had at times about 40,000 men, neither of these libraries was ever meddled with (the telescope which Gen. Washington took excepted). Upon the sacking of the town of New Haven by Gen. Tyron, June, 1779, Yale college was plundered of a library consisting of many thousand books which had been collected for very near 100 years, with many curious and valuable manuscripts, a remarkably fine array, a celestial and a terrestrial globe and many other things of consequence. In the same month, at Norwalk, a most elegant, large, beautiful and well collected library was pillaged. All this was done with impunity, publicly and openly. No punishment was ever inflicted upon the plunderers. No attempts were made by the British commander to obtain restitution of the stolen goods, nor did they ever discountenance such unjustifiable proceeding by issuing orders concerning such unmilitary conduct and forbidding it in the future. In short, from the whole conduct of the army during the course of the war, it seemed as if the suppression of a dangerous rebellion was but a secondary consideration. The war, in fact, was not levied at rebellion but at the treasury of Great Britain, at his majesty's loyal subjects within the lines; indiscriminately against all persons wherever the army moved;

against condition, religion and literature in general. Public libraries were robbed, colleges ruined and churches of all denominations burned and destroyed; while plunder, robberies, speculation, whoring, gaming and all kinds of dissipation were cherished, nursed, encouraged and openly countenanced."

Judge Jones explains the methods and devices by which the British officers seized the cattle, provisions, wood and other possessions of the colonists, charged the crown three or four times the value of these things, obtained the money and avoided giving the lawful owners any compensation. He gives us an idea of the great fortunes made by commissaries, barrack masters and higher officers in a short time by this corrupt conduct. The Quartermaster in 1777 amassed, by his plunder of the colonists and the British treasury, \$750,000, with which he returned to England. This amount of money then was equivalent to a far greater amount today, and was all acquired in about a year. In 1779 his successor also returned to England as rich as a Jew. In 1780 a third returned with double the amount, \$1,500,000. In 1781 the fourth returned with his ill gotten plum. Thus went the money of John Bull. No wonder he grew tired of the American war.

While deploring all this, Judge Jones on the other hand cannot conceal his exasperation at the supineness of the commanders and the lack of vigor in attacking the Americans. He calls it "a war by proclamation" and wishes the British generals could have the boldness and energy of Cromwell, who struck terror into the Irish by taking Drogheda and putting the inhabitants, without exception, to the

sword. His constantly repeated phrase in speaking of the American war is, "that unprovoked rebellion." Yet his own elaborate arraignment of British officers and governors, their methods, greed, amassing of fortunes, their plunder of loyal citizens, is in itself almost a sufficient justification of the revolution, because it demonstrates so clearly the inevitable dangers and results of the system of governing a people by hirelings sent from afar by royal, crown appointed officers. In addition to this our author admits the existence before the revolution began of just and constitutional grievances which the colonists tried in vain to induce the home government to redress.

Judge Jones was, in many ways, a typical Tory. He was essentially aristocratic in his temper of mind, devoted to the crown and established religion. His favorite method of describing one on the American side whom he wished to denounce, was to speak of him as, "a flaming Republican and Presbyterian, opposed to monarchy, Episcopacy and good government." On the other hand his highest tribute of praise is given when he call one "a man of integrity, a steadfast Episcopalian, loyal to the crown and possessed of an ample estate." The latter he emphasizes often, and amongst the qualities which entitle a man to respect and consideration, the fact that he was "an opulent citizen" is generally one of the chief.

Before the war began there had been two distinct factions in New York, the one headed by the rich and aristocratic DeLancys, and to which the Jones family belonged, and the other led by the Livingstons and inclined to Republican principles. Judge Jones gives some account of the contention be-

tween these two on minor matters and before the outbreak of the war when they espoused opposite sides. His grudging tribute to the character of Washington is but the more valuable because so hardly rung from him. He speaks of Washington's "virtue, prudence and generosity" when he entered Trenton. "He possessed himself of all the Hessian plunder, to a very large amount, which he found in the quarters of the officers and in the barracks of the soldiers. He advertised for all persons to come in and prove their property in the stolen goods; and to all such who made out a title, the effects were delivered. This act gained him the hearts of the people." Again as to Washington's genius he says: "Clinton thought the capture of Washington would put an end to the war. I believe it would, as no other person could have kept such a heterogeneous army as the rebel one then consisted of together." In summing up his account of Washington he concludes thus: "The friends of the rebel chief say he has virtues. I suppose he has. I say, curse on his virtues; they've undone his country."

I have alluded to the fact that Judge Jones was included in the New York act of attainder. That was a most remarkable legislative act. By it fifty-six gentlemen and three ladies were named and their lives *ipso facto* forfeited and their estates confiscated. They were given no opportunity of a hearing or a chance to defend themselves, and the crime was, "adhering to the enemies of the state," which simply meant in most cases, nothing but mental sympathy with the loyalist cause without taking up arms or in any way assisting the enemy by an overt act. Such

a thing had never been done before and has never been done since by any civilized people. It was the result, undoubtedly, of private hatred and revenge, a means by which the Livingston party gratified their hatred of their hereditary opponents.

I must not close without some reference to Judge Jones' quaint English, and the conscious and unconscious humor in his book. His invective and sarcasm are expressed in very clear, vigorous and forcible English. His collection of adjectives is something remarkable. There was a Mr. Laidly, who was born in Scotland, went to Holland for a time, then came to New York as a pastor of a Dutch church and attached himself warmly to the American party. Mr. Jones speaks of him as "a Scotch, Dutch parson, of Jesuitical, Republican and Puritanical principles." After speaking of the action of one of the other leaders of the American cause he adds: "Hypocrisy this with a vengeance! But what cannot Presbyterians, Republicans and Rebels do to forward their favorite system, the destruction of monarchy, episcopacy and the established church."

"Congress," says Judge Jones with fine scorn, "in imitation of the power and infallibility claimed by the Pope had absolved all the inhabitants within those colonies from their oaths of

allegiance to their lawful sovereign, the King of Great Britain."

Of one of the New York leaders of the American party he says: "Smith's character, having been so fully explained, it is needless to give it again at large in this place. Let me only add that it remains much the same as it did in 1753, except only that after an experience of thirty years he has greatly improved in all that art, cunning, chicanery, dissimulation, hypocrisy and adulation which he possessed in so eminent a degree while a youth, and which ever was and ever will be the true characteristic of a person professing the religion of a New England dissenter and the politics of an English Republican." He refers once to Howe's delay in this fashion: "It seems Howe thought the rebellion which his Sovereign sent him to America to quell wanted nursing. He accordingly treated it with candy, plum cake and gingerbread, till the bantling grew in a few years so mighty stout as to be an overmatch for him, his successors, and even John Bull himself."

Professional men must pardon the following quotation from Mr. Jones. Times have changed since then, of course. He is speaking of Acadia before its inhabitants were so cruelly transported: "They had neither doctors, lawyers, nor apothecaries: of course a happy people."

A POTENT ELEMENT IN AMERICAN LITERATURE.

BY ANNA M. MITCHELL.

Goethe, whom no one will accuse of being over-religious, has said, "Religion is not in want of art, it rests on its own majesty." Although religion may be able to dispense with art, art cannot do without religion. In attempting to prove this assertion, it will not be necessary to consider all of the fine arts, as it is such a self-evident truth that without religion there would have been no masterpieces of Raphael and Michael Angelo to enrich the world, and no beautiful strains of Mozart and Beethoven to reverberate down through the ages. Barring out of consideration Painting, Music, and Sculpture, we will pause at their sister art, Poetry, in order to discern what evidence there is of this assertion that art stands in need of religion. Romance has been called the poetry of Literature. The so-called romance of the Middle Ages embraced all the different forms of poetry, together with the tale or story, from which our modern fiction has been developed. The song and story naturally went hand in hand, and the material for both was furnished by the romantic adventures which characterized the age of chivalry. The term literature has now the same significance that romance had in the Middle Ages, being composed of poetry and prose; romance as now understood being a sub-division of the latter. A cursory glance at American Literature will soon make evident the fact that our best literary art is dependent on religion, and that it forms a potent factor in the works of our best authors.

Turning first to Longfellow, the sweet singer of the people, we will find that the strongest claim for consideration is made by his three long poems; namely, *Evangeline*, *Miles Standish* and *Hiawatha*. *Hiawatha* has a unique beauty in its lines. There is a chord of wild melancholy vibrating through it that awakens our sympathy with the red man, but although we must admit it to be a work of great original genius, it does not captivate us. We like *Hiawatha* and *Minnehaha* at a long range; but we cannot take them into our heart of hearts. This is not the case with *Miles Standish* and *Evangeline*, they touch a different chord. The poet here deals with people whose life we can understand and fully sympathize with, and so we find that it is chiefly through these two poems that he has won his way to the hearts of English speaking people. It seems passing strange that although Longfellow was a lineal descendant of John Alden and Priscilla, that the poem intended to immortalize them is so much weaker than the one that has made "*Evangeline*" a household word. This reflection naturally leads us to a consideration of the religious element in the poems which plays a very important part in their construction. The religion of the Puritan, representing as it does the bare skeleton of Christianity, is entirely devoid of the elements that go to make up the artistic, and in depicting its adherents the poet looks in vain for suitable material on which to build his superstructure.

It is this artistic poverty which makes Miles Standish so much inferior to Evangeline. In the latter we find the rich glow of Catholic faith that breathes from every line, warming up the entire poem and making it a thing of beauty which is "a joy forever." The poet probably did not realize this as he worked. He turned with a poet's instinct toward the beautiful, and became so enamored of his work that he speaks of it with an affection that he did not entertain for any of his other works. It is generally conceded that no long narrative poem, not even the *Iliad*, keeps the same level of excellence throughout, and we cannot help feeling that this is to be attributed, in a great measure, to the fact that our author never loses sight of that groundwork of fervent piety which characterizes the religion of the Acadians. He weaves it into every incident, from the beginning to the close, and constructs some of his most vivid pictures on the material which it furnishes. Where could there be found a more impressive picture of the priesthood than that of Fr. Felician? The following description of the scene in the church after the edict of George II. had been read, has a touch of moral sublimity in it that has rarely been equalled:

In the midst of the strife and tumult of angry contention,
Lo! the door of the Chancel opened, and
Fr. Felician
Entered, with serious mien, and ascended
the steps of the altar.
Raising his reverend hand, with a gesture
he awed into silence
All that clamorous throng; and thus he
spoke to his people;
Deep were his tones and solemn; in accents
measured and mournful
Spoke he, as, after the tocsin's alarm, distinctly the clock strikes.

"What is this that ye do, my children? what
madness has seized you?
Forty years of my life have I labored among
you, and taught you,
Not in word alone, but in deed, to love one
another!
Is this the fruit of my toils, of my vigils and
prayers and privations?
Have you so soon forgotten all lessons of
love and forgiveness?
This is the house of the Prince of Peace, and
would you profane it
Thus with violent deeds and hearts over-
flowing with hatred?
Lo! where the crucified Christ from his
cross is gazing upon you!
See in those sorrowful eyes what meekness
and holy compassion!
Hark! how those lips still repeat the pray-
er, 'O Father forgive them!'
Let us repeat that prayer in the hour when
the wicked assail us,
Let us repeat it now, and say 'O Father for-
give them!'"

Few were his words of rebuke, but deep in
the hearts of his people
Sank they, and sobs of contrition succeeded
the passionate outbreak,
While they repeated this prayer, and said,
"O Father forgive them!"

Could anything more beautifully
exemplify the power of religion in as-
suaging the passions of men?

Then mark the picture of Evange-
line in the exercise of her religious
duties in that simple home life. Surely
there is an implied tribute to the con-
fessional in the lines:

But a celestial brightness—a more ethereal
beauty—
Shone on her face and encircled her form,
when, after confession,
Homeward serenely she walked with God's
benediction upon her.
When she had passed, it seemed like the
ceasing of exquisite music.

We cannot overlook in our search
for religious passages in *Evangeline*
the description that is given of her af-
ter she became a Sister of Mercy. It
runs thus:

Patience and abnegation of self, and devotion to others,
This was the lesson a life of trial and sorrow
had taught her.
So was her love diffused, but, like to some
odorous spices,
Suffered no waste nor loss, though filling
the air with aroma.
Other hope had she none nor wish in life,
but to follow
Meekly, with reverend steps, the sacred feet
of her Savior.
Thus many years she lived as a Sister of
Mercy; frequenting
Lonely and wretched roofs in the crowded
lanes of the city,
Where distress and want concealed themselves
from the sunlight,
Where disease and sorrow in garrets languished
neglected.
Night after night, when the world was
asleep, as the watchman repeated
Loud, through the gusty streets, that all was
well in the city,
High at some lonely window he saw the
light of her taper.
Day after day, in the grey of the dawn, as
slow through the suburbs
Plodded the German farmer, with flowers
and fruits for the market,
Met he that meek, pale face returning home
from its watchings.

These lines illustrate a remarkable comprehension of the self abnegation that characterize the life of a religious, and it was this same insight which enabled him to draw such a strong picture of a monk in the *Golden Legend* that Ruskin said of it: "Longfellow in his *Golden Legend* has entered more closely into the temper of the monk, for good or evil, than ever yet theological writer or historian, although they may have given their life's labor to the analysis." And Cardinal Gibbons pays him a tribute of the same nature by selecting from the *Golden Legend* his lines descriptive of the Blessed Virgin to adorn *The Faith of Our Fathers*.

We will now leave Longfellow and turn to the only American poet that could compete with him for supremacy, namely, James Russell Lowell. He is considered by many the superior of Longfellow, and this we will have to concede if we admit that poetry springs from the head rather than the heart. The two men are so different that it seems difficult to institute a comparison. Lowell's poetry is essentially didactic, and as he is very human he always keeps his feet on terra firma, no matter where his head may be. There is a philosophical depth in some of his lines that Longfellow never reached. His verse bristles with epigram and satire, weapons which the sweet singer of *Evangeline* never used. Lowell spoke with the force of a prophet when endeavoring to lay bare political and social evils, and yet he always carried with him the air and diction of a man of the world. His poetry has the strength and swiftness of a waterfall, while Longfellow's flows along like a placid stream, soothing the fretted surface of its banks and inviting us to come and drink of its waters and be refreshed.

As satire does not call for the highest form of creative art, we will allow Lowell's satirical poems to pass unnoticed and turn our attention at once to *The Vision of Sir Launfal*, as he soars higher in this than in any poem he has written. It was the first of his works to secure him public attention, and although the *Commemoration Ode* may be statelier, *The Vision of Sir Launfal* will always remain the most widely known and most deeply appreciated of all his works. Here again we find the religious motive, the key note of which is sounded in the prelude when he says:

Bubbles we buy with a whole soul's tasking:

'Tis heaven alone that is given away,
'Tis only God may be had for the asking.

Although Lowell rather ignores the Mediæval requirement for the Knight of the Grail, namely, purity of life, he teaches in this poem an effective lesson in humility and charity. Here is the picture that he gives us of Sir Launfal as he sets out on his quest:

As Sir Launfal made morn through the
darksome gate,
He was 'ware of a leper, crouched by the
same,
Who begged with his hand and moaned as
he sate;
And a loathing over Sir Launfal came;
The sunshine went out of his soul with a
thrill,
The flesh 'neath his armor 'gan shrink and
crawl,
And midway its leap his heart stood still
Like a frozen waterfall;
For this man, so foul and bent of stature,
Rasped harshly against his dainty nature,
And seemed the one blot on the summer
morn,
So he tossed him a piece of gold in scorn.

The leper raised not the gold from the dust:
Better to me the poor man's crust,
Better the blessing of the poor,
Though I turn me empty from his door;
That is no true alms which the hand can
hold;

He gives only the worthless gold
Who gives from a sense of duty;
But he who gives but a slender mite,
And gives to that which is out of sight,
That thread of the all-sustaining Beauty
Which runs through all and doth all unite,
The hand cannot clasp the whole of his
alms,
The heart outstretches its eager palms,
For a god goes with it and makes it store
To the soul that was starving in darkness
before.

This picture of Sir Launfal makes us
feel at once his youthful confidence in
his own strength, and his scornful
treatment of the leper proclaims his

unworthiness to see the Grail. What
a strong contrast picture we have when,
after years of struggle and disappoint-
ed hope, he returns once more to his
castle, and, having become entirely
purged of his pride, he thus gives evi-
dence of the fact that he has become
detached from every species of worldli-
ness:

An old, bent man, worn out and frail,
He came back from seeking the Holy Grail;
Little he recked of his earldom's loss,
No more on his surcoat was blazoned the
cross,

But deep in his soul the sign he wore,
The badge of the suffering and the poor.

How different is his encounter with
the leper now. The leper says:

"For Christ's sweet sake I beg an alms."
And Sir Launfal said, "I behold in thee
An image of Him who died on the tree;
Thou also hast had thy crown of thorns,
Thou also hast had the world's buffets and
scorns,
And to thy life were not denied
The wounds in the hands and feet and side:
Mild Mary's Son, acknowledge me;
Behold, through him, I give to thee!

Then the soul of the leper stood up in his
eyes
And looked at Sir Launfal, and straightway
he

Remembered in what a haughtier guise
He had flung an alms to leprosie,
When he girt his young life up in gilded
mail

And set forth in search of the Holy Grail.
The heart within him was ashes and dust;
He parted in twain his single crust,
He broke the ice on the streamlet's brink,
And gave the leper to eat and drink,
'Twas a mouldy crust of coarse brown
bread,

'Twas water out of a wooden bowl,—
Yet with fine wheaten bread was the leper
fed,
And 't was red wine he drank with his
thirsty soul.

As Sir Launfal mused with a downcast
face,
A light shone round about the place;

The leper no longer crouched at his side,
But stood before him glorified,
Shining and tall and fair and straight
As the pillar that stood by the Beautiful
Gate,—
Himself the Gate whereby men can
Enter the temple of God in Man.

His words were shed softer than leaves
from the pine,
And they fell on Sir Launfal as snows on
the brine,
That mingle their softness and quiet in one
With the shaggy unrest they float down
upon;
And the voice that was softer than silence
said,

"Lo, it is I, be not afraid!
In many climes, without avail,
Thou has spent thy life for the Holy Grail;
Behold, it is here,—this cup which thou
Didst fill at the streamlet for me but now;
This crust is my body broken for thee,
This water his blood that died on the tree;
The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me."

Sir Launfal awoke as from a swoond:
"The Grail in my castle here is found!
Hang my idle armor upon the wall,
Let it be the spider's banquet hall;
He must be fenced with stronger mail
Who would seek and find the Holy Grail."

This poem bears with it a powerful
moral lesson, and it is evident that al-
though Lowell does not accept our
theology he admires that which is the
direct result of it namely, humility,
heroic self-sacrifice and charity toward
God's poor and afflicted. And now,
leaving *The Vision*, let us turn for a
moment to one of his shorter poems
and see what a strong manifestation of
respect for the doctrine of the Com-
munion of Saints we find in these lines:

One feast of holy days the crest
I, though no churchman, love to keep
All Saints—the unknown good that rests

In God's still memory folded deep.
The bravely dumb that did their deed,
And seemed to blot it with a name;
Men of the plain heroic breed
That loved Heaven's silence more than
fame.

These lines show us how great was
his admiration of moral strength as
exemplified in God's elect. But reli-
gion must have for Lowell a practical
side; its beauty without its utility
could not captivate him, and although
he turns to religion for the motive of
his highest art, it is in order that he
may make it the connecting link be-
tween the spiritual and material; the
bridge that joins the necessities of our
lower earth with the celestial beauties
of an upper heaven.

We will now leave poetry and turn
to the second division of our subject,
namely, romance, and endeavor to see
whether or not religion proves an
equally potent factor here, and if so,
how it has been used by our Ameri-
can novelists. Religion necessitates
idealism, for it is based on a spiritual
ideal which poor, weak human nature
must constantly hold before it, if it
would attain to any advancement.
Idealism in fiction is, therefore, opposed
to realism, and in our quest for the
spiritual we will have to bar out of con-
sideration the realistic school of Ameri-
can fiction, and turn for what we are
seeking to the romantic novel. It is a
source of some regret that this class
comprises a comparatively small pro-
portion of what might be termed nov-
els of American production. The real-
istic novel bears the same relation to
the romantic novel that a photograph
does to a picture that is fresh from the
creative genius of a great artist. It
does not take us long to decide which
shows the greater power, the photog-

rapher who, with his mechanical appliances, gives us the details as they have fallen under his camera, or the artist who carefully selects his elements and after subjecting them to the glowing heat of his imagination, moulds for us an entirely new whole. We must, therefore, place the romantic novel above the realistic novel, and it seems quite justifiable to maintain that the reason that realism has attained such popularity during recent years is largely due to the tremendous growth of religious indifference. When we stop to reflect that there are nearly a hundred thousand people in the United States who do not profess any religion at all, it is not surprising that we find a great demand for reading matter that totally ignores the ideal. It is, however, gratifying to reflect that the novelist who has been accorded the highest place in our temple of fame is an idealist, and so we will turn to Nathaniel Hawthorne for an example of what is highest and best in American fiction. We have said that idealism necessitates religion. If this be so we will expect to find religion playing an important part in the best works of Hawthorne, and such is the case. His two greatest novels, *The Scarlet Letter*, and *Marble Faun*, are based upon a religious motive. Like Longfellow, he takes the Puritan character and New England life as a basis for one, and in the other he turns to the old faith for inspiration, and lays his plot in the Eternal City, where he is sure of finding a wealth of artistic and religious association. It is interesting to observe that, like Longfellow, he scores his greatest triumph, not in the rigorous atmosphere of Puritanism, but in the warm sunlight of Catholicity.

Let us look for a moment at some of the passages in the *Marble Faun*. Where could we find a more glowing tribute to Catholicism than this?

"There is no one want or weakness of human nature for which Catholicism will own itself without a remedy. To do it justice Catholicism is such a miracle of fitness for its own ends, many of which would seem to be admirable ones, that it is difficult to imagine it a contrivance of mere man."

What an exquisite portrait he paints for us in Hilda, "the daughter of the Puritan," as he calls her, who has wandered far away from her ancestor's foot prints in her all-absorbing love for art. Where could you find anything more exquisite in its purity than his description of this sweet young girl feeding the doves and tending the lamp that burns before Our Lady's Shrine in the old Roman tower?

The following pathetic lines carry with them as much force of conviction as a dogmatic treatise on the necessity of religion to protect innocent womanhood, could convey. "Ah," thought Hilda to herself, "why should not there be a woman to listen to the prayers of women? a mother in Heaven for all motherless girls like me? In all God's care and thought for us can He have withheld this boon, which our weakness so much needs?" Who can read these lines without feeling certain that Hawthorne sympathized fully with our intercessions to the mother of God, a practice which is often so severely condemned by those who are not of the faith. Again, he forcibly endorses the practice of intercession to the saints in the following lines, showing a rare understanding of all the delicate shades of reasoning that might be advanced by a fervent Catholic:

"Hilda saw peasants, citizens, soldiers, nobles—women with bare heads, ladies in silks entering the church individually, kneeling for moments, or for hours, and directing their inaudible devotions to the shrine of some saint of their own choice. In this hallowed person they felt themselves possessed of an own friend in heaven. They were too humble to approach the Deity directly. Conscious of their unworthiness they added the mediation of their sympathizing patron, who, on the score of his ancient martyrdom and after many ages of celestial light, might venture to talk with the Divine Presence almost as a friend with a friend. Though dumb before its Judge, even despair could speak and pour out the misery of its soul like water to an advocate so wise as to comprehend the case and eloquent to plead it, and powerful to win pardon whatever were the guilt."

Nothing could illustrate more effectually the efficacy of confession as a spiritual aid to an over burdened conscience than his vivid description of Hilda wandering about the streets of Rome in a state of distraction from the knowledge of Meriam's crime, and then, her final wandering into St. Peter's where she watches the people coming away from the confessionals with such apparent evidence of a lightened heart that, unbeliever as she is, she is tempted to try this method of confiding to a trusted counsellor the secret that was making her life miserable. This is one of the strongest admissions that could possibly be made of the adaptation of the Catholic religion to human needs, and it forms a glowing tribute to the spiritual efficacy of the confessional which is gener-

ally considered by those outside of the church a hideous *bete noir*. In the following lines he seems to show us that he has pierced the veil behind which the fervent Catholic conceals his appreciation of the privileges of his religion, for, while pondering all these things in his heart, he jealously guards his treasures from the unsympathetic gaze of the non-believer :

"Observing this arrangement, our poor Hilda was anew impressed with the convenience—if we may use so poor a phrase—of the Catholic religion to its devout believers. Who in truth that considers the matter can resist a similar impression. In the hottest fever fit of life they can always find ready for their need a cool, quiet and beautiful place of worship. They may enter its sacred precincts at any hour, leaving the fret and trouble of the world behind them, purifying themselves with a touch of holy water at the threshold. In the calm interior, fragrant of rich and soothing incense, they can hold converse with some saint, their awful kindly friend. And most precious privilege of all, whatever perplexity or even guilt may weigh upon their souls they can fling down the dark shadow at the foot of the cross and go forth—to sin no more, nor be any longer disquieted; but to live again in the freshness and elasticity of innocence."

It is true that we might find some passages in the Marble Faun that show his Puritan training, of which it was impossible to entirely divest himself, but so clear and deep is his vision of the great truths, and so unhesitatingly does he give expression to them, that we can forgive those criticisms which were prompted by his high idealism

rather than prejudice. He was, indeed, a master genius, penetrating with an almost superhuman vision far down to the well springs of human actions, unsparing in his censure of hypocrisy, particularly when, as in the character of Arthur Dimsdale, in *The Scarlet Letter*, it was clothed in a religious garb. He clearly writes out for us the eternal law, that as we measure so it is meted out to us, and proclaims this fact emphatically as he traces sin and its consequences; that for every departure that is made from the strict lines of rectitude, there must be a human as well as a Divine reparation.

Let us now consider another example of the Romantic school in American fiction, namely, Helen Hunt Jackson's novel of *Ramona*. Twenty years ago *Uncle Tom's Cabin* was regarded as the American novel. It was effective in fulfilling its mission, but is now relegated to the upper shelf in our book case. It has been supplanted by *Ramona*, whose literary style is far superior to *Uncle Tom's Cabin*, and its motive an equally noble one. The book has not attained the popularity that it merits, and it seems more than probable that this is largely due to the fact that the author allows the religious element to play too important a part in the work to suit the popular taste. As a piece of artistic composition it claims the front rank, and so vividly are the pictures of the Mission district of California drawn that it has done more to attract travellers to this section of our country than any other American work except, perhaps, *Evangeline*, which yearly draws to Acadia thousands of tourists. Like Longfellow and Hawthorne, we find this author paying several tributes of admiration to the

devotion to the Blessed Virgin, which she finds so impressively carried out among the Spanish people. Who can read her description of the sunrise hymn to the Virgin without being thrilled with its fascinating beauty. Like Longfellow, she gives us an impressive portrait of a priest in the saintly Father Silvederre. The devotional garb among these people is not a form of Sunday apparel to be donned for one day and hung up in the closet for the rest of the week. It enters into every action of their daily lives, from the rising of the sun to the going down thereof. I know of nothing more impressive as a description of morning prayer than the following lines:

"Repeating the first lines of the song, and then sinking on her knees, she glided almost without a break in the melodious sound into a low recitative of the morning prayers. As she pronounced the last word of her trusting prayer, and slipped the last of the yellow beads along on its string, a thread of sunlight shot into the Canyon, through a deep narrow gap in its rocky eastern crest—shot in for a second, no more, fell aslant the rosary, lighted it by a flash as if of fire across the fine cut facets of the beads on Ramona's hands and on the white face of the ivory Christ. To both Ramona and Alessandro it came like a message straight from the Virgin. Could she choose better messenger, she, the compassionate one, the living woman in heaven; mother of the Christ to whom they prayed through her, for whose sake He would regard their last cry—could she choose better messenger, or swifter, than the sunbeam, to say that she heard and would help them in their straits."

The whole context of the book is built upon a religious foundation and shows a rare insight into the beauties of the Catholic faith for one who stood without its portals.

We might cite other examples of the romantic novel, but we have quoted enough from these two authors of unquestioned reputation to prove our point.

We have seen that the introduction of religion into the *Marble Faun* and *Ramona* has proved eminently successful, and now let us draw a contrast picture from a lower rank of authorship. For this purpose we will cast a hasty glance at Charles Dudley Warner's *Golden House*, which attracted so much attention from the reading public a year or two ago. The religious material that Mr. Warner selects is an Anglican clergyman who has taken a vow of celibacy, and whose personal magnetism draws to his church, on the east side of New York, some of the fashionable west side people, who find here a vent for their altruism. Unlike the other authors I have quoted, it is very apparent that Mr. Warner totally lacks spiritual insight, and such being the case it would have been better for his art if he had totally ignored the subject, as his brother craftsman, the realist, is wise enough to do. It is evident that his artistic instinct feels the need of religion to soften and beautify the picture, but being incapable of its emotions himself he cannot make his characters feel it, and although he asserts that Father Damon has a marvelous power over his congregation, we search in vain for some evidence of it. How different the case in *Ramona* and *Evangeline*. There the actions of Father Felician and Father Silvederre speak louder

than words, they need no interpretation on the part of the author. Mr. Warner attempts to use religion, not as a medium to fill a want in human nature; but rather as an artist might put on a touch of dark paint where he thought his color was too vivid. The bright color that he would feign tone down is the fashionable element of New York society. Recognizing the utter lack of the serious in their aimless lives, he attempts to socialize religion. Religion can never be socialized, it cannot be assumed as an easy and pleasant diversion. It must be prompted through a sense of obligation of creature toward creator or it fails of its purpose. And it is this comfortable diverting form of religion that Mr. Warner would offer as an antidote for the illicit sentimentality that he introduces into the book. And what is the result? We have our society heroine consumed with a desire to help elevate to a higher moral plane the attendants of the East Side Mission who come from poor and neglected homes, while she palliates and condones the moral laxity in the petted darlings of fortune that comprise her own social circle. The lesson inculcated is, place no curb on the self-indulgence of him who has had the way of life made smooth and easy; but expect much of him who daily toils amidst discouragement and misery, which sickens the heart and paralyzes the energy. With such reading as this feeding a morbid craving for social aspirations, is it at all surprising that the evil of divorce is making such rapid strides among us? We are being fed through the books and plays of the present day with so much infidelity to duty and total absence of moral ob-

ligations that the sensibility that was once keenly alive to a scrupulous line of conduct has become sadly blunted, if not totally effaced, and the man or woman who strive, to hold fast to high ideals, must, indeed, have a great reserve of moral courage, if he would preserve them unimpaired amidst the laxity that threatens to inundate our social life. The highest literary art calls for religion, but it must be a religion that strengthens and fortifies, while it elevates and purifies, not a

thing to be donned today and put off tomorrow, as whim or fancy may dictate, but an unceasing, never ending obligation to the moral law of truth and rectitude.

Such was the religion that our best poets and novelists used as a potent factor in their literary art, and it was this that enabled them to give us pictures of self abnegation and heroism, which make the reading of their works an inspiration for the highest and best lines of conduct.

SURFACE WORK.

BY MARY F. M. NIXON.

The Catholic Church fixes the "age of reason" at seven, meaning, I presume, only the age of responsibility to duties. It seems to me that a woman reaches the reasonable age when she ceases to regard every man as a possible suitor and to expect admiration from every passer-by. A good woman attains to this when she marries, but some never reach it. Be they fifty or four-score there are maids, wives and widows who never can look upon man as other than a being for whom they are to display all their charms, for which he pays in the false coin of flattery and admiration.

When a woman reaches the "age of reason" as far as masculinity goes, she bids fair to get great pleasure out of her contact with the opposite sex.

There is a great deal of sneering at "Platonics" yet there is probably nothing more delightful than friendly companionship with men. A clever man and a scholar said to me some time ago, "I find very few men who are wholly congenial, and I am so constituted that if a fellow is very con-

genial at one point it rasps me if he fails me at others. With women it is different. There is sufficient charm about the opposite sex to make one overlook the lack at some one point, because the sympathy on others is so keen. I find three truly companionable women to one man."

There are several reasons for this. I venture to say that no one of the three "companionable women" was marriageable in her own eyes. They were not out with feminine bow and a quiver full of conscious attractions to make a captive for sacrifice at Hymen's altar. They were interested in books, or art, or the questions of the day, and what they could not talk of well, they wished to hear talked of and we all know the French *bon mot* that "a good listener is the finest conversationalist." Then their quick sympathies made them understand their guest and since they were not mentally cross-eyed (with eyes turned in upon themselves) they were able to see many things in others not written for the public gaze.

One great difficulty with friendship

is that there is so much surface-work.

"I met the nicest girl the other night," said the scholar. "It was at a dance. I *had* to go and you may know how wretched I was, although of course I smiled and was 'a villain still.' This girl was a friend of a chum of mine and when I had danced with her in a perfunctory manner and was wondering how soon I could in decency leave, she said in a pleasant, unaffected way—"Now, Mr. — let's get acquainted." I felt at once that there was something to that girl. I've often wished girls would say something like that."

"How is one to know that a man is the right sort to understand?" I asked. "There are plenty of men who would think one absolutely insane if one made such a remark. You cannot expect a woman to be wholly Argus-eyed. She has to take a man as she finds him. For instance, who would suppose to see you dancing, and smirking and apparently cut from exactly the same stem as all the other dress-suited dandies around you, that you were different from them? Who would imagine you to be the nice, polite whited sepulchre which I know you to be."

"That's rather hard," said the scholar, laughing his hearty laugh, "but aren't you just a trifle of a hypocrit yourself, my lady?"

"Certainly, I was brought up to it, and moreover, you don't suppose I'm

going to cast my pearls before swine when husks will do. Not one out of every ten men would understand me as you do."

"That's uncommonly civil of you, and I think I can appreciate pearls," said the scholar, then added with that thoughtful look which rather transforms his boyish face: "But wouldn't it strike you that women ought to try and see if the other people cannot appreciate too? Get beneath the surface and you'll be surprised to find out what is there. There is an orphan asylum in Italy where once a year all the marriageable girls are sent to church in a long row. There they are stared at by a number of marriageable men and the best looking ones are chosen and promptly married. How those poor things dress up for that occasion—the one great chance of their lives. If you met every man with the feeling that it was the one great chance of your life to do him some good, would not there be less surface-work and more readiness to give of your best to bring out the best in him? And after all the tenets, and creeds and doctrines is not that true Christianity? Always to give the best to God first and then to your fellows?"

The scholar left me thinking as he usually does, and I usually conclude that he is right, and for many days the simple sentence, "give the best to God first and then to your fellow men" rang in my ears and helped to shape my life.

TO MAECENAS.

BY JOHN H. HAAREN, A. M.

TRANSLATED FOR THE "REVIEW" FROM HORACE, ODE I, BOOK I.

Maecenas, who hast come down in a kingly line,
O protector and friend, hope and delight benign,
Some find joy in the dust of the contested field,
Striving with glowing wheel, bidding each danger yield;
And when, rivals outdone, victory captive lies,
Palm-crowned, these lords of earth seem very deities.
Here the fickle crowd's praise finds a responsive thrill,
When trust, three times bestowed, comes by the people's will;
There one reels with delight, filling his barn with stores
Garnered from the choice grain winnowed on Libyan floors.
You will vainly attempt forth from his rural joys
Him who cleaving his glebe, gaily his life employs;
Not e'en Attalic wealth can lure him forth to brave
In stanch Cyprian bark perils of Myrtoan wave.
When Icarian flood strives with the African gale,
How the trader in fear yearns for his peaceful vale!
Soon, unwilling to bear penury's cares at home,
He, refitting his fleet, once more begins to roam.
There are some who delight in cups of Massic wine,
And, forsaking their toil long before day's decline,
Lie stretched prone on the ground 'neath the arbutus' shade,
Or in idleness dream at the stream's sacred head.
Then to many the camp, sounds of the trump and drum,
Wars, by women abhorred, ever with greeting come.
Mindful not of his spouse, who with fear sleepless lies,
Through the cold of the night, zealous the huntsman tries
To ensnare the wild boar fugitive from his bounds,
Or to follow the hind, seen by the faithful hound.
Could I worthily wear ivy's poetic crown,
From the blest gods on high, nothing could hoid me down;
The cool grove with its nymphs dancing with satyrs would claim
All my thoughts from the crowd, were mine the poet's name;
Did Euterpe reach forth her double flute to me,
And the other fair Muse her gift of melody,
Were my name but inscribed with those who sing of love,
My soul freely would soar e'en to the heavens above.

THE POPE AS A SOVEREIGN.

I.

BY REV. JOHN G. BEANE.

1. Freemasonry has been for more than twenty years master of the States of the Church. As Pope Leo XIII. has said: "The Masons hold the Vicar of Christ at their own pleasure. They may, under the slightest pretext, impede his actions; and in the possible vicissitudes of men and of public affairs, they may renew against his person those hostilities to which in former times they had subjected his predecessors."

In this extreme peril of the Papacy, we should imitate the first Christians who prayed God incessantly for the deliverance of St. Peter from the chains of the Jews. However, we need have no fear for the future, for we have the assurance of God that neither the devil nor his agents can ever prevail against the Church; but according to St. Paul we should bear witness to the truth "in season and out of season." Yet at the close of an age which we fear to see terminate in frightful catastrophies, 'because the princes have met together against the Lord and against His Christ, and have broken their bonds asunder,' we deem it beneficial and consoling to briefly recall the history of the Papacy which has overcome all violence, dispelled every artifice, and which alone can infuse into the dry bones of society a new life and vigor.

2. CONDITION OF THE WORLD AT THE BIRTH OF JESUS CHRIST.—INSTITUTION OF THE PAPACY.—ITS MISSION AND RIGHTS.

Man's duty consists in a knowledge of the bonds which unite him to God

and to his fellow creatures, and in a strict conformity to the laws which regulate this twofold relationship. Yet in his dreams of independence, he tends to the overthrow of that order which Providence has established in the moral world as in the world of matter. Consequently, instead of liberty, peace, and happiness, he finds all his efforts crowned only with servitude, agitation and distress.

The blindness and the passions of men of olden times led them to overlook the religious traditions of the first ages. In the pursuit of their destinies, they relied on their own reason and wavering ideas, and God abandoned them to ignorance, corruption and tyranny. In fact, twenty centuries after mankind had been dispersed over the face of the earth, the nations, nearly all of which had been subjugated by the Romans, formed one vast empire, a prey to the follies and the crimes of paganism. In Rome, the capital of the world, the city which had inherited the beliefs of civilization, absurd superstitions, orgies and massacres constituted the ceremonies of religion; divorce and debauchery corroded the family circle; robbery, fraud, and usury devoured the property. The people, in their eagerness for pleasure, and for the bloody gladiatorial shows, groaned under the heel of the rich and avaricious master who in turn bent the knee before a Cæsar, his absolute lord and high-priest of the demons.

Yet the remembrance of the terres-

trial paradise, the aspirations against which the human soul is powerless, and the sight of the Jewish people whom God had chosen as the guardians of His worship, still agitated the nations. In the midst of their crimes, they uttered at intervals a longing cry for truth and justice, of which they had a foretaste in the expectation of a Liberator. Then it was the Son of God appeared on earth. He came to redeem mankind, and through the instrumentality of His Apostles to restore the human race. Instead of an empire pining away under the sword of a warrior, He wished His Disciples to gather all the people of the globe into one happy flock, which, under the Crook of His Shepherd, would march in the triumph of faith towards the abode of eternal happiness. He entrusted to St. Peter and to his successors the sovereign power of infallibly governing and teaching the universal Church. St. Peter was constituted the Pontiff, the Doctor, the Legislator, the Supreme Judge of nations; in a word, the Vicar of Jesus Christ on earth. To the consummation of time, he was to appoint and confirm his brethren as bishops, to hold communion with them, to maintain the dogmas and morals of the Church, to regulate the ceremonies and discipline, to decide controversies in questions of religion, to condemn heresies and schisms; to hold, in fine, with the princes and with the people a relationship which such a ministry would demand.

In order that St. Peter and his successors might fulfill these duties with a view to eternal happiness, they should not be subjects nor prisoners to any temporal power. The princes re-

ceive their authority from God, "to make life agreeable and their people happy," says Bossuet; but they must conform to that holy law the care of which Christ has entrusted to His Vicars. Nations have, moreover, the right to wish that their common Father, their spiritual King, their supreme Pontiff, as well as his ministers, be free from the influence or control of a foreign government over the land in which they are forced to live. Truth and justice, the honor and the interest of the Church and of the people, demand that the Papacy be independent, and that this freedom be manifest before the eyes of the whole world. The Vicars of Christ should necessarily possess a free land, otherwise called a temporal kingdom.

In the designs which God was pleased to form for the glory of His only Son, and for the progress of His Church, even obstacles were conducive. Thus at Rome, the rendezvous of nations, the haunt of untruth and iniquity, St. Peter erected the throne of truth and justice, from which descended on the world the blessings of the Redemption. And that men might see in this work the hand of God, the Papacy, with only the arms of faith, the credit of hope, and the riches of charity, received after eight centuries that kingdom which would be the sole guarantee of its spiritual independence. In fact, the Son of God had entrusted to the generosity of the human heart the sacred rights of the Pope, for He knew that the nations would ever find near His Vicar, notwithstanding the powers of Satan, the way, the truth, and the life; and hence He gave no command to constitute as king the man who was invested with so lofty a

mission. On the contrary, He predicted that the Papacy would often be persecuted, and thus He would continue through His Pontiffs His life of Victim and Redeemer.

Man soon learned that his true happiness consisted in paying homage to the most august representative of God on this earth, for as long as he recognized the rights of the Popes, and followed their teachings, he inclined towards perfection and peace. But when he became intoxicated with his victories over ignorance and vice, and imagined that his personal efforts were sufficient, when in his blindness and ingratitude he rejected the wise and firm direction of the Vicars of Jesus Christ, God left him to his own resources. Then he experienced his profound misery, and gradually he returned to the errors and to the servitude of paganism. History on every page confirms this fact.

3. THE CONVERSION AND THE EMANCIPATION OF THE NATIONS.—THE ESTABLISHMENT OF THE PAPACY AT ROME.—STRIFES AGAINST THE CÆSARS.—THE GREAT HERESIES AND THE BARBARIANS.—TRIUMPH OF THE PAPACY.—ST. LEO THE GREAT AND ST. GREGORY THE GREAT.—FORMATION AND DEFINITIVE CONSTITUTION OF THE STATES OF THE CHURCH.

Under the guidance of Divine Providence, St. Peter came to Rome to teach the nations the truths which would liberate them and lead them to eternal life. He established opposite the palace of the infamous Cæsar Nero, the seat of the Kingdom of God, and after an apostolate of twenty-five years he cemented and consecrated it with his blood. In vain did the philosophers, the pagan priests, and the Emperors

strive by sophistry, sarcasm, and force to overthrow the Church; in vain did infidel and Jewish sects and the first heresies endeavor to corrupt Her teaching and shake Her constitution. The Popes demanded the liberty of the Church, they asserted Her authority, defended Her doctrine, and by the patience of Her martyrs and the eloquence of Her apologists, She overcame Her enemies. Moreover, St. Peter and his successors, by their life's blood during three centuries, strengthened the Apostolic Chair, and thus without any detriment to the state, they drew the people from the worship of the demons and from the tyranny of men, from polytheism and from Cæsarism.

But whilst the Popes proclaimed the truth to the whole world, they received from Providence the necessary means for their preservation and for the increase of the Church. During the persecutions, the Christians made for the successors of St. Peter a rampart of their bodies; peace came, and they gave their possessions. As Christ and His Apostles had accepted from the converts the means of their subsistence, so the Popes received from the faithful abundant alms and rich patrimonies by which they were enabled to spread the faith, aid every misery, collect the acts and the relics of the martyrs, and erect the first churches. Then as they acceded to the demands of Christian families to regulate purely civil affairs, the credit of the Holy See so increased that the Cæsar's feared the successors of St. Peter as competitors for their power. Thus were the Popes invested with a temporal power which became a true sovereignty, and in the exercise of their ministry they gained a liberty which every day assumed

more importance. The Roman nation was in the designs of Providence chastened and regenerated by a people whom its legions could not overcome, and after the hour of persecution, Christianity gained renewed strength by its warfare against the prevailing errors.

The depraved Empire was overrun by barbarians who multiplied on the frontiers, whilst the Church, rich in the blood of Her martyrs, was attacked by heresies which reared their heads with persistent obstinacy. The hour had arrived for the Papacy to come forth from the catacombs, and to spread more abundantly amongst men the faith and the love of the Church by teaching them the nature of the true God, and by laboring to form new societies in the fusion of the Germanic and the Latin races. The Cross of Christ appeared in the heavens, and Constantine became a Christian. He maintained that the priesthood should have the support of the political powers, and he himself became the *exterior bishop* of Christian society. Not content with restoring the considerable possessions of the Church which had been ravished during the persecutions, he heaped on Her additional riches and privileges. He set himself to destroy paganism through the force of laws and the institutions of the state. He permanently established the authority of the Popes by his gift of the Lateran palace and by revenues befitting a monarch. He transferred to Byzantium, on the shores of the Bosphorus, the seat of the empire, and thus by a truly providential design he left for the Popes of Rome a throne sheltered from every intrusive inspection. The Sovereign Pontiffs could now in full liberty hurl

their anathemas against the great heresiarchs, and range under the divine law of the Gospel the intruding barbarians.

The speculative turn of mind of the Greeks, augmented by their passion for controversy, and their remembrances of pagan philosophy, led them, in the fourth century, to endeavor by reason alone to penetrate the nature of God, and in the train of Arius they boldly denied the Divinity of Christ. The Popes and the Bishops held numerous councils in opposition to this attack against the fountain-head of Christianity, and the first Emperors, especially Theodosius, wished for the good of the state to execute the sentences passed against the enemies of the Church. Many of the princes, however, through their jealousy of the spiritual power, and through their partiality to heretical bishops, opposed the most illustrious Doctors of the Church, and set themselves up as the expounders of religious truth. They first attempted to induce the successors of St. Peter to subscribe to professions of faith which they had, in their foolish pretensions drawn up, but their efforts were fruitless. Then they overwhelmed the Popes with outrages, cast them into prison, and forced them to die in exile. The Church had, through pure condescension, admitted the concurrence of the people in the choice of the Pontiffs, and had called on the civil power to ratify these elections. Yet the unworthy successors of Constantine had abused this concession, and had desolated the Church and fettered the ministry of the Papacy.

Violence as well as flattery miscarried before the Papal Infallibility. Never did the Popes, whether through cir-

cumvention or maltreatment, as, notably, Liberius and Vigilius, experience that relaxed decay into which many bishops had fallen and betrayed the faith. Nevertheless, the tendency of the political powers from the beginning of the Church to invade the spiritual power, gave the Popes a glimpse of the almost insurmountable obstacles against which they would have had to contend in the exposition of the fundamental dogmas of Christianity, had not Constantine separated the throne from the Chair of St. Peter.

God, however, in His mercy, gave to the Church at this epoch two Popes gifted alike by nature and by grace. They were destined to terminate these great controversies, to gain the freedom of the Holy See, and to secure the rights of the Church. To them a liberated people and Church have awarded the title of greatness and of sanctity. In their discourses as in their writings, St. Leo the Great, and St. Gregory the Great, gave a full explanation of the dogmas and morals, of the worship and the discipline of the first ages of Christianity; and thus in advance they convicted of untruth the heretics who began to accuse the Church of mutability in Her teachings. By their able administration of the patrimony of St. Peter, and by their courageous protection of Rome and Italy from the ferocity of the barbarians who were dividing the Empire, they erected the true foundation of the temporal royalty of the Popes. Then it was, a number of kingdoms sprang up in Europe in consequence of the invasions. It was the eve of the day when throughout Asia, Islamism would attempt to establish in the new society, as had been attempted in former

times, the worship and the empire of voluptuousness. The Italian populations, abandoned to their scourges, persecuted for their faith, weighed down by the taxes of their pitiless exarchs whom Byzantium sent forth amongst them, ere long sought as their natural defence and safeguard the protection of the Sovereign Pontiffs.

And were not these Vicars of Jesus Christ capable of commanding the world, these Vicars who were called the *Servants of the Servants of God*, who concealed under the humility of this title their sublime dignity, who refused the name of king and œcumenical Patriarch which the people offered them, and which have been usurped by the conceited bishops of Constantinople?

The Popes acted as princes when they arrested the progress of the barbarians and negotiated with them for Italy or Byzantium; but they could not shake off the insupportable yoke of the Greek Emperors, although Rome, in the hope of establishing an independent territory, had driven out the representatives of these despots. And yet, whilst as chiefs of the Church the Popes condemned the imperial edicts which were contrary to the practice of Christianity, as faithful subjects of these princes whom they were called by Providence and by the people to replace, they exerted every effort to hold to their allegiance the cities of the peninsula which had risen against the Lower Empire.

When the Lombards had gained the mastery of Northern Italy, and proposed to seize the centre which had passed from the authority of the Greeks to the sway of the Holy See, the Popes thought to call in the aid

of the French who, after their marvelous conversion to Christianity, had so valiantly rejected Arianism and Islamism. Yet they turned a last time to the Emperors of Constantinople, who heaped on them innumerable embarrassments. Whilst the Greeks were occupied in introducing into the worship of the Church a new fancy, the Papacy claimed the aid of the French in the definitive establishment of the independence of the Church.

At this appeal from the successors of St. Peter, Pepin and Charlemagne several times crossed the Alps and snatched from the Lombards the lands which had been robbed from the City of Rome and from the patrimony of St. Peter, and they restored them to the Holy See with a gift of additional possessions. From that day the Popes, instead of being independent subjects by martyrdom, and lords solely by their moral ascendancy, became what they should be, lords of a territory sufficiently large to insure liberty.

Five centuries before, Rome had lost in punishment for her pride, crimes, and idolatry, the government of an empire which extended from the Atlantic to the Indies, from the heart of Africa to the shores of Great Britain, and now God delivered her to pestilence, famine, and the sword of the Herculi, Goths, and Lombards. The emperors no longer felt at home within her walls. The chiefs of the barbarian hordes were unable to locate there the seat of empire, nay more, in the very face of victory, they dare not cross the threshold of the basilica of St. Peter and St. Paul, as if these two founders of the Church had arisen from their tombs to resent such wild insolence. Although Rome

had been eight or ten times pillaged and almost destroyed, she owed her preservation to that Christianity which she had thought to exterminate, and because God wished to unite her destiny to that of the vicars of His Son, she was indebted to them for her illustrious name of the 'Eternal City.'

Whilst the ambition of the patriarchs and sluggishness of the Emperors had transformed Constantinople into a metropolis of deceit, disgrace, and schisms, Rome gradually arose from her debasement, and became, through the humility, faith, and charity of the successors of St. Peter and the noble military valor of that eldest daughter of the Church, the capital of a unique monarchy whose chief was also the spiritual king of the world.

4. CREATION OF THE HOLY ROMAN EMPIRE (800). — CHARLEMAGNE.—ST. NICHOLAS THE GREAT.—THE STRUGGLE OF THE PAPACY FOR THE INDEPENDENCE OF PAPAL ELECTIONS AND FOR THE REFORM OF THE CHURCH.—HER TRIUMPH.—ST. GREGORY VII.—CALIXTUS II.—AGGRANDIZEMENT OF THE TEMPORAL POWER.

To snatch the new nations from ignorance and from superstition; to initiate them into the mysteries of faith; to teach them the arts and sciences; to subdue their brutal passions; to incline them toward virtue; to form for them a zealous, educated, and intrepid clergy; to reunite them into one vast republic whose sole aim would be to labor according to their genius and in persuance of their destiny for the glory of God and for the progress of the Church;—such was the task mapped out for the Popes of the Middle Ages.

Providence aided in the accomplishment of this religious, political, and

social regeneration by frequently making known through the episcopacy and the civil powers of the East and the West, the spiritual supremacy of the Popes, and by giving to the Vicars of Jesus Christ the aid of the monastic orders, especially the order of St. Benedict. By a concourse of marvelous circumstances, the people of Italy were inspired to form gradually for the Popes a kingdom which would guarantee their independence, after it had been finally settled by the brave and generous Franks.

But Satan will, to the consummation of time, use all his power against the success of St. Peter; hence, whilst the Sovereign Pontiffs pass from one to another the torch of faith, ever bright in spite of the storms and tempests, they will again be forced to call on the swords of the nations to protect the Holy See.

As soon as Pope Leo III. had been recognized as temporal king, he exercised in full the divine right that the Popes have the disposal of everything with a view to the spiritual good of man. In the interests of the Church and of the people, he constructed on a new basis the Roman Empire which was henceforth called the *Holy Empire*; and on Christmas day, 800, in the Basilica of St. Peter, he gave the sword and the imperial crown to Charlemagne, who swore to become the "*armed Defender*" of the Church and the "*official Auxiliary*" of the Holy See.

It was impossible to determine in a more marvelous manner the relations of two powers which under God should govern the people. The Pope reserved to himself the choice and the consecration of the prince who would become

the protector of the Christian nations, whilst he remained free to depose him from his charge were he to betray this noble cause. Yet the Emperor could deduct certain rights from the Holy See, and, as sometimes did the princes of Constantinople, and the barbarian kings, he could interpose in every pontifical election in order to establish the legality of that election. Thus the Pope and the Emperor would be in perfect accord; the spiritual authority would sanction in the eyes of the people the political authority, and the political power would aid the Church in building up the Empire of God.

Charlemagne labored by the force of laws for the diffusion of the Gospel, but the Popes found in the sword which they had entrusted to him the necessary support in an age in which Europe was the theatre of constant wars. After his death, his spirit so prevailed over the age, that, notwithstanding the divisions which rent his empire, his sons were led back to their duty by the Popes who disposed of the imperial crown, repressed revolts, fortified Italy against the sea, and saved Rome from the Normans and the Saracens. Then it was St. Nicholas the Great, that intrepid defender of the traditions of the Holy See, crushed in the East that schism which was the natural consequence of the repeated heresies of the bishops and the encroachments of the Emperors. With equal sagacity and force he obstructed those who wished to stir up the passions of the western princes and to infuse into the metropolitans the spirit of independence. He displayed such ardor in extending into northern Europe the conquest of the faith, such energy in the government of the state,

that even in an era filled as it was with the renown of Charlemagne, sanctity and greatness were equally attached to the name of Nicholas the First. Thus by uniting in glory the two chiefs of Christian society, the Pope and the Emperor, God consoled and fortified His Church on the eve of those disorders which would separate two ages.

Scarcely had the descendants of Charlemagne lost their empire than man seemed for a moment plunged into that barbarity whence the Sovereign Pontiffs had rescued him. The germs of truth which the successors of St. Peter had sown in the furrows, opened to their zeal by the arms of Charlemagne, were menaced with destruction, stifled as they were in the new invasions and in the turmoil which gave birth to the feudal system of Europe. Amid these dreadful tempests the Holy See was partially despoiled of her territory and her credit, and the Papacy became the toy of infamous tyrants. The Marquises of Tuscany profited by the evils of the times, and basely interfered in the pontifical elections. They displayed in the choice of the successors of St. Peter a sacrilegious hand, for in their greed for the honors and riches of the Roman Church they disposed of the tiara to the highest bidder.

The Papacy sought the protection of Otho the Great, of Germany, who immediately re-established the Holy Roman Empire. He and his successors recognized the temporal possessions of the Pope, and strove to shield the Apostolic Chair from those odious traffics of which it was the object, but their troublesome protection was not less disagreeable than the debasing tyranny of the Marquises of Tuscany.

By their exaggeration of the rights of Charlemagne, and by their desire to make the successors of St. Peter the instruments of their own ambition, they encroached upon the prerogatives of the Popes. The Counts of Tusculum, who formed a powerful party, endeavored in turn to overthrow the Papacy; and the Apostolic Chair, a prey to every new dissatisfied faction, was shaken by the most base and violent passions. Thus in that *age of iron*, anti-popes pretended to govern the Church, whilst German and Italian factions imprisoned, drove into exile, starved to death, or murdered the legitimate Pontiffs. During these agitations, violence, simony and debauchery ran riot, and youths were several times forcibly placed in the Chair of St. Peter, but history records no event in which these Popes compromised, by a single word or act, that infallibility which Jesus Christ had given to St. Peter and to his successors. Never were they so blinded by vice as to sacrifice the rights of the Roman Church; whilst during similar disorders the Patriarchs of Constantinople led astray almost beyond recall the Church of the East. This constant opposition certainly hampered the Popes in their enforcement of the laws of the Church, and hindered them from dealing a death-blow to the ravenous wolves which at that time harassed the flock of Jesus Christ.

The kings and lords of the tenth and the eleventh centuries, actuated by passion and by the example of the Emperors, desired to place in the episcopal thrones men who would overlook their disorders. They gave to children, soldiers, and adventurers the vacant bishoprics and abbacies with the sym-

bols of spiritual authority, the cross and the ring, and they forced the metropolitans and even the Popes to consecrate these unworthy subjects. In order to free clerics from these abuses and shameful bonds of secular power, the Sovereign Pontiffs should be free from the yoke of the princes. Thus scarcely had the Emperor Saint Henry II. conceded to Benedict VIII. the rights of the priesthood, than society lived in peace and prosperity, only to fall again into disorder when the independence of the Papacy was again compromised.

At last God raised up a monk who as counsellor to five Popes became the soul of every reform. He guaranteed the liberty of pontifical elections by removing from the suffrages of the multitude and from the good pleasure of the Emperors the choice of the successors of St. Peter, and by confiding this power to the college of Cardinals; and after a service of twenty-five years near the throne of Peter, he was raised to the Papacy to complete and perfect the good work which he had wisely begun. This Pope, Gregory VII., labored so vigorously for the purification and elevation of clergy and laity that the mention of his name was sufficient to arouse the hatred of the enemies of the Church, and to revive hope in the heart of the scandalized and persecuted Christians. He not only renewed the excommunications of his predecessors against simoniacal and concubinal priests, but he similarly punished the faithful who obstinately sought their ministry, and the princes who trafficked in ecclesiastical dignities. Henry IV., the Emperor of Germany, rather than abandon these abuses, proposed to drag the Pope from

the Pontifical Chair, but his shameful conduct and his insatiable cupidity antagonized the German people whom Gregory VII. freed from their oath of fidelity. Thus by his warfare against force and debauchery, he preserved the integrity of the priesthood, and enhanced in the eyes of the people the legitimate supremacy of the Holy See. Henry V. desired to absorb the Church in the empire, and he flattered himself that he had partly destroyed the work of Gregory VII. He imprisoned Paschal II., and under the threat of severe punishment he forced the Pope to acknowledge that a prelate elected freely and without simony was consecrated only by the investiture of the civil power. But when the Pope regained his liberty, he publicly annulled this decision, and saved the Church from her former evils.

In vain the new Cæsar vented his rage upon the Pontiff who had repented his weakness; in vain he opposed an anti-pope to his successor, Gelasius II., whom the Italian factions had in turn banished to France. The reform of St. Gregory VII. steadily advanced in face of the opposition of a despot. At the death of Gelasius, the Cardinals assembled in the monastery of Cluny from which sixty years before, St. Gregory VII. had gone forth armed in defence of the interests of the Church. They conferred the tiara on Calixtus II. His birth, wisdom, virtue, and his alliance with the Emperor and with the greatest princes of Europe, were good omens for the happy termination of the investiture, that great quarrel between the priesthood and the empire. By his courage and diplomacy he obtained the signature of Henry V. to the Concordat of

Worms, by which the confiscated property of the Church was restored, the investiture by cross and ring was withheld from the secular powers, and the Church was left free in the choice and the consecration of the clergy.

During these heroic combats of the Popes against their royal persecutors, the temporal power of the Papacy gradually increased. Foremost amongst the auxiliaries of the Holy See was the intrepid Countess Matilda. Obedient to the inspirations of faith, she defended the Popes by her arms and treasures for thirty-nine years against Italy and Germany, and she increased from her own estates the patrimony of St. Peter. The proud Normans, the former masters of lower Italy and Sicily, and so long the implacable enemies of the Holy See, had become the

vassals of the Popes, and when Henry IV. invaded Rome and attempted, in revenge for the insult of Gregory VII. in deposing him, to crown with his own hands an anti-pope, they hastened to the aid of the Pope, and offered him the protection of their kingdom, where he might end his days peacefully.

During the formation of modern nations, the Papacy perceived the utility of independence and solid alliances for the protection of their inalienable rights against despotism, and for the maintenance of the morality and the discipline of the Church. Not less necessary will be these aids in the advancement of the nations in modern progress. The Holy See must protect the liberty of the world from tyranny, and unite all mankind in the bonds of faith and love.

[TO BE CONTINUED.]

SIX SUMMER SCREEDS.

I.

BY HELENA T. GOESSMANN, M. PH

CLIFF HAVEN, July, 1896.

My Dear Kate:

True to my last promise, and perfectly in accord with the strongest inclination swaying me now, I am going to devote this warm, calm and leisure hour to writing you a screed, for such I am sure it will prove.

The lake breezes and my paper are flirting outrageously—, “And the wielder of the pen?”—I seem to hear you say. Sitting with my largest thinking cap on, solitary (as might be any cat-loving spinster), just at the airy corner of an ample veranda, flanked on either side by a body guard of empty chairs, reasonably happy, and a little after the style of the sanguine Macawber, waiting for *something to turn*

up. This something must be, however, in the realm of *ideas*, not *opportunities*.

Could you see and feel my whole environment, you would expect a rare mingling of the material and spiritual in my missive, quite in keeping with strong intellectual influences, natural beauties, ideal climate and a proportionate amount of the frivolous and unexpected interwoven to save the whole from a fatiguing Utopianism.

Among the blessings showered upon me by a kindly fate since my arrival are good sleep (my superior virtue), keen appetite (never wanting), unflagging interest in even the phases of thought and the sequence of reasonings which I fail to discover a general utility for in my proscribed sphere (?)

and enough life in my house-mates to keep me observant and on the *qui vive* for more (!) "The Oaks," where I am staying, has its fair share of family life and active infantry (the Mack children), two or three much valued men (for these blessings are among the rare birds of our domestic aviary), and a view unequaled upon the entire lake front.

While, as you know, Kate, I am not of that æsthetic *cult* that can breakfast, dine and sup upon scenery, cloud effects, picturesque islands, and the fine tonings in tree and sky, I would do violence to the poet slumbering within me to say that with such a view I could live anything but a most satisfactory existence, even if the accompaniments were not as wholly charming as they are.

I like my first *dip* into the Summer School life much, and I expect to catch the contagion which I am told labels all normal schoolites here, namely, a growing love for the place and a violent tugging at the heart strings when the good-byes must be said.

I will certainly be glad to experience the stirring emotion, for frankly, never since our eventful graduation day, when we stood together over our open trunks at dear old Maple Hall, and heedlessly dropped tears down upon our new white gowns, swearing, meanwhile, eternal friendship, daily letters, frequent meetings, and all the vows which school girls know how to make, and then moderate to the nicety of prolonged periods of silence, and passing chats at teas in town, have I been other than glad to hie me to the home nest, and my regrets for ended pleasures, which lived and flourished apart from natal haunts, would make

thus far a small bouquet in the flower garden of memories.

To begin my recital properly, I arrived at Cliff Haven via. "The Vermont" last evening. Our boat sailed into harbor over a path of sunlight, and dusty and grimy as I felt, and probably looked, on the pier at Burlington, I lived anew before the steamer had cleared the east shore five minutes.

The chair next to mine, on deck, was occupied by an elderly priest, who appeared to be, perhaps, a country pastor, settled say some twenty years over a prosperous congregation, and anticipating with almost boyish pleasure his *outing*. I took this in from his face—a beaming, ruddy, Keltic American countenance—and his placid fatherly manner toward those in his neighborhood.

A passing *launch* laden with a pleasure party, and triumphantly flaunting the Summer School colors, (yellow and white) introduced us, and in a brief period we were deep in a discussion regarding our common goal—The Catholic Summer School of America.

"I do not know," said he, "as I fully approve of the move yet; in fact I can hardly be said to hold any settled opinion upon the question. I am going open to conviction, however, willing and glad, if possible, to be classed with the converts."

"And I am enthusiastic before I begin," replied I. "It seems almost a dawning millennium to my mind to think that we are to hear the best expounders of Catholic thought discuss topics of vital interest, and this daily for five weeks. Then, too, I admit a certain curiosity to see our church social ele-

ments together. To compare what we are with our good friends of opposite persuasions. I have always hankered for a taste of Catholic society life, not as I have seen it simply very much dressed, dancing and eating in the vortex of city living, but simplified, elevated and united on one common plane—that of intellectual exchange.”

“Well, you will certainly find much to interest you,” replied the priest, “and, yes, perhaps a *few* disappointments. Allow, however, in your summing up of impressions, for the universal peculiarities common to human nature. The informalities of summer vacation days look invariably to the general tone not the individual break, and I am confident you will carry away an unwarped ideal, as far as the essential characteristics are concerned.”

My reverend acquaintance punctuated his remarks with such nervy, convincing little laughs that I put my sense of critic out of sight, assumed the comfortable garb of optimist, and our conversation drifted into a mutual admiration of the beauties of shore and lake.

You do not care about the details of landing, Kate. People always get on and off a boat in the usual way—with a rush. I followed the inevitable rule and found myself in the extended arms of whom do you suppose?—Mary Williams. Her brother (the conceited one) was with her. John Williams and I, as you know, are not affinities, but this fact is robbed of all possible danger as we both fully realize it, and live strictly up to our belief. I try to be agreeable to him (for *Mary's sake*), and I am confident that his marked politeness of manner towards me is largely actuated by a similar motive of reciprocity.

I am to share one-half of Mary's room and I selfishly hope considerably more of her society. She looks the same as ever—lovable, kissable and the very acme of a sweet gracious womanhood.

John took my bag, wraps, case of parasols, camera and tennis racquet from me and tugged up behind us to our abode, “The Oaks.” However, he prefaced his monopolizing of my wares by the remark:

“Have you anything else I can take for you, Miss Hawkins?”

If I had been merciless I would have added my trunk to the list of personal effects needing conveyance, but I have resolved to cultivate a sweetness of word and manner (like Mary), and disarm John Williams at the very outset of our summer outing. I replied:

“Nothing more, thank you. I think you are generously bearing your burden of my belongings.”

John grunted, (yes that was exactly the expression of his voice) “Oh I have not played half back in a foot ball team this season for nothing, I can assure you, Miss Hawkins.”

I only remarked, “*Amateur Sandow*,” under my breath, but loud enough for Mary to hear and admonish us with, “now, Louise and John, *don't* begin your old battling.”

This brought us to our abode, “The Oaks.” Describe, I hear you say. Well, it is long, like Noah's Ark, wide, like Noah's Ark, but displaying, unlike that time-honored craft, *many* windows. The inmates are not in pairs, however, no two match physically or mentally, and there are fifty of them—city bred, country reared, serious, frivolous, pretty, plain, distinguished looking, and,

best of all, cordially responsive towards the new comers. Mary says I will enjoy the entire family, and knowing her keen taste of what is delectable in the realms of companionship, I count myself extremely fortunate.

Our room is fairly large, coolly and comfortably furnished, and possessing two sizable windows looking out upon the lake.

Meals are served in the spacious dining room on the first floor, and they are good, even if stereotype. Variety may be the spice of life, but when it pervades the menu of a boarding house table, the effect is often like too much seasoning, disastrous to the digestion. I would rather have but one choice of meat, and have it the real article, than to eat antique hen for young broilers, mature mutton under the guise of spring lamb, or roast beef snatched for the market through the agency of a merciless locomotive coming in contact with a senile and wandering bovine.

As we emerged from the dining room after dinner, John Williams said: "I suppose it would be nothing short of desecration to suggest you two girls going to the Art Lecture of Professor Gilmore this evening. You must have so many important things to tell each other. However, there will be pictures to amuse you, should you care to come."

"That decides us," said Kate, "Louise and I will go down to the lake and talk."

"And I?" inquired John.

"Go and enjoy the pictures," said I, sweetly.

He raised his hat and went out. I did not mean to send him away, exactly, but he is so provoking, Kate, as you

know, and it is not well for him to delude himself that his society is at all necessary to one's comfort—for it is not.

Before eight o'clock the verandas were deserted. My good house-mates, robed in all kinds of bewitching summer finery, found their way to the lecture, for Professor Gilmore is not only an authority but a favorite here, which latter fact, I am told, counts almost as much in the sense of attracting large audiences as the former.

As we were standing upon the steps, Mary introduced me to two or three of her new acquaintances. One a Miss Neal, from P——, spoke in most enthusiastic terms of the Professor. She assured me that he had no stage mannerism which annoyed his audience, that he spoke easily, freely, and very impartially. This morning I learned that she is a species of self-appointed censor, and is never happier than when she can capture a new arrival and impress the same with previous views on people, lectures and happenings here.

I will hear Professor Gilmore with my own ears, for there are four more lectures in the course, and then write you of my own impression.

The subject, "Italian Art," offers a wide scope to a good critic, and his late articles in the "Record" promise well for rare and scholarly work. Manly appearance, perfect oratory, poetry of diction, and authoritative reputation! What more can we ask in a lecturer? Yes, I will occupy a front seat this evening, and as droll old Mickey, our gardener, says, "Prove be me own winkers the thruth of the sthory."

I find there are three lectures a day!! (Two in the morning and one in the evening). They are given in the Auditorium, a cool, roomy, be-

windowed building. I am also informed (to my delight), that hats and gloves are more often left in security at home, and that you can purchase postage stamps, current Catholic literature, souvenir china and the local daily paper, fresh from the press, and redundant with felicitous accounts of the School life (social and literary) under the same roof.

One thoroughly unconscious wag asked a member of the "Oak" household if the paper was published by the management, so very courteously was everything and body handled in its columns.

"This is a practical object lesson in journalistic politeness. The motto *to live and let live* is sorely needed in the office furnishings of many well meaning but tactless newspapers," says wisdom personified in John Williams commenting upon this, and so it must be.

Now do sit down soon and tell me all about yourself and *your* doings at fashionable Rock Crest, and believe that when I can snatch an hour and spot I will let my thoughts run riot on paper and send the same to you.

Affectionately,
LOUISE H.

CLIFF HAVEN, July, 1896.

Louise Dear:

Of course you did not receive your letter twenty-four hours after the ink was dry upon it, for the simple reason that I tucked it away in my folio to mail it on my way to the morning lecture, and then proceeded to forget it. Well, perhaps it was fortunate, as the past four days at the School have given me a much greater insight as well as impressions galore regarding the possi-

bilities and joys awaiting the comer. I send under one cover my time effusions, trusting you will find time to wade through them. I have thus far attended—let me see—three,—six,—nine,—*twelve lectures* (?); am a convert to the utility of logic (even if we women possess only intuition); am desirous of becoming better acquainted with Hildebrand, Gudrun, and the not over-domesticated Ulric von Lechtenstein, and also find myself in a position to say that I *believe* not *imagine* Hamlet to have been sane. From discourses which savor of experimental psychology, mental processes, etc., to the fascinating antics of Caliban, means something in the line of mental gymnastics, the results of which are better determined a month hence. In fact, a thoughtful little teacher from Montreal echoed in a *tete et tete* with me this afternoon an idea which I have heard advanced several times already, namely, that it may be possible, but not at all probable, to carry away the gist of three different lectures on three different and not at all related subjects in one day, and that same day boasting of 90° in the shade. However, it appears to one that the work here is most important in being suggestive rather than purely class-room in its nature. Mary said, last evening, as we were wending our way out of the Auditorium in the moonlight, "I am going to do one thing this fall!"

"What is that, lecture upon Galileo?" remarked John with fine irony.

"No, not exactly," she replied, "but I am going to learn a bit more myself about the inside facts of his case. I am tempted by the last hour's talk to make myself more familiar with Bellarmino, Cosmo de Medici and the

whole of that fascinating tale of the confusion which Ptolemy, Copernicus, Rome and the State fell into, at least in the preserved records, if *not* in reality."

"Wise and industrious woman," said John. "I never tackle those historic rows, for, seek as you will, and delve as much as you can into archives of time, you always finish with a reasonable doubt regarding the logical sequence of your own deductions. I do not really care if —," He got no further, because right in our path, radiant with his last summer smile, stood Arthur Breen, looking very well fed and contented with life. You know he has taken up literature as a serious profession, and will shortly publish a book of essays critical of modern social conditions. He speaks with great confidence and innocence of manner regarding its probable timeliness. How reassuring it is, to say the least, to have such faith in one's own efforts. Honestly, Kate, I begin to believe that such a trait is becoming a necessary virtue in this *grab and keep* world of ours. Such a man as Mr. Breen must succeed, unless success is purely a gift of the gods, and not nine-tenths the fruit of personal labor and push, and the remaining tenth the after-math of appreciation which comes in the wake of an established reputation.

Our essayist, to be, says he simply dropped in for a day or two, in passing, so as to speak authoritatively, if at all, about the organization.

Is it not peculiar that the women here (the cleverest of them) say, "I have planned this coming to the Catholic Summer School for some time;" or, "I am very glad I could spend two or three weeks here, for I felt it could be nothing less than interesting;" or, "I think this idea one of the most far reaching moves in

Catholic intellectual life which this century has brought us." The men (at least a fair proportion of them), excepting, of course, the devoted husbands of several charming matrons, really almost apologize for their presence here, by such remarks as, "I only stopped off a day or two to *see it*;" or, "I could not get farther along my route until Monday;" or that omnipresent question, "will *you* stay through the *entire* session?" and this, my dear, mind you, almost in the tone of voice which a city missionary would assume in extending his sympathy to one confined behind the bars of a prison cell.

John Williams defends his brothers by the argument that most men work so in a rut, during the whole year, that such inducements as lectures, literary chit-chat, parlor concerts, boat rides and *hops* on the hottest dog-day nights do not appeal to them as a tent, a green wood, a line or gun, the beloved pipe, a good fellow or two to talk with. I suppose this is half true. No doubt propagating fish stories and hearing yarns for the amazement of winter society when in throes of *ennui* is more entertaining than cultivating the amenities of intellectual exchange, and meanwhile learning that high thinking has a few tangible compensations.

Mary has just come in with a headache, so *au revoir*; I want to extinguish the light for her sake. I will hie me to slumbers in which I am sure to collide with not a few of the 'isms and 'ologies of the past week. Perhaps I will meet the festive Ulric garbed in friar raiment, and, alas! behold Arthur Breen, author of the long looked for American novel—Paradoxical specialties are mine when in the land of Morpheus.

Lovingly your friend,
LOUISE H.

[TO BE CONTINUED.]

TEACHERS' COUNCIL

EDITED BY MARC F. VALLETTE, LL. D.

"THEY WHO INSTRUCT OTHERS UNTO JUSTICE SHALL SHINE AS STARS FOR ALL ETERNITY."

SOME DEFECTS OF CHILDREN.

BY MARY A. KINIRY.

While all agree that no two pupils are exactly alike, that the powers of some tend in this, of others in that direction, large numbers fail to see that a little power along many lines is desirable if not necessary in every one. A physician does not require the eloquence of a preacher; still, it is very likely that at some time he will be called upon to speak in public. It may be at a banquet or at a convention of his co-laborers. It may be to congratulate a distinguished guest, or to defend the principles of his own profession. If he have not enough eloquence to speak according to his knowledge and experience he is certainly at a great disadvantage. A teacher need not be a physician; yet when accidents occur it is well to be able to staunch a flow of blood, or treat a sprained member. So along all lines of human interest, a little knowledge of many and a profound knowledge of one is the best state of attainment for the individual.

In the majority of schools founded to give this broad range of ability, and by cultivating all the faculties, lay the foundations of future power, it seems to me that the work of the special or professional school is often anticipated. The bright pupil is led triumphantly along the path of his peculiar power to the neglect of his less obvious possibil-

ities. It is no wonder this is so. The teacher's work is reduced to the minimum, yet the child advances with astonishing rapidity. He brings credit to his school, credit to his master.

"Draw out what is in the child. Develop his faculties." Words said so often and so often grossly misapplied. The possibilities of a child are not bounded by his leading talent. They are many and various. Very often they are necessary to the fullest development of his superlative power. But they are not like it, showy and strong. They are much oftener veiled under the thick folds of a defect, and it is to such defects and their darkened possibilities I wish to call the attention of earnest teachers. Why is it that so many persons fail to accomplish in maturity the promise of their youth? It is, I think, because an associate power, which should have sustained or otherwise assisted the leading one, was not developed in early life. It was hidden under a defect. The defect grew; the power lay dormant. How many have been dragged down by the ever increasing burden of such a defect, and have left instead of a full and noble life-work only fragments great enough to indicate "what might have been." A poet sings that "Evil, in its nature, is decay." A defect, being an evil, is nothing more than the decay of some power.

In the little child, perhaps, it is as yet only a tendency toward decay. The definition suggests the remedy. Guide the power into activity, until by repeated efforts a habit is formed. The defect will have ceased to exist.

Let us glance for a moment at some of our little people. See yonder child pouring over a book while her classmates are out at play. "She is my brightest pupil," says her teacher. Ah yes, she is bright: but if you do not charm her into physical activity she will be burdened through life with an overpowering indolence, which will prevent serious exertion and leave her a useless dreamer.

Yonder is another type. "He is gentle and obedient. He is willing to do whatever I propose, and I have never known him to quarrel or disagree with a companion." Ah true; but will he be able to say "no" when temptations offer? Will he be able to resist the lures of evil company should circumstance place him therein in later life? That boy's defect is weakness, and you, dear teacher, must help him overcome it. Place him in positions where he will be constrained to exercise his own judgment and act on its decisions. Give him his choice of two or three objects, or conditions, insisting that he shall make a choice and shall tell his reason for preferring one to others. Thus his judgment shall be strengthened, and his will shall rule over his actions in the freedom given it by God. "What a good child!" cries the teacher, indicating with smiling glance another of her little flock. "I hardly know he is in school. He never interrupts, or an-

swers out of his turn. He never troubles me in any way and his written work is beyond criticism. His oral work is not so good. He falters sometimes when I call upon him." This is the timid child, the one I pity of all others, the child that will not strive for place, in fact shrinks from it, and yet would like to have it; the child that is likely to be passed over because he will bear it in silence and give no trouble. In mercy bring this child forward, approve his efforts, encourage him, make him feel his power. Do not permit him to grow up a morbid, over sensitive man feeling none of the joy of life, believing himself deserted and despised by all, through lack of ability to struggle with the crowd and take and keep his proper place.

There are many other defects I might describe but I have chosen a few that I consider peculiarly dangerous because of their quiet, hidden nature. Those whose symptoms are noisy or active no teacher can fail to observe. Anger, disobedience, insubordination and the like she must treat or her authority will suffer.

A few pupils there are who seem to have the fullness of their peculiar good gifts, bright intellects, clever tongues, unembarrassed bearing, unwearying activity. They go on almost unassisted to the very heights. Thank God that it is so. But pray Him likewise that as teachers, followers of the Divine Teacher of Nazareth, we may help to lead thither others capable of deeds as noble, who might have been held back by defects which in the little child seemed scarcely less than virtues.

Educational Thoughts.

(Gleaned from the Scrap-Book of an Old Pedagogue.)

The aim of every true educational theory should be practical; its end practice.

That which enters into willing ears, the mind runs to welcome, seizes with avidity, carefully stows away, and faithfully preserves.

The tenderness of youth requires of us that we should not overstrain it, its innocence that we should abstain from harshness.

Development is always arrested when work adapted to a higher evolutionary stage is forced prematurely on the child.

The pupils who may move forward together in one line may not always be the same pupils who can best move together in another line.

Good judgment is the best investment a teacher can make. It saves from errors in discipline, in method, in device, and in drill; in dealing with pupils, principal, parents, and the public.

In the making of ax-handles, two important questions arise: How may we select the right kind of timber? and how shall we form the handle? These questions have their exact analogues in connection with the making of teachers.

One danger which may result from a teacher's *inaccuracy* is that the child may get the idea that truth is a variable quantity, and if he gets anywhere near the truth that is sufficient. Such an idea is fatal, since it destroys the very foundation of character and honesty.

When pupils love the master they will soon love his teaching. Let him,

therefore, show an interest in everything that concerns them and not merely in their studies. Let him rejoice with those that rejoice, and not disdain to weep with those that weep. After the example of the Apostle let him become a little one amongst little ones, that he may make them adult in Christ, and Christ adult in them. Let him unite the grave kindness and authority of a father with a mother's tenderness.

The Philosophy and Justice of School Management.

"A considerable part of man's effort must be spent in readjusting the forms of life to the growing conditions of life To avoid conflict and bondage forms should grow with the growing life. The *radical* sunders the old forms before the life is ready for the new; the *conservative* clings to old forms after they are outgrown; the *serpent* shows more wisdom in shedding the old skin through forming the new. One of the serious problems of school management is how to shed modes, forms and customs through forming the new, that *no violence may be done in the transition*. The iconoclast would not have to break our idols, and with them our faith, if he would spend his time in preparing us to worship better things. The wisdom of the serpent in these matters would be the harmlessness of the dove."*

The "progressive" educational man of our day is too apt to be a hobby rider and once mounted will not hesitate to "scorch" every time the opportunity for doing so presents itself. The fact that he does "scorching" in

*The *Philosophy of School Management*, by Prof. Arnold Tompkins, published by Ginn & Co., New York, Boston and Chicago;

more senses than one, and draws upon himself the "scorching" criticisms of the more thoughtful, experienced and conservative educators, makes no difference to him. In martyrdom he sees the only road to fame, and fame is the life of the *soi-disant* reformer.

But the issues at stake are of too serious a character to be trifled with by dreamers. Many educators on the plane of popular education imagine that if they only had a voice in regulating higher education, in the college or the university, the results of their genius would be most beneficial to those institutions, while the college and university men feel that the popular educational system can never prosper or produce lasting results unless they have the direction of its courses of study and general management. This is the contest between *theory* and *practice*. The proper men to deal with certain branches of education are the ones who are engaged in the *practical* work of those certain branches. The fact that a man is a college or university man and can conduct a college or university successfully, no more fits him to make a course of study for a common school, than the common school man is fitted, under the same conditions, to direct the work of a college or university. Yet, it is a fact, that in our large educational centers in the east, at least, when committees are required to arrange work or to fashion a system for the management of the common schools, the men engaged in the management of these common schools, and, therefore, thoroughly conversant with their needs, are systematically ignored, and the college or university man, who, in nine cases out of ten, has only the most theoretical ideas (if any) of

the needs of the common schools, is selected.

What is the result of the system adopted by these Psychological (?) wise acres? The attempt is made to conduct a system involving thousands of teachers and hundreds of thousands of pupils who have no foundation to begin with, on the same plan as a system involving twenty-five or thirty professors and two or three hundred students, of a certain age and with a certain amount of mental culture to start with. To these men, a course of study is a thing to be changed at the whim of the college bred inspector or superintendent, with as much ease as he would exchange his daily apparel for the claw-hammer in which he would attend an evening session of the N. E. A., or address a convention of Superintendents of Public Instruction, or a Board of College Presidents. A little of the "serpent's wisdom in shedding the old skin through forming the new," might guide men with *practical* experience in the common school system but it is too far below the dignity of the college or university man, even to be thought of. The college or university may change its entire curriculum at a jump; why not the Common School System?

Let us not be understood as finding fault with progressiveness on the part of directors of educational systems. Far from it. Education, in its very nature, is progressive; it cannot be otherwise. Every change, however, is not progress. The change that might work admirably in the college or university might be very disastrous to the common school. Here the "forms should grow with growing life;" the *radical* should never be per-

mitted to "sunder the old forms before life is *ready* for the new." We have no faith in "clinging to the old forms after they are outgrown;" nothing could be more disastrous to a healthy educational system. We have less faith in leaving an educational system at the mercy of men who have no *practical* experience in its workings, and who are "tossed about by every wind of doctrine" that emanates from college walls, or the Psychological books and books on school management from the pens of men whose studies in true philosophy and logic do not seem to have been very thorough.

We have no quarrel with the college or university man; the writer of this belongs to that class himself; but we do seriously object to the prominence given to men of this kind in common school matters, in which they have no practical experience, and to the exclusion of common school men, whether college men or not, whose long experience in the practical workings of the Common School System entitles them to, at least, respectful consideration.

Let our educational leaders deal fairly with all branches of the educational system; let college and university men look after the needs of the college and university and when the interests of the common schools are concerned let men who come in daily and *practical* contact with their needs find, at least, respectful recognition. Then, and not till then, may we look for the "wisdom of the serpent" and "the shedding of the old skin *through* the new one," so that "no violence may be done in the transition" from one course of study to another.

Politics in School.

Boys are always interested in politics; it is born in the American boy and soon makes its way into the life of the sons of our foreign born citizens as well as in that of their fathers. The fathers and grandfathers of the present generation had a hand in managing affairs of the nation before them, why should not they do the same. Hence, the study of civics should find a place in our education. Advantage should be taken of all elections—town, city, state, national. Boys should, at as early an age as practicable, be given a practical illustration of the preliminary steps in the campaign, and the method of casting the final ballot, and—what is of still greater importance—they should also be taught the sacredness of the ballot and the weighty responsibilities an intelligent conception of the rights and duties of citizenship impose upon the voter. While it is, certainly, not wise to allow the presentation of party politics in the school room, the nature of the leading questions might be *honestly* set before them for the purpose of discovering what will be of the greatest public value.

Along with a proper conception of the sacredness of the responsibilities of citizenship, attention should be given to that part of civics which pertains to civil polity or obedience to rightful authority. The child, from its earliest infancy, in the home is (or should be) taught to obey his parents, the first authority he comes in contact with. Next the authority of his teacher should be held up, by the parent, to the respectful consideration of the child, and the teacher, in the exercise

of that authority should do so in such a manner that his little subjects be led to understand readily how one child must be considered as well as another; and that all have equal rights and privileges. It is upon the idea of the necessity of a proper authority and ready obedience and respect for it, that all true citizenship is based. Hence the foundation for this citizenship should begin in the home and in the school. "Train up a child in the way he should go, and when he is old he will not depart from it," is as true today as it was in the days of Solomon. It is the sick who want healing, not the well; it is the self-willed and the evil-disposed for whom laws are made, and not for the good. Children taught to respect and obey authority in school will, as a rule, respect and obey public laws after they leave the school, and will be all the better armed for the duties of true citizenship.

Teachers cannot too soon impress upon their pupils the fact that honesty is as essential in political life as it is in social life. The public purse is no more common property than the purse of the private individual, and no art is justified in politics that is not justified in man's every-day dealings with his fellow-man. The highest ideal of citizenship should ever be held up before the school boy. *Pro bono publico* should always predominate over private or personal advancement. The common weal should be made the highest aspiration of the young voter. A love of country should be taught as a sacred duty, and the highest duty incumbent upon man after his great, first duty to God. Let the boy be taught the full meaning of the words: "Render unto Cæsar the things that

are Cæsar's and unto God the things that are God's." Let love of God and responsibility to God be deeply implanted in the young mind, for love of God begets love for man and responsibility to God begets respect for the powers that be, and "the powers that be are ordained of God."

Relative Importance of Periods in United States History.

Prof. W. C. Schaeffer, of Ontarioville, Ill., makes the following interesting distribution of important periods of American history over the various grades of school life:

In the lower grades pupils take more interest in the early periods of United States History than in the later periods. This is quite in accordance with the culture-epochs theory.

The physical life and struggles with Nature of discoverers and colonists are more nearly within the comprehension of younger children than the intellectual, social, economic and political questions which engage man's attention after the country has once been subdued. It seems from this that history instruction in lower grades should be in the main limited to these early periods.

In the upper grammar grades, however, the pupil should get a firm grasp on those parts of history which have a direct bearing upon the present, social, political and institutional life of the American people. To this end certain parts should receive great prominence, while others, mainly such as are advantageously taught in lower grades, need receive but little attention. The period of discovery has a very remote bearing upon the present and need receive but passing notice. The period of colonization gives us little practical

light on the present. The period which here should rise to the greatest prominence is that from the close of the revolutionary war to the establishment of the Constitution.

During this time the lessons from experience of the earlier periods crystallized into definite form, resulting in the Constitution and giving all subsequent political questions, governmental institutions, and national conventions. All subsequent history becomes more clear in the light shed upon it by the study of this period. Consequently not less than half and possibly three-fourths of the last year in history can be spent most advantageously in the study of the—as Fisk calls it—“Cubical Period of American History,” and its bearings upon our environment.

Teachers' Council Query Box.

Will you kindly inform me through your Query Box when the first Temperance Society was established on this continent?

T. A. B.

The first to make any move in the cause of temperance on this continent, so far as we know, were the Jesuit Fathers. In the summer of 1648 there was held at the mission of Sillery, a temperance meeting, the first in all probability on this continent. The drum beat after Mass, and the Indians gathered at the summons. Then an Algonquin chief, a zealous convert of the Jesuits, proclaimed to the crowd a late edict of the governor imposing penalties for drunkenness, and, in his own name and that of the other chiefs, exhorted them to abstinence, declaring that all drunkards should be handed over to the French for punishment. Father Jerome Lalement, S. J., looked on delighted. “It was,” he says, “the finest act of jurisdiction exercised

among the Indians since I have been in this country. From the beginning of the world they have all looked upon themselves as great lords, the one as great as the other, and never before submitted to their chiefs any further than they chose to do so.” (Lalement, *Rel.* 1648, p. 43). It went hard with the culprit caught in the act of selling brandy to the Indians. He was led, after the sermon, to the front door of the church, where, kneeling on the pavement, partially stripped of his clothing, and bearing in his hand the penitential torch, he underwent a vigorous flagellation, laid on by Father Le Mercier himself, after the fashion formerly practiced in the case of refractory school boys. (*Memoire de Dumesnil* 1671.) When the question of selling brandy to the Indians was submitted to the Fathers of the Sorbonne they decided that “it was a mortal sin.”

Essays on Educational Reformers, by Robert Herbert Quick. Syracuse: C. W. Bardeen, Publishers.

The author was formerly second master in the Surrey County School, curate of St. Mark's, Whitechapel, assistant master at Harrow, and lecturer on the History of Education, at Cambridge, all positions that should render their holder fully competent to deal with the question he has in hand. Mr. Quick looks at his characters through the eyes of the Anglican clergyman, and, at times, is less broad towards men holding different ideas from his own, than great minds are apt to be here, in our own country. But, on the whole, his book is well worth reading. He claims to “give the opinions of great writers in their own words;” and in so far as he performs

the part of a critic he claims, "at least, one qualification—practical acquaintance with the subject," which is more than some of our New York educational leaders would dare to claim, at least, where they are known. Among the educators and educational systems reviewed are: Schools of the Jesuits; Roger Ascham, Michel Equem de Montaigne, Wolfgang Ratich, John Mil-

ton, John Amos Comenius, John Locke, Jean Jacques Rousseau, Jean Bernard Basedow, John Henry Pestalozzi, Fredrich Froebel, Joseph Jacotot, Herbert Spencer, *Thoughts and Suggestions About Teaching Children*, *Some Remarks About Moral and Religious Education*. The book is well printed, on fine paper, and is embellished with a number of portraits.

DE PROFUNDIS: A PLAINT.

BY D. O'KELLY BRANDEN.

De Profundis! hear them calling
 From the depths of gloom appalling.
 Jesu who in mercy made us:
 In thy mercy, Jesu aid us.
 Let thy Blood-redeeming lave us
 Let thy Blood-redeeming save us.
 Far too slow flames purifying,
 Cleanse us from sin's stains, deep dyeing.
 Mother Mary help our pleading
 By thy mighty interceding.
 Sainted Michael, guide supernal,
 Lead us unto light eternal.
 Saints and Angels faithful hear us
 Chastening fires, now merc'less sear us.
 Kin and friend time's boon possessing,
 Help us in these flames distressing.
 De Profundis! Depths of Sorrow!
 Jesu free us ere the morrow.

CURRENT NOTES AND OPINION.

CRUMBS FROM GRUB STREET ET ALIBI.

GATHERED BY A PHILISTINE.

I'm a sort of rebel anyway. Strange, I generally begin my reading from the back, forward. There's so very much more in *notes*. I hope the R. C. R. editor will place these near the end. Left of the line.

* * *

THE Catholic Reading Circle Review has been doing a little ocular reviewing during the summer. Time to get back to its *center*.

* * *

WHAT about that Catholic Authors' Club? 'Twere a blessing indeed if some mighty, fearless hand would wield mercilessly, one that would smite many a worthless pate. Authors' club, in-sooth! God speed it! The club, I mean.

* * *

THIS is the time when editors are making all sorts of promises they will never keep: and publishers are reprinting their *new* Xmas catalogues from *last* year's forms.

* * *

THE only thing new in Literature are the tons of campaign matter given away for nothing,—at cost!

* * *

STEPHEN CRANE has transferred himself to New York to enlarge his literary horizon. He will startle the metropolis soon, no doubt, by a pencil sketch of the hungry mob of Grub Street. He must have seen many an "Ominous Baby" in his rambles through the lower East and West sides.

Artistic Printing.

STRANGE, yet right after all, how everything excellent flows from, or back to, the old church. The latest fad is artistic printing. The first printed books were the best. In book making we have gained in nothing but speed. No books printed in type are equal in beauty and artistic excellence to the manuscript volumes made by the monks of the Middle Ages. The first printed books were made in imitation of these holy men; they had all of it there was. One of these monks might spend a week in carving an ornamental initial from wood, and when a few impressions were taken from it others would add colors to the design and ornament and parchment page by many fanciful yet loving touches. No book lover who has examined closely the splendid collections of early books in the British Museum, the Bodleian Library or the Vatican but has been struck with the unique hand decorations that continued to be made, long after books were printed from movable type. Marginal decorations in colors, peculiar ornaments and often foot notes were added by the expert penman.

Thus a prominent writer. Glad that the monks did something after all that our modern sextuple press and linotype fail to accomplish.

The Gladstonian Dictum.

WE say a word of cheer and welcome to all the actual and prospec-

tive Catholic works just appeared or about to see the light. The more the better. Old man Gladstone is wrong in his "Don't you" to young writers, especially versifiers. The advise is bad. We say "Do!" and do well and often.

Everyone who feels like singing should sing. Gladstone's advise would have squelched a youthful Burns, a boy Chatterton, a Herrick, or even a Shakespeare. Let every one who feels the impulse of the Muses Nine, saddle his imagined Pegasus and soar toward the fancied Parnassus or Helicon. If his impulse be real he will find it so. If it be unreal, he will find it out. Let him try the pace at least. If his wings prove to be mere feet, he will be none the worse for the impulse and the endeavor to fly, and he will still retain his power to walk. It is narrow, bigoted, ungenerous to curb the slightest impulse to exalted endeavor. To refuse to sing because the song does not fill the pot or boil it, is inconceivably sordid.

Let the national trend, the national spirit and the national culture show themselves in every way. The real culture of a nation can not be judged by the single great genius, for such a genius is almost always a great morbid, diseased, neurotic degenerate. The test of a nation's advancement and achievement is not in the one lonely, half-crazy poet or author, but in what the so-called "average citizen" of the nation can do. Greece had a Sappho and a Homer, and Greece was a land whose multitudes could not read. The civilized country of this age should not be judged as the old nations must be judged if judged at all. The poem or the story that may be rejected or,

if accepted, may not bring the author the price of a meal of potatoes, may still be a most creditable poem or novel. Let no young writer accept the Gladstonian dictum as final. Thus the Beforehand.

The Sunday Paper.

THERE is a very suggestive article in the current number of the *Philistine*, by Mr. Wm. McIntosh, managing editor of the *Buffalo News*. It is entitled the *Literary Sweat-Shop*. His very just strictures are directed against the huge monstrosity of the maelstrom Sunday Edition, in the preparation of which more genius is stifled than in any other single field of literary labor.

"The glory of bigness is the destruction of individuality in literary work. The brand of the sweat-shop is on all the yawning jaws consume—like the slaver on the boa's feast."

Certainly one of the wonders and blunders of the day is the *Metropolitan Sunday Newspaper*—the uncanny offspring of the literary sweat-shop. Neither book, nor pamphlet nor yet paper, it aims at supplanting them all, and supplies for none. Pandering to the degraded or unformed tastes of the many it strives by all possible expedients to feed the unholy fires of the one, or retard the healthy growth of the other. It frequently outrivals the *Police Gazette*—that filthy offspring of a filthy imagination—, in the low realism and suggestiveness of its illustrations. It is often worse than the sickly, sentimental, sensuous novel; and where it does not descend to this low level, it fosters the superficial cramming spirit of the age that is destructive of all healthy, vigorous thought, even among the uncultured. It is sponsor

for, nay parent, to the crude, undigested notions that are current among the masses, and that are, more than anything else, a source of ominous discontent.

Time was that "*perito sua arte creditur*" but now each one is his own authority on all subjects. These papers are not read intelligently; are not understood. They are so much dope administered to the tired nervous minds of the many, who have no time or ability to master any one of the subjects treated therein. They are a vast incubus on the intellect and heart of the nation. They are an unfallible sign of degeneracy, and the quicker a healthy reform is effected therein the better. Their presence in the home means the exclusion of all sound, profitable reading: all neglect of safe, life-giving nutriment for the mind. They are in very truth another and a mighty Sorrow of Satan.

Du Maurier's Style.

THE first installment of Du Maurier's new novel has appeared in Harper's for October. Seldom has an author taken so firm a hold on the general reading public. There is a charm in his work that no other living writer possesses, a complete absence of restraint, effort and pomposity, the natural evil effects of the professional work of the literary hack; or of slavery in the literary sweat-shop.

The reason of it may be found in the fact that Du Maurier is an author by the merest choice. All his earlier inclinations had been against such a course. He would be a singer; than become an artist, and is indeed one of the greatest and truest living. There is the same ease, charm, and familiarity about his written work as about his

pen sketches. You feel at home with them. They seem to live and speak and act as yourself. You are interested in them at once, and they never loose their hold on you. Du Maurier speaks to his readers, rather than writes for them. And all this is done without any loss of dignity: no descending to buffoonery: no flippancy. He seems at times to be making game of his listeners, in his own dry, droll style.

There is a grand lesson in the after literary efforts and success of Du Maurier. Our living writers, almost without exception, are strained, and tilted, and bombastic in their style. In this the English teach us a lesson. Not indeed that they are entirely free from these defects, but they are less subject to them than we. The mistake comes from considering romance as existing only in the heroic past: or in the sometimes fertile, but oftener erratic, imagination of the author. We loose sight of the every day heroic life, lived and acted out around us, more eventful, more pathetic, more fruitful of matter, than fabled past or morbid fancy. Not one living American author to-day has even the appearance of the ease and dignity of Du Maurier. In truth we seem to be drifting daily farther away from it. A sad fact indeed.

Since the above was written, Du Maurier has passed away. No critic of any prominence has refused him his just mead of praise.

Fifty years ago such a novel as *Trilby* was an impossibility. Not because of the artistic use made of hypnotism, for the elder Dumas had preceded him in this, but because of the bold presentation of such a char-

acter as Trilby from a moral view point. There had, indeed, been grosser, more obnoxious characters. But no Trilby. It took at least two generations of the 19th century, under the influence of its evolving literature, to receive the model of the Latin quarter in her, until now impossible, ignorance of all moral precept or propriety.

But Du Maurier's fame is not to be immortal. The coming generation will read of him in their text-books. The learned will mention him in their allusions: but a deathless place in the sacred sanctuary of the Immortals he has not won.

The Lying Age.

THIS is verily the lying age. Men, women, children; corporations, rulers, nations; politicians, reformers, religious, all lie, even Philistines lie openly and unrebuked. Truth, sincerity, confidence are banished the earth. And men don't seem to mourn their banishment. Seem not to miss them; even rejoice thereat.

There's the political liar. A very Tallyrand, with the addition of twentieth century effrontery. To credit him one would think, the salvation of the nation was in his or his party's hands. He the paragon of disinterestedness and devotedness, all others selfish robbers. The while he is lying, stealing. The while he is stealing, they are cursing him; cursing the fate

that makes stealing for them just now impossible.

The nations are doing the same to one another; lying, robbing, or lying in wait to rob the weak or the fallen. Verily there are political and national liars.

And the business liar. The advertisements. The closing out sales: the trusts: the syndicates: the corporations. All one vast lie. Each lying to deceive the buyer; all laughing at the confiding.

And the Exchange. And the stocks. The Bears and the Bulls: and the corners and the watering, and the deception. All a lie. All worthy children of the devil, the father of lies.

Then the religious liars. The pulpit made a political stump. A gossiping bulletin. A sentimental jingoism. A pharisaical platitude. A knavish cant at times.

Little God, and Christ, and Humanity. Another and sacrilegious lie!

The News Paper liar! The party press. The one villifying the other. Party and non-party reports of party and non-party doings. All a lie.

And the reports written before the fact.

And the reviews of books by means of the reviewer's X rays from cover to cover. And the literary criticism. Quackery, knavery, deception, lie. And all this despite Carlyle's French Revolution.

READING CIRCLE UNION.

COURSE OF STUDIES FOR 1896-'97.—OCTOBER TO JUNE, INCLUSIVE—AMERICAN YEAR.

STUDIES IN AMERICAN HISTORY.

BY MARC F. VALLETTE, LL. D.

COLUMBUS: FIRST VOYAGE AND DISCOVERY OF AMERICA.

CHAPTER II.

1. FRUITLESS RESULTS OF THE NORTHMEN'S DISCOVERIES. — CHARACTER AND RESULT OF THE VOYAGES OF COLUMBUS.—The voyages and discoveries of Christopher Columbus opened a new and brilliant era in the history of the world, and excited the admiration of all the nations of Europe. The monarchs who had ridiculed his undertaking, when in poverty and rags, he presented himself before them to beg their assistance, later on, saw in the newly discovered wilds of the western world which the genius of Columbus laid open to their view, a golden prize, a share of which they eagerly attempted to secure.

The Northmen may have reached our shores at an earlier date than did Columbus, but these northern voyages led to no result, they lifted no veil, they added nothing to the geographical knowledge of the times. The voyages of Columbus were entirely different in character and in result. His impulse was religious; he was regarded by some people, even in his own day, as an enthusiast. He was a man with a mission. His voyages dispelled the mists from the Darksome Ocean. He was a genius and to this genius Providence sent an inspiration. Genius

followed the inspiration by which it was attracted, as the magnet does the steel, and a new world was discovered.

2. BIRTH OF COLUMBUS.—HIS EDUCATION.—HIS ACCURACY AS A CARTOGRAPHER.—HIS CONVICTIONS OF THE EXISTENCE OF OTHER LANDS.—HIS POVERTY.—HIS APPEALS TO EUROPEAN COURTS FOR AID.—Christopher Columbus, the son of an humble wool-carder, was born at Genoa, in the year 1435,* at a time when educational advantages were not many. He was not taken into any monastery and trained there in sacred learning. The question then arises, where did he acquire his knowledge of books and literature? His library, the *Colombiana*, was long preserved intact at Sevilla, but has suffered terribly in our day by theft and neglect. Many of the books bear his notes and show careful study. They range widely, and on matters of geography and navigation he seems to have had all the written and printed works that could be obtained. At Salamanca and elsewhere, where his theories were discussed by learned men, Columbus always bore himself well, and showed himself better versed than his critics. It was his learning that attracted to him the Franciscan Father Juan Perez. One tradition is that he was for a time

* Various dates are given by various authors. It is known that he died at Valladolid on May 20, 1506, at the age of 71 years. It is evident from this that he must have been born in 1435. The MS history of Don Andres Bernaldez, cura of Los Palacios, who had entertained Columbus at his house, and seen with his own eyes his maps and charts and notes, shows that the Admiral of the Indies must have been born about 1435.

at the University of Pavia, but, wherever he acquired his knowledge it was solid, especially in his favorite study, cosmography. He, early in life, gained a practical knowledge of navigation by voyages to different countries. Then, he seems to have taken up the preparation of maps, using as a basis the maps of Ptolemy, and he obtained from all pilots visiting remote lands their charts and used these to improve the old maps.* Thus his knowledge of the real coast lines increased. Voyages out into the Atlantic had made it evident that there was no land near Europe. The Sargasso Sea became known as a mysterious part of the ocean. Then came the idea that by sailing due west a vessel could reach Asia; and he resolved to attempt it. But how was he to do it? Poor and friendless he went from court to court—from John II. of Portugal, to Henry VII. of England, and to Ferdinand and Isabella of Spain, imploring them to assist him in the prosecution of his great enterprise; but they, believing him to be a wild adventurer, refused their assistance.

3. PROVIDENCE LEADS HIM TO LA RABIDA.—FATHER JUAN PEREZ DE MARCHENA. — RELIGION RECOGNIZES GENIUS AND MAKES THE IDEA OF COLUMBUS A REALITY.—For seven years did this intrepid mariner and undaunted Christian persevere in his great idea. One day, weary and footsore, accompanied by his little boy, he found himself at the gate of the Convent of

Santa Maria de La Rabida, about a mile and a half from Palos—"like the nest of a dove among cypresses." He knocked at the door and asked an alms of the good Franciscan Fathers. The Superior was Fray Juan Perez de Marchena, a man of piety and learning; a great cosmographer. "Neither age nor the pursuit of science, nor austerities had narrowed his heart . . . He welcomed, fraternally, the stranger, toward whom he felt a sudden attraction. A kind of intimacy immediately sprung up between them . . . and after the first disclosures of Columbus, he invited the latter to remain . . . His knowledge of cosmography sufficed for him to appreciate the cosmic system of the man sent him by Providence. He heard, he comprehended, he believed.† Religion recognized genius. He felt his place was among the trusting few who share in the revelations of genius. Providence almost always sends to superior men one of these believers, to prevent their being discouraged by the incredulity, the harshness, or the persecutions of the multitude. They illustrate friendship in its noblest form. They are the friends of disowned truth, and believe in the impossible future. His sacred office as Confessor to the Queen gained him ready entrance to the court, where he lost no time in pleading the cause of Columbus with the earnestness of a man who believed in the cause he was advocating." He represented the solid principles upon which the enterprise was founded, the advantage that must

* The father of his first wife had been a distinguished navigator under Prince Henry, and had colonized and governed the island of Porto Santo. Columbus inherited the papers, charts and journals left by his father-in-law, and while in Lisbon he came in contact with persons interested in maritime discovery, among whom was Pedro Correo, who had married the sister of the wife of Columbus.

† *Life of Christopher Columbus*, by Roselly de Lorgues, abridged by J. J. Barry, M. D. Irving's *Life of Columbus*. Four hundred years later, on October 11, 1892, there was unveiled near this ancient monastery of La Rabida, in the presence of the Queen Regent and her Court, and a vast assembly, a monument erected to commemorate the discovery of America.

attend its success and the glory it must shed upon the Spanish crown. The heart of the Queen was touched. Columbus, provided with proper apparel by his benefactor, lost no time in presenting himself at court. He arrived in time to witness the surrender of Granada to the Spanish arms, a triumph which crowned eight hundred years of painful struggle between the Crescent and the Cross. It was the triumph of Christianity over the sway of the Moslem. "The court was thronged by the most illustrious of that warlike country, and stirring era; by the flower of its nobility, by the most dignified of its hierarchy, by bards and minstrels, and all the retinue of a romantic and picturesque age."

4. QUEEN ISABELLA'S PART IN THE GREAT WORK.—In the midst of this dazzling scene "a man obscure and but little known followed the court. Con-founded in the crowd of importunate applicants, feeding his imagination in the corners of the ante-chambers with the pompous project of discovering a world, melancholy and dejected in the midst of the general rejoicing, he beheld with indifference, and almost contempt, the conclusion of a conquest which swelled all bosoms with jubilee, and seemed to have reached the utmost bounds of desire. That man was Christopher Columbus."* He finally succeeded in convincing the queen, her generous spirit was enkindled, but the king still looked with disfavor upon the enterprise, and the Spanish treasury had been absolutely depleted by the war. With an enthusiasm worthy of herself and the cause, Her Majesty exclaimed: "I undertake the enterprise for my own crown of

Castile, and pledge my jewels to raise the necessary funds." This secured the realization of the long deferred hopes of Columbus, and her renown forever as the patroness of the discovery of the New World.

Counting upon the aid of Martin Alonzo Pinzon, which the good Father Perez had been instrumental in securing, three caravels, the *Santa Maria*, the *Pinta* and the *Nina* were secured. The conditions laid down by the great navigator having been accepted by the sovereigns of Spain, the agreement was, in a manner, signed with the same pen which had subscribed the capitulation of the Moorish capital, and Columbus' first expedition may be said to have departed almost from beneath the very walls of Granada.

5. COLUMBUS SAILS FROM PALOS.—At last, on the 3d of August, 1492,—the happiest day, perhaps, in the life of Columbus—the great Admiral, with his three small caravels, set sail from Palos, on his voyage of discovery. Deeply impressed with the solemnity of his undertaking, Columbus rose at an early hour, made his confession to Friar Juan Perez, assisted at his Mass and received Holy Communion. His Christian example was followed by his officers and crew, who also felt the need of committing themselves to the guidance and protection of Heaven.

The caravels were fitted out with a good armament and provisions for a year. "On the *Santa Maria* there embarked, according to their order of precedence, the following: The Honorable Diego de Arana, nephew by marriage to Columbus; Pedro Gutierrez, the King's Yeoman of the Stores; Rodrigo Sanchez de Segovia, named by

* Clemencin, *Elogio de la Reina Catolica*.

the sovereign, *Veedor*, controller of the armament; Rodrigo de Escovedo, notary royal, charged with registering the acts and the proceedings according to their occurrence; Bernardin de Tapia, the historiographer of the expedition. Besides these there were the pilots Pedro Alonzo Nino, a true seaman; Bartolomeo Roldan, a speculator, more of a trader than a soldier; Fernando Perez Mateos, an envious and restless character; Sancho Ruiz, zealous for the service; Ruy Fernandez, a good officer, and Juan de la Cosa. Next we have Luis Torrez, a converted Jew, the interpreter of the expedition, and the official metallurgist Castillo, a goldsmith of Sevilla. Doctor Alonzo and Doctor Juan represented the board of health.

Among the crew, there were an Englishman, Tallerte de Lajes, an Irishman, William Rice (Guillermo Ires), two Portuguese and a Majorcan. These, with others, made a total of sixty-six persons. *There were no men from Palos on the Santa Maria.*

The *Pinta*, a fine sailer, was commanded by the elder Pinzon,* with his brother, Francisco Martin Pinzon, his cousin, Juan de Ungria and Cristobal Garcia Xalmiento as mates. Dr. Garcia Hernandez, of Palos, was surgeon, and another Garcia Hernandez, was clerk. The officers and crew of the *Pinta*, thirty men all told, *were nearly to a man from Palos.*

The *Nina* was commanded by Vincente Yanez Pinzon,† with a crew of only twenty-four men and the rest of

the friends and neighbors of the Pinzons.

The royal flag of the flotilla flew from the mast-head of the *Santa Maria*. It was, indeed, the standard of the Cross, for it bore the Image of the Redeemer nailed to the wood of the cross. From the main-mast of the *Pinta* and the *Nina* floated the standard of the expedition, a green cross between the initials of the sovereigns, F. and I., and surmounted by a crown.

At the appointed time Columbus saluted the crowd on the shore, and with his hand waved a last adieu to his faithful friend and benefactor, Juan Perez. Then, taking his place on the quarter-deck, in a loud voice he commanded the sails to be unfurled in the name of Jesus Christ.‡

6. HIS VOYAGE AS TOLD BY HIS "Log."—When Columbus sets sail upon this memorable voyage he commenced a regular "log" or journal, for the inspection of the sovereigns. Every page reveals how deeply he felt the greatness of the enterprise in which he was engaged. Besides describing each night the occurrences of the day, and each day the sailing of the night, he proposed "to make a new sailing chart on which to indicate all the seas and lands of the ocean sea in their proper places, and under their bearings, and further, to make a book and illustrate the whole in picture, by latitude from the equinoctial, and longitude from the west." From this "Log"§ we make the following extracts, de-

* MARTIN ALONZO PINZON was a man of wealth and a resident of Palos, and, like his two brothers, was an experienced seaman. He was a man of some learning, practical, and experienced in maritime affairs. He soon became envious of his chief, and this unfortunate turn in his conduct alienated him from the Admiral, brought upon him the displeasure of his sovereigns, and, no doubt, contributed to his premature and melancholy death, in 1493, soon after his return from the first voyage to America.

† VINCENTE YANEZ PINZON, a younger brother of the preceding, and Commander of the *Nina* on her first voyage to America with Columbus in 1492. He conducted an expedition in 1499, and explored part of Brazil. He was living in 1523.

‡ Oviedo y Valdez, *La Hist. nat. y gen. de las Indias*.

§ Translated from Navarrete's *Coleccion de los Viajes y Descubrimientos*.

scribing his voyage in search of "the Indies":

FRIDAY, AUGUST 3D.

"We set out on Friday, August 3d, 1492, from the bar of Saltes,* at 8 o'clock, and sailed under a stiff breeze until sunset, in a southerly direction, sixty miles, which are fifteen leagues,† then south-east and south, quarter S. E., which was the course to the Canaries."

MONDAY, AUGUST 6TH.

"The rudder of the caravel Pinta, in which Martin Alonzo Pinzon was, became broken or unhung, which was supposed to have been done through the connivance of the owners of the caravel, Gomez Rascon and Cristobal Quintero, because they regretted having gone on the voyage . . . as before sailing they expressed considerable dissatisfaction . . . (The Admiral) was greatly disturbed by this mishap, as he could not render assistance without endangering his own vessel . . . Was relieved of great anxiety, inasmuch as Martin Alonzo Pinzon was a skillful seaman . . . Finally, between day and night, sailed twenty-nine leagues."

TUESDAY, AUGUST 7TH.

"The fastnings of the rudder of the Pinta again gave way . . . but soon repaired and made for the island of Lanzarote, one of the Canaries."

THURSDAY, SEPTEMBER 6TH.

"Sailed this morning from Gomera, kept steady on course . . . learned from a caravel from the island of Ferro that three caravels from Portugal were cruising in those waters to capture him (the Admiral). Attributed this to revenge on the part of the King because he had gone to Castile . . . Becalmed."

* Saltes, a small island formed by the branches of the Oriel, in front of the town of Huelva.

† Columbus reckoned in Italian miles, which are shorter than Spanish miles. It takes four of these miles to make a league.

‡ On September 9th, the vessels made nineteen leagues, but the Admiral resolved to count less on his log (for the sailors), so that his people might not be alarmed if the voyage proved too long. The correct distances were kept in his private log. For this "deception," the Admiral has been severely criticized by the *godly* writers of today.

§ They were, in reality approaching some breakers laid down in charts as seen in 1802.

SATURDAY, SEPTEMBER 8TH.

"At 3 P. M. a N. E. wind sprang up . . . steered due west . . . encountered much head sea which delayed progress . . . made nine leagues."‡

SUNDAY, SEPTEMBER 16TH.

"They now began to see large patches of herbs, some so green as to have apparently been recently washed from land, from which they judged that they must be near some island."§

MONDAY, SEPTEMBER 17TH.

". . . . The pilots took observations and found that the needle now *wested a full quarter*; they were terrified, as they could not account for it. The Admiral saw it and ordered the needle to be tested; the *needle was found to be correct*; the cause was due to the north star itself and not the needle."

Columbus had already noticed this variation but said nothing, until the pilots and crew began to be alarmed. He did all in his power to quiet their fears, and explained to them the cause of the phenomenon. The historian, Munoz, assures us of the truth of this, from the observations he made on his third voyage upon the variations of the magnetic needle. The surprise and alarm of the pilots and sailors would seem to indicate that the variation of the needle had not been noticed up to that time.

The caravels pushed forward through the unknown ocean, enjoying balmy breezes, and watching for the first glimpses of that land that so many indications seemed to tell them was so near, but which, as yet, was far away. Some days they would see birds of strange plumage. Wag tails that do not

sleep on the sea, and sometimes a "cloudiness which is a sign of proximity to land." On September 22d there were few weeds to be seen, but the crew saw some sand pipers and other birds, and the caravels experienced some head winds. This was a source of great comfort to the Admiral. "This head wind," he writes, "was very necessary to me, for my crew had grown much alarmed, lest they should never meet in these seas with a fair wind to return to Spain."* Las Casas tells us that the crew had already begun to murmur at the long voyage.

TUESDAY, SEPTEMBER 25TH.

"The Admiral held a conversation with Martin Pinzon, on the caravel Pinta, about a chart he had thrown to him some three days before, and on which the Admiral had drawn certain islands in that sea,† and Pinzon declared that they were in that vicinity. The Admiral replied that he was of the same opinion. As they had not come upon them, he thought it must be due to currents which had driven the ships to the northeast and that they had not made the distance they thought they had. The Admiral now desired this chart returned to him, and on it being thrown to him, at the end of a line, the Admiral began to pore over it with pilot and sailors. At sunset Martin Alonzo Pinzon, who had gone up on the quarter deck of his vessel, called out with great joy to the Admiral to give him the reward for the good news, for he saw land, and when the Admiral heard him declare this, he fell on his knees and returned thanks to God, and Pinzon and his crew recited *Gloria in Excelsis Deo*, as did also the crew of the Admiral, while the crew of the Nina all climbed up the masts and rigging and declared that they, too, saw land. So it appeared to the Admiral, and it was dis-

tant twenty-five leagues. All maintained until midnight that they saw land, and the Admiral changed his course from W. to S. W. where land appeared to be."

More than once during this eventful voyage were officers and crew deceived by appearances of land, which were soon dispelled. Sometimes, at sunrise the crew of one vessel, imagining they saw land, would hoist a flag to her mast-head or discharge a bomb, the preconcerted signal for the discovery of land. Again, they would watch the flight of birds, and the course of the vessels would be changed in accordance with their movements. Balmy breezes laden with fragrance would sometimes calm the restless feelings of the sailors now sorely tired of their voyage and growing, day by day, to think that they never again would see the shores of their native land.

WEDNESDAY, OCTOBER 10TH.

"Kept on W. S. W., made ten miles an hour and sometimes twelve, and again seven; and between day and night made fifty-nine leagues. Reported only forty-four. At this point the crew broke forth into complaints; they murmured at the long voyage. The Admiral pacified them as best he could, by promises of large rewards. He assured them it was vain to murmur, that he had come to seek the Indies, and that come what might, he was determined to persevere, until by the blessing of God he had succeeded."

The situation of Columbus with regard to his crew was becoming desperate. Notwithstanding the fact that manifestations of the proximity of land were growing stronger day by day, and, indeed, were such as no longer to admit of doubt, still the

* They were in the region of the Trade Winds.

† This chart, made by the Admiral, must have been after the one sent by Toscanelli, to Lisbon in 1474.

crew refused to be fully satisfied. Their hopes had been raised so often only to be followed by bitter disappointment, that it became hard to restrain them. One evening, when, according to the invariable custom on board the *Santa Maria*, the crew had sung the *Salve Regina*, praying for an end of the exile of these "poor banished children of Eve," Columbus made an impressive address to his men. He described the goodness of God in bringing them in safety so far over the trackless and unknown ocean, and by such soft and favoring breezes. He cheered their hopes and urged perseverance and trust in God, and they would soon reach the land of promise. He reminded them of the unmistakable signs of land which were so evident every day, and, indeed, which warned them that the greatest precautions were now necessary, both night and day, and he promised a velvet doublet, in addition to the pensions promised by the sovereigns to whomsoever should first see land.

THURSDAY, OCTOBER 11TH.

"The crew of the *Pinta* picked up a reed, and a log; then a staff that had been carved or cut with iron, and a small plank, and some weeds that grew on dry land. The crew of the *Nina* also noticed other signs of land; a stick covered with dogrose The *Pinta* being a fast sailer, kept ahead of the *Santa Maria*, and discovered land, and made the signals the Admiral had ordered in such a case. This land was first seen by a sailor, Rodrigo de Triana. At ten o'clock at night, the Admiral being on the high poop of his vessel, *saw a light*, but so dim that he feared he might be deceived. He called Pedro Gutierrez, a gentleman of the King's bed chamber, and told him it looked like a light, and to look at it himself. He did, and saw it. He pointed it out to Rodrigo Sanchez, of

Segovia, whom the King and Queen had sent as controller of the fleet, but he failed to see it because of his position. The Admiral saw it once or twice afterwards, as if it were a little tallow candle that rose and sank on the waves, and which impressed a few as being an indication of land. The Admiral felt sure that he was close to land; whereupon, the sailors sang the *Salve Regina* A strict watch was kept from the forecastle Two hours after midnight land was seen about two leagues off. Sail was taken in and the vessels lay to awaiting the dawn of Friday, when they found themselves near the island of Lucayas, called in the Indian language, Guanahani. There were few signs of cultivation, but there was no doubt as to their being inhabited, for the natives were seen coming from all parts of the woods and hastening to the shore. They were utterly destitute of clothing, and, as they stood on the shore gazing at the ships which the preceding night had brought to their land, they seemed lost in astonishment."

7. HE LANDS IN THE NEW WORLD.

—The Admiral gave the signal to cast anchor and man the boats. He entered his own boat, in his richest attire, and holding aloft the royal standard. His two lieutenants, Martin Alonzo Pinzon and Vincente Yanez, put off in their boats, each with the banner of the expedition emblazoned with the green cross and the interlaced initials of Ferdinand and Isabella. The three boats pulled for the shore. On landing Columbus fell upon his knees, to acknowledge by this act of humility, and worship, the greatness and goodness of God in this new sphere of his works. "He kissed the ground, and, with his face to the earth, he wept tears of a double import as they fell upon the soil of this hemisphere, now for the first time visited by

Europeans—tears of joy for Columbus; the overflowing of a proud spirit, grateful and pious—tears of sadness for this virgin soil, seeming to foreshadow the calamities and devastation, with fire and sword, and blood and destruction, which the strangers were to bring with their pride, their knowledge and their power. It was the man that shed these tears, but it was the earth that was destined to weep.”*

Raising his forehead from the dust the pious soul of the great discoverer broke forth in the following Latin prayer, which has been handed down to us:

“Almighty and eternal God, Who by the energy of Thy creative word, hast made the firmament, the earth and sea, blessed and glorified be Thy name in all places. May Thy majesty and dominion be exalted forever and ever, as Thou hast permitted Thy holy name to be made known and spread

by the most humble of Thy servants in this hitherto unknown portion of Thy empire.”

He then baptized the land with the name of Christ—San Salvador.

Lieutenants, pilots and seamen, looked with awe upon the man “whose glance had pierced beyond the visible horizon,” whose firmness had overcome their mutinous designs upon the vast ocean when he was at their mercy, and whose superiority of intellect had forced them to submission. They fell at the feet of their commander, kissed his hands and his clothes, and recognized for a moment the power and the almost divine nature of genius. They who yesterday believed themselves the victims of his obstinacy, now imagined themselves the companions of his success, and sharers in the glory they had mocked. Such is humanity, persecuting discoverers, yet reaping the fruit of their inventions.

* Lamartine's *Memoir of Columbus*.

[TO BE CONTINUED.]

AMERICAN LITERATURE.

BY THOMAS O'HAGAN, M. A. PH. D.

THE SECOND COLONIAL PERIOD.—1688-1765.

CHAPTER II.

1. THE FOUNDING OF PENNSYLVANIA AS A COLONY.—2. THE BEGINNINGS OF INTELLECTUAL AND NATIONAL LIFE.—
3. A GLANCE AT THE LITERATURE OF ENGLAND DURING THIS PERIOD.—
4. THE THREE GREAT LITERARY REPRESENTATIVES OF THE SECOND COLONIAL PERIOD.—5. THE ESTABLISHMENT OF COLLEGES.—6. THE RISE OF JOURNALISM.—7. PROVINCIAL CHARACTERISTICS.

The Second Colonial Period in American literature extends from 1688 to 1765. These eighty-seven years wrought great changes, intellectually and politically, in the various American colonies. We have seen how New England, at the very inception of her colonial life, possessed the elements conducive to intellectual advancement.

Contrasted with the Virginian, who was a descendant of the English cavalier, life-loving, gay, chivalrous and full of sensuous mirth, the New Englander, with his serious, devout, theological and analytic mind, held kinship with the genius that begat a *Pilgrim's Progress* and a *Paradise Lost*. The New Englander built churches and schools; the Virginian, taverns and gaming-houses.

But literary and intellectual life is henceforth no longer to be confined to Boston or Jamestown. A new factor has entered Colonial life, in the settlement of Pennsylvania by the Quakers. We shall soon see what a sov-

ern power this new colony, founded by William Penn, became, alike in the councils of national and literary affairs.

It will be well to remember, here, the groups of colonies as we find them at this date, 1688, with the year of the foundation of each. Here they are: The New England Group.—Massachusetts, 1620; Rhode Island, 1636; Connecticut, 1634; New Hampshire, 1623. The Middle Group.—New York, 1623; New Jersey, 1664; Delaware, 1638; Pennsylvania 1681. The Southern Group.—Maryland, 1631; Virginia, 1607; The Carolinas, 1729; Georgia, 1733.

The writer would, also, strongly recommend to students a study of the constitution of each colony which, though more properly belonging to history, should be of deep interest to the student of American literature, since it shaped the civic life and conduct of the people; and the fact need not be emphasized here, that whatever influences life and conduct influences literature. The literature of a republic must assuredly differ from that of a despotism.

It should be remembered, here, too, that the Colonial governments were not formed under regular constitutions. There was not, during the one hundred and sixty-nine years of American colonial life, anything like the American constitution. The Colonial governments were based partly on

written documents—(a) Royal Charters, (b) Special instructions and orders from the King, Privy Council or Proprietor, and partly on unwritten law, in the form of traditions and usages of the British constitution.

Turn we now, for a moment, to glance at the literary condition of England. The Second Colonial Period is almost coeval with the ages of Dryden, Pope, and Johnson, in English letters. It covers the reigns of the English monarchs, Charles II., James II., William and Mary, Queen Anne, George I., and George II. During the early part of this period there was prevalent in England a false taste in literature, manners and morals—if we may speak of taste in morals—which only went out with the advent of a purer social life, a healthier public life, together with a return to nature in the domain of letters.

During this period lived Sir Isaac Newton, the great mathematician, author of *The Principia*; John Locke, the philosopher; John Dryden, a writer of matchless prose and verse; Samuel Butler, whose satirical poem *Hudibras* was aimed at the Puritans; Alexander Pope, whose genius was the culmination of the Artificial School of Poetry, and whose hobby-horse couplets were eagerly devoured in the fashionable drawing rooms of the day; Joseph Addison, of the *Tatler* and *Spectator*, who brought down in his charming essays philosophy from its heights to a seat around the tea table; James Thomson, the first poet of this period to set his face towards nature and his back upon the Artificial School; rollicking Dick Steele, the essayist; Jonathan Swift, a man of most masculine and versatile genius, who, like Cassius,

was seldom seen to smile, author of *Gulliver's Travels* and a *Journal to Stella*.

To this period, too, belong Oliver Goldsmith, poet, essayist and dramatist, who "wrote like an angel and talked like poor Poll;" Thomas Gray, whose beautiful poem, *Elegy, Written in a Country Churchyard*, will live forever as the incarnation of evening regret; Daniel Defoe, the author of that delight of boyhood, *Robinson Crusoe*; Samuel Johnson, the great essayist, whom Carlyle designates "a mass of genuine manhood;" Edmund Burke, the politico-essayist, who put more morals in his principles and more principles in his speeches and writings than all other men of his time; Samuel Richardson, author of *Pamela*, the first English novel; Henry Fielding, the author of *Tom Jones*, and Edward Gibbon, one of the greatest of English historians.

Six years before the first Continental Congress was held in New York, in 1765, Robbie Burns, the glory of Scotland, and the pride of every lyric heart, was born in his "biggin' o' clay" in the little hamlet of Alloway, Ayrshire, Scotland, while Wolfe was meditating the capture of Quebec.

It may at first seem foreign to the study of American Literature to follow concurrently with its development the great stream of literature in the Motherland, but, as yet, these two streams occupy but one channel, whose springs are nurtured and fed by the genius of a Chaucer, a Spenser, a Shakespeare, and a Milton.

We have seen how that in the early days of Colonial New England, Oxford and Cambridge Universities sent out some of their ablest scholars to

minister to the spiritual wants of the Colonists and teach in their schools and colleges. The men who had to hew out homes, turn wildernesses into gardens, and marshes into marts of trade, were too busy with the material things of life to make of literature even an avocation, hence it is that learning was largely confined to the clergy, and as it was a period of strong religious feeling and factions, the literature of this time is largely theological.

The three great literary representatives of the Second Colonial Period are Cotton Mather, Jonathan Edwards, and Benjamin Franklin. Cotton Mather had inherited the fine intellectual gifts of two generations. His grandfather, Richard Mather, who was educated in England, migrated to the new world and left as his monument his work on the old Bay Psalm Book, the first book printed in New England. His father was Increase Mather, a man of great learning and eloquence, who was president of Harvard College from 1685 to 1701. Cotton Mather seemed never to have had an intellectual childhood, for while yet a boy he had so mastered Hebrew, Greek and Latin that they became to him as his mother tongue. In this respect he resembled the English essayist De Quincey. At fifteen years of age he had graduated from Harvard College, and at twenty-two he was his father's assistant in the old North Church. Mather's great and chief work is his *Magnalia Christi Americana*, which was printed in London, England. "It is a strange pedantic history," says Hawthorne, "in which true events and real personages move before the reader with the dreamy as-

pect which they wore in Cotton Mather's singular mind." Tyler says of the *Magnalia*: "There are in it lodged many single facts of the utmost value, personal reminiscences, social gossip, snatches of conversation and life that can be found nowhere else." Mather's share in the trial and burning of the witches at Salem is a deep stain upon his character. In him, says Greenough White, the Puritan Age culminated and came to an end.

Jonathan Edwards, whom Richardson designates the most eminent of American metaphysicians, is, without doubt, the most conspicuous figure in the early intellectual history of Colonial America. He was educated at Yale College, from which he graduated, in 1720. Three months before his death he became president of the College of New Jersey, now known as Princeton University. Edwards' works belong more properly to theology and metaphysics than to literature. His fame rests chiefly upon one masterly work dealing with the freedom of the will.

Benjamin Franklin, the best example of a self-made man that the history of the world affords, was born in Boston, in 1706. His father was a tallow chandler and soap boiler. But why follow his early life and career? Are they not known to every school boy? All biographies written of this remarkable man must fall short of the autobiography written by himself. It is sufficient to say that he rose step by step until he became one of the greatest philosophers and statesmen of his age. The merest glance at his personal and public career is sufficient to open up to us the splendor of his gifts and the magnitude of his greatness. He became editor of the Pennsylvania Ga-

zette in 1730, a paper which, in his hands, exerted a wide influence both in literature and politics. It was through his influence that the first public library was started in Philadelphia; he founded the American Philosophical Society and the University of Pennsylvania. In 1753 he was appointed Postmaster-General of the Colonies. Through his influence with the home government the repeal of the obnoxious stamp act was secured, in 1766. He was a member of the Continental Congress of 1775, and during the Revolution was Minister to England and France, in which capacity his services were most invaluable to his native country. He died in Philadelphia at the ripe age of eighty-four. David Hume, the historian, regarded Franklin as "the first philosopher, and, indeed, the first great man of letters for whom we are beholden to America." His works fill several large volumes. They consist of his Autobiography, his Moral, Political and Philosophical Essays, and his Correspondence. Some of his short pieces, such as *The Whistle*, *The Grindstone*, and the *Dialogue with the Gout*, have found their way into a large number of school readers; and his wise sayings known as *Poor Richard's Maxims* are as familiar as the *Proverbs of Solomon*. It has been recently well and wittily said by a lecturer that while Emerson advises one to hitch his wagon to a star, Franklin supplies the axle grease.

Apart from these three great literary characters just discussed, a number of minor writers who lived in various parts of the colonies during the Second Colonial Period, are worthy of passing notice. Chief among these was Thomas Hutchinson, who wrote the history of

Massachusetts Bay, and who was unquestionably the most intellectual of the Colonial Governors of New England. Thomas Godfrey, a watchmaker of Philadelphia, born in 1736, wrote a strong drama entitled *The Prince of Parthia*—the first dramatic composition ever produced in America—which has won for its author the distinction of being regarded as the father of the American drama. Samuel Sewall, who became Chief Justice of Massachusetts, and who is known as "*The Puritan Pepys*," from the diary which he kept, was another literary factor in Colonial Massachusetts. He was born in 1662, educated at Harvard College, and died 1730. His little tract, *The Selling of Joseph*, is a powerful and impassioned plea against the evil of African slavery. In the colonies of Maryland, Virginia, the Carolinas, and Georgia, a few names of some literary note appear during the Second Colonial Period. "*Ebenezer Cook Gentieman*," of Maryland, lives in colonial literary annals as the author of a witty but scurrilous satire entitled "*The Sot-Weed Factor*." James Blair and Robert Beverley, of Virginia, did also some literary service to that colony, while the names of John Lawson and Patrick Tailfer are not unknown in the dawning life of letters in Carolina and Georgia.

It is of infinite credit to the early American colonists that no sooner had they established towns and settlements than they turned their attention to the founding of colleges. Up to 1765, the close of the Second Colonial Period, no less than seven colleges were established: Harvard, in 1636; William and Mary, in 1693; Yale, in 1700; New Jersey, now Princeton, in 1746; King's, now Columbia, in 1754; Phil-

adelphia, now the University of Pennsylvania, in 1755; Rhode Island, now Brown University, in 1764. A few years later Georgetown College, now eminent as a Catholic seat of learning, had its beginning.

It is worth noting here the character of the work which was done at these institutions. Of course, much difference existed among them with respect to the grade and extent of the instruction they furnished. But a thorough and serious study of the ancient classics was insisted upon at all of them. Perhaps this accounts for the solidity and exactness of the English scholarship of those days. No language is so clear and logically correct as the Latin, and good classical scholars are nearly always our best English grammarians.

From the history of Harvard University we learn that so early as 1643—that is seven years after its establishment—the requirement for entrance into it demanded, “When any scholar is able to understand Tully, or such like classical author, extempore, and make and speak true Latin in verse and prose; . . . and decline perfectly the paradigms of nouns and verbs in the Greek tongue, let him then, and not before, be capable of admission into the college.”

When Jonathan Edwards was attending Yale college, in 1719, he wrote to his father this account of the entrance examination at that college of a friend of his, named Stetes: “He was examined in Tully’s orations in which, though he had never construed before he came to New Haven, yet, he committed no error,—except in Virgil, wherein he could not tell the ‘*præteritum*’ of ‘*requiesco*.’” All students in

the college were required to drop the English language and make use of Latin as a medium of conversation. How, think you, would this college enactment work today? Would it not turn many of our vaunted seats of learning into deaf and dumb institutes? Here is the regulation or college enactment in good choice Latin. Many sophomores in our one-horse colleges of today, I warrant, cannot translate it without a “pony.” “*Scholares vernacula lingua, intra collegii limites, nullo prætextu utuntor.*” This may seem severe, but the truth is, classical education is so widely *diffused* in our day that it is becoming very thin.

At Harvard College the studies included grammar, rhetoric, logic, arithmetic, geometry, physics, astronomy, ethics, politics, divinity; “exercises in style, composition, epitome, both in prose and verse;” Greek, Latin, Hebrew, Syriac, and Chaldee. No one was deemed “fit to be dignified with his first degree” until he was “found able to read the originals of the Old and New Testament into the Latin tongue, and to resolve them logically.”

It was in these colleges were trained the minds that in after years drew up the documents of Colonial statecraft that were a marvel and astonishment to Old World scholars who had been educated at Eton, Rugby, Cambridge and Oxford. Speaking of the culture and scholarship which these colleges disseminated among the American colonists, Tyler says: “It was of incalculable service to American literature that even in these wild regions of the earth the accents of Homer, of Thucydides, of Cicero were made familiar to us from the beginning; that a con-

sciousness of the æsthetic principles in verbal expression was kept alive here and developed by constant and ardent study of the supreme masters of literary form; and that the great immemorial traditions of literature were borne hither across the Atlantic from their ancient seats, and were here housed in perpetual temples for the rearing of which the people gladly went to great cost." The same author wisely remarks: "The worst disasters to which young commonwealths are liable, and on which all noble literary growth is the most surely wrecked, are certain base spiritual conditions—particularly a loss of deference to what is ancient and permanent, hatred of discipline, impatience with slow and careful work, and, by consequence, vulgarity of tone, superficiality and barbarism."

Another factor in the intellectual life of the colonies must be here considered. The newspaper of today is one of the greatest educative forces in the land. From the establishment of the first journal, known as "The Boston News-Letter," in Boston, in 1704, the Colonial newspaper became a power, intellectually and politically, and did not a little to bring about that colonial union without which American independence would never have been achieved. In 1719 appeared in Boston "The Boston Gazette," and in Philadelphia "The American Weekly Mercury." In 1721, James Franklin began in Boston "The New England Courant," in which his renowned apprentice, Benjamin Franklin, got his first training. Newspapers finally found their way into all the colonies, so that before the close of the year 1765, there had been established, says Tyler, in the American colonies,

at least forty-three newspapers,—one in Georgia, four in South Carolina, two in North Carolina, one in Virginia, two in Maryland, five in Pennsylvania, eight in New York, four in Connecticut, three in Rhode Island, two in New Hampshire, and eleven in Massachusetts. The first magazine published in America was edited by Benjamin Franklin, at Philadelphia, in 1741, and bore the significant title "The General Magazine and Historical Chronicle for all the British Plantations in America."

It should be remembered that American literature, in colonial days, had no centralized life or unit of color and tone. The fact that the colonies were so isolated reflects itself both in the form and the spirit of colonial literature. The language which the colonists spoke was, of course, the English language, brought from England in the seventeenth century. The language of the days of Milton, Dryden, and Pope underwent very little change in the colonies, save certain slight modifications, the result of environment. That the speech of the people in each colony was, more or less, influenced by surroundings, may be gathered from Benjamin Franklin's statement that every colony had "some peculiar expressions familiar to its own people but strange and unintelligible to others." And has not this difference of accent and expression continued to our own day? If not, then the dialect work of Bret Harte, Whitcomb Riley, and James Russell Lowell has no foundation in fact. It is worthy of note, too, that traces of this seventeenth century language, with its peculiarity of expression and accent, holds a place yet in American English.

Many so called Americanisms are not indigenous to America, but can be traced to Shakespeare and Spenser, and even to the pages of the *Canterbury Tales*. Of course the mental and moral character of the people in the colonies, as well as environment, influenced the English language and literature in the days of Colonial America. Tyler very happily sums up these differences where he says, "In general, the characteristic note of American literature in the colonial time is, for New England, scholarly, logical, speculative, unworldly, rugged, sombre; and as one passes southward along the coast, across other spiritual zones this literary note changes rapidly toward lightness and brightness until it reaches the sensuous mirth, the frank and jovial worldliness, the satire, the persiflage, the gentlemanly grace, the amenity, the jocular coarseness of literature in Maryland, Virginia and the farther south."

Turning for a moment from the genial and wholesome thought of literature it may be well to remember just here that there were two continental rival colony-planting powers in North America—England and France—the main ambition of each being to humble the other. The national enmity between England and France received its sharpest accent during the reign of William III. in England, and his sovereign rival Louis XIV. in France. Every time the sword was drawn in Europe between these two rival and ambitious monarchs, it flashed into the colonial settlements of North America and obscured with its very light the line of demarcation between the territory of New England and New France. The result was that the Sec-

ond Colonial period witnessed a series of desperate and bloody struggles between England and France for North America. King William's War, Queen Anne's War, King George's War, and the French and Indian War—these are a few of the struggles which give a back-ground of heroism to early American Colonial days. At the middle of the eighteenth century England's place in the scale of nations had never been so low. The glory which was wont to follow British arms had well nigh deserted her. Two generals retrieved her fortunes—Wolfe before Quebec, and Clive at Plassy, and this retrieval was due to the wisdom and statesmanship of Pitt, then Prime Minister of England. Four years before Wolfe captured Quebec, thirteen thousand Acadians were deported from their homes along Minas Basin in Acadia, now Nova Scotia, by the heartless and forged order of Governor Lawrence of Nova Scotia. This is the most shameful and cruel act that stains the pages of modern history. We shall refer to it at length when discussing Longfellow's *Evangeline*. Meantime it will be well to remember that there has been a drawing together of the various American colonies in fellowship, so that the germs of a nation have already found the proper conditions for growth—it only required the blunders of an English king to stimulate it into the full light of freedom.

For our next topic I shall invite my readers to take up with me the Revolutionary period extending from 1765 to 1812.

The three very best works on American literature are Tyler's and Richardson's, published by G. P. Putnam's Sons, of New York, and Pattee's work,

published by Silver, Burdett & Co., of Boston. Tyler's work deals exclusively with Colonial literature, and is very exhaustive.

For a study of the literary period extending from 1688 to 1765, consult Tyler and Richardson, and if time will permit read critically and carefully Benjamin Franklin's Autobiography. Study carefully, also, the relation between the colonies and the home government. Note the kind of consti-

tutions in each group of the colonies. Remember that history and literature must go hand in hand if you would reach the fundamental principles in your work. Read Parkman's *France and England in North America*, and his *Conspiracy of Pontiac*. Be careful, however, that you do not accept everything as truth that you find veiled under his glowing style. Parkman has been convicted of suppressing truth when he had a purpose to serve.

[TO BE CONTINUED.]

OUTLINE FOR WEEKLY STUDY AND REVIEW—NOVEMBER.

AMERICAN HISTORY.

First Week.—Birth and early life of Columbus.

Second Week.—His endeavors to obtain royal help. The geographical knowledge of the world before the discoveries of Columbus.

Third Week.—The first voyage of Columbus.

Fourth Week.—Ferdinand and Isabella. The Conquest of Granada.

Questions.

1. What was the immediate effect upon the civilized world of the voyages and discoveries of Columbus?
2. How did the monarchs of the time view the newly discovered western world?
3. Compare the voyages of the Northmen with the voyages of Columbus. How did they differ in character and result?
4. Sketch briefly the birth and early life of Columbus.
5. Where did Columbus acquire his knowledge of books and literature? What was his favorite study?
6. What great idea did Columbus hold on reaching Asia by Sea?
7. What difficulties did he encounter in his endeavors to obtain the means to carry out his resolve?
8. Who was his first great benefactor?
9. When Columbus had succeeded in convincing Queen Isabella in favor of his project, why did she find it difficult to furnish him means? How did she finally raise sufficient money to equip his expedition?

10. Describe the equipment of the expedition?

11. Sketch briefly the chief characters of the first voyage.

12. When and from where did the three small caravels set sail?

13. How did Columbus chronicle the events of the voyage?

14. What mishap befell the *Pinta* on August 6th and 7th, and how was it supposed to have been done?

15. Why should the King of Portugal seek to capture him after he had sailed?

16. What effect did the discovery of the variations of the magnetic needle have upon the crew? What would this alarm seem to indicate?

17. Relate other incidents of the voyage.

18. When was land finally discovered? What was it called?

Suggested Reading.

"*Life of Columbus*," by Washington Irving.

"*Life of Columbus*," by Rev. A. G. Knight, S. J.

Tarducci's "*Life of Columbus*," translated by Henry F. Brownson.

"*Columbus the Christ Bearer*," by John A. Mooney.

"*Discovery of America*," by John Fiske.

"*Ferdinand and Isabella*," by Prescott.

"*Isabella the Catholic*," by Eliza Allen Starr.

Magazine Articles.

The Catholic Reading Circle Review:

"Possible Pre-Christian Discovery of America," January 1892.

"The Discovery of America by Irish Monks," February, 1892.

"Ancient America," July 1892.

"Pre-Columbian Discoveries," August, 1892.

"Christopher Columbus," September, 1892.

"Columbus, His First Voyage," October, 1892.

"Isabella of Castile," by Richard Malcolm Johnston, May, 1893.

Articles in *Catholic World*, by Rev. A. Datto, beginning January, 1892.

Articles in *American Catholic Quarterly Review*, by Richard H. Clark, beginning January, 1892.

Articles in *The Rosary*, by John A. Moon-ey, beginning April, 1892; also October number *American Catholic Quarterly Review*.

AMERICAN LITERATURE.

First Week.—The literature of England during the Second Colonial Period.

Second Week.—The rise of journalism.

Third Week.—A study of the constitutional history of the colonies during this period.

Fourth Week.—A study of the literary representatives of this period.

Questions.

1. How does the author characterize the colonists of Massachusetts? of Virginia? What did the first build? what the last?

2. By the settlement of Pennsylvania what new factor entered into colonial life?

3. Name the three groups of colonies at this time with the dates of their founding.

4. Why should a careful study be given of the constitutional history of each colony?

5. Why should the literature of a republic differ from the literature of a despotism?

6. What was the constitutional character of the colonial governments—upon what were they based?

7. With what ages in English literature is the Second Colonial Period almost coeval?

8. What was prevalent in England during this period? What brought back a purer social and a healthier public life?

9. Name some of the noted men of this period in England and their influence on English literature..

10. Why is it necessary in the study of American literature to follow concurrently with its development the great stream of literature in the Motherland?

11. Why was it that in the colonies learning was chiefly confined to the clergy? What was the chief literature of the time?

12. Who were the three great literary representatives of the Second Colonial Period?

13. Give Hawthorne's appreciation of Cotton Mather's chief work, *Magnolia Christi*? What does Tyler say of it? What deep stain is upon his character?

14. How does Richardson designate Jonathan Edwards? Upon what work does Edward's fame chiefly rest as a writer?

15. Who is said to be the best example of a self-made man the history of the world affords? Briefly sketch his early life and career. What is David Hume's estimate of Franklin? Name some of his chief writings.

16. Who was the most intellectual of the colonial governors?

17. What was the first dramatic composition produced in America? Who was the author?

18. Who is known as "The Puritan Peypys?"

19. Name the few writers of note in the colonies of Maryland, Virginia, Georgia and the Carolinas.

20. When did the founding of colleges begin? Up to 1765 how many colleges had been established? Name them.

21. What was the character of the work done at these institutions?

22. Why are good classical scholars nearly always the best English grammarians?

23. What was the effect of the culture and scholarship disseminated among the colonists by these colleges?

24. What are the worst disasters to which young commonwealths are liable, and on which all noble literary growth is the most surely wrecked?

25. Name another factor in the intellectual life of the colonies. What was the influence of the newspaper? Name the first newspaper published in America. Name the first magazine.

26. What effect did the isolated condition of the colonies have upon early colonial lit-

erature? Give illustrations showing that difference of accent and expression still holds a place in American English.

27. Are all the so-called Americanisms indigenous to America?

28. What, in general, is the characteristic note of American literature?

29. What two great rival powers contended for supremacy in colony planting during this period and what was the result of their wars?

Suggested Reading.

Pattee's *American Literature*, from page 38 to 62; Parkman's *France and England in North America* and his *Conspiracy of Pontiac*, from page 95 to 141; Whittier's *Prophecy of Samuel Sewall*; Hawthorne's *The Pine Tree Shillings*, in *Grandfather's Chair*; *Life of Cotton Mather*, in Sparks' *American Biography*; Richardson, Vol. I, pages 131 to 137; Whittier's *Garrison of Cape Anne*; Longfellow's *The Phantom Ship*; *Life of Jonathan Edwards*, by Sereno Edwards Dwight; Selections from Holmes' *Jonathan Edwards*, in pages from an old volume of *Life*; Tyler, Vol. II, page 225; *Benjamin Franklin as a Man of Letters*, by J. Bach McMaster; *The Autobiography of Benjamin Franklin*; and Tyler, Vol. II, from page 299 to 318.

Supplementary Questions in American History and Literature.

The following questions, intended to keep the student along the main current of the two kindred and allied subjects, history and literature, will be briefly answered in the *December Review*:

1. Name the principal claimants among the European and Asiatic nations to the Pre-Columbian discovery of America, giving dates, where possible, for each alleged discovery.

2. Name five ways by which visits may have been made to America.

3. Give some arguments in support and against the contention that the Chinese were the first to visit America.

4. What as to the likeness in the religious customs that prevailed in Mexico and Central America with those of China and Japan?

5. How do you regard the claims of the Northmen to the Pre-Columbian discovery of America?

6. How long have the claims of the Northmen been put forth?

7. Would you accept reference made to the discovery of America by Northmen in songs, ballads and sagas as worthy testimony in their behalf?

8. In what three countries would you look for reliable literature bearing upon this matter?

9. What was the intellectual condition of Iceland in the 11th and 12th centuries?

10. What opinion did the historian Bancroft hold as to the discovery of America by Northmen?

11. What proof can you adduce that the American coast was visited by Northmen before the time of Columbus?

12. What opinions do Humboldt, Fiske, and Winsor hold regarding the Pre-Columbian discovery of America by Northmen?

13. How long did the Northmen occupy Greenland? What was the occupation of the Greenland colonists? How many Bishops occupied the See of Greenland?

14. Did Columbus know of the discovery of America by the Northmen ere he set out on his voyage?

15. What is the precise merit of Columbus in discovering America?

16. Was the theory upon which Columbus made his discovery of America original with him?

17. What was the difference in the methods of colonizing adopted by England, France and Spain in the New World?

18. How do you account for the intellectual life of Massachusetts as compared with the colony of Virginia?

19. Which is usually the beginnings of literature in a country—prose or poetry?

20. Develop your opinion in this respect in connection with the literary beginnings of England and America.

21. What does English literature properly include?

22. Explain what you mean by Race Environment, Epoch and Personality, as agencies in determining the character of a literature.

23. What French writer emphasizes too greatly the influence of environment in his consideration of art and literature?

24. Sketch briefly the literary condition of England at the date of the first English colony-planting in the New World.

25. Did the literary revival in the reign of Elizabeth grow out of the principles of the Reformation? If not, show the fallacy of the contention put forth by some writers that it did.

26. What connection did the English statesman and author, Sir Walter Raleigh, have with the New World?

27. When and by whom was the first book printed in America? Give its title and import.

28. Was this the first book printed in the New World? If not, where and by whom was the first book printed in America? What was its character?

29. Name the conditions conducive to intellectual growth which prevailed in New England.

30. Trace the origin and growth of the New England College.

31. What elements in the Puritan character were favorable and what elements detrimental to literary development and progress?

32. How do you account for the fact of the literature of the colonial period being so largely theological?

33. Who are its chief representatives?

34. Trace the foundation of the colony of Maryland. What have you to say of the religious toleration that prevailed there?

35. Contrast in this respect Puritan New England with Catholic Maryland.

36. Briefly trace the religious work of the Catholic Church in the New World before the settlement of Massachusetts and Virginia.

37. What order of priests accompanied the colonists who settled Maryland?

38. Prof. Pattee says that because the Puritans were persecuted in England he is not surprised that they in turn became persecutors in their home in New England. Discuss this statement.

39. Briefly sketch the Jesuit missions in Canada, New York, and Maine, and the early Dominican and Franciscan missions in California and Florida.

Suggestive Topics for Papers and Programs.

1. The contemporary master spirits in English literature during the Colonial Period.

2. The Rise of the Newspaper—the attitude of the colonies of Massachusetts and Virginia towards printing during the First Colonial Period.

3. The intellectual growth of the people and the causes for this growth during the Second Colonial Period.

4. The chief causes that made New England a great literary center.

5. The colonies of Massachusetts and Virginia—a comparison as regards intellectual growth and advancement.

6. Historical sketches of the great colleges. Each college might be treated separately and the series continued for several weeks.

7. Selected readings—see authors mentioned under head of Suggested Reading in Outline for Study and Review. Selections from the life of Columbus by the authors mentioned.

8. Biographical sketches.

9. The constitutions of the several colonies.

10. The Renaissance and its influence on modern civilization.

11. The Pre-Columbian discovery of America.

12. Pre-Historic Americans: 1. Mound Builders; 2. Cliff Dwellers.

13. Geographical knowledge before Columbus.

14. Marco Polo and his travels.

15. Colonial days and dames.

COLUMBUS NIGHT.

1. Roll call—Quotations on Columbus.

2. Paper—European civilization in the 15th century.

3. Reading—*Columbus*, poem by Tennyson.

4. Papers—Columbus: 1. As a Man; 2. As a Catholic; 3. As an explorer; 4. His Friends; 5. His enemies.

5. Papers—Isabella: 1. As a Woman; 2. As a Catholic; 3. As a Queen.

6. Song—*America*.

SUPPLEMENTARY READING.

The Discovery of America.

It was on Friday morning, the 12th of October, 1492, that Columbus first beheld the New World. As the day dawned he saw before him a level island, several leagues in extent, and covered with trees like a continual orchard. Though apparently uncultivated, it was populous, for the inhabitants were seen issuing from all parts of the woods and running to the shore. They were perfectly naked, and as they stood gazing at the ships, appeared by their attitudes and gestures to be lost in astonishment.

Columbus made signals for the ships to cast anchor, and the boats to be manned and armed. He entered his own boat, richly attired in scarlet, and holding the royal standard; whilst Martin Alonso Pinzon and Vincent Janez, his brother, put off in company in their boats, each with a banner of the enterprise emblazoned with a green cross, having on either side the letters F. and Y., the initials of the Castilian monarchs Fernando and Ysabel, surmounted by crowns.

As he approached the shore, Columbus, who was disposed for all kinds of agreeable impressions, was delighted with the purity and suavity of the atmosphere, the crystal transparency of the sea, and the extraordinary beauty of the vegetation. He beheld, also, fruits of an unknown kind upon the trees which overhung the shores. On landing, he threw himself on his knees, kissed the earth, and returned thanks to God with tears of joy. His example was followed by the rest, whose hearts indeed overflowed with the same feelings of gratitude.

Columbus, then rising, drew his sword, displayed the royal standard, and assembling round him the two captains, with Rodrigo de Escobedo, notary of the armament, Rodrigo Sanchez, and the rest who had landed, he took solemn possession in the name of the Castilian sovereigns, giving the island the name of San Salvador. Having complied with the requisite forms and ceremonies, he called upon all present to take the oath of obedience to him, as admiral

and viceroy representing the persons of the sovereigns.

The feelings of the crew now burst forth in the most extravagant transports. They had recently considered themselves devoted men, hurrying forward to destruction; they now looked upon themselves as favorites of fortune, and gave themselves up to the most unbounded joy. They thronged around the admiral with overflowing zeal, some embracing him, others kissing his hands. Those who had been most mutinous and turbulent during the voyage were now most devoted and enthusiastic. Some begged favors of him, as if he had already wealth and honors in his gift. Many abject spirits, who had outraged him by their insolence, now crouched at his feet, begging pardon for all the trouble they had caused him, and promising the blindest obedience for the future.

The natives of the island, when, at the dawn of day, they had beheld the ships hovering on their coast, had supposed them monsters which had issued from the deep during the night. They had crowded to the beach, and watched their movements with awful anxiety. Their veering about, apparently without effort, and the shifting and furling of their sails, resembling huge wings, filled them with astonishment. When they beheld their boats approach the shore, and a number of strange beings clad in glittering steel, or raiment of various colors, landing upon the beach, they fled in affright to the woods.

Finding, however, that there was no attempt to pursue nor molest them, they gradually recovered from their terror, and approached the Spaniards with great awe, frequently prostrating themselves on the earth, and making signs of adoration. During the ceremonies of taking possession, they remained gazing in timid admiration at the complexion, the beards, the shining armor, and splendid dress of the Spaniards. The admiral particularly attracted their attention, from his commanding height, his air of authority, his dress of scarlet, and

the deference which was paid him by his companions; all which pointed him out to be the commander.

When they had still further recovered from their fears, they approached the Spaniards, touched their beards, and examined their hands and faces, admiring their whiteness. Columbus was pleased with their gentleness and confiding simplicity, and suffered their scrutiny with perfect acquiescence, winning them by his benignity. They now supposed that the ships had sailed out of the crystal firmament which bounded their horizon, or had descended from above on their ample wings, and that these marvelous beings were inhabitants of the skies.

The natives of the island were no less objects of curiosity to the Spaniards, differing as they did from any race of men they had ever seen. Their appearance gave no promise of either wealth or civilization, for they were entirely naked, and painted with a variety of colors. With some it was confined merely to a part of the face, the nose, or around the eyes; with others it extended to the whole body, and gave them a wild and fantastic appearance. Their complexion was of a tawny or copper hue, and they were entirely destitute of beards. Their hair was not crisped, like the recently discovered tribes of the African coast, under the same latitude, but straight and coarse, partly cut short above the ears, but some locks were left long behind and falling upon their shoulders.

As Columbus supposed himself to have landed on an island at the extremity of India, he called the natives by the general appellation of Indians, which was universally adopted before the true nature of his discovery was known, and has since been extended to all the aboriginals of the New World. The islanders were friendly and gentle. Their only arms were lances, hardened at the end by fire, or pointed with a flint, or the teeth or bone of a fish. There was no iron to be seen, nor did they appear acquainted with its properties; for when a drawn sword was presented to them, they unguardedly took it by the edge.

Columbus distributed among them colored caps, glass beads, hawks' bells, and

other trifles, such as the Portuguese were accustomed to trade with among the nations of the Gold Coast of Africa. They received them eagerly, hung the beads round their necks, and were wonderfully pleased with their finery, and with the sound of the bells. The Spaniards remained all day on shore, refreshing themselves after their anxious voyage amidst the beautiful groves of the island, and returned on board late in the evening, delighted with all they had seen.

On the following morning, at break of day, the shore was thronged with the natives; some swam off to the ships, others came in light barks, which they called canoes, formed of a single tree, hollowed, and capable of holding from one man up to the number of forty or fifty. These they managed dexterously with paddles, and, if overturned, swam about in the water with perfect unconcern, as if in their natural element, righting their canoes with great facility, and baling them with calabashes.*

They were eager to procure more toys and trinkets, not, apparently, from any idea of their intrinsic value, but because everything from the hands of the strangers possessed a supernatural virtue in their eyes, as having been brought from heaven; they even picked up fragments of glass and earthenware as valuable prizes. They had but few objects to offer in return, except parrots, of which great numbers were domesticated among them, and cotton yarn, of which they had abundance, and would exchange large balls of five and twenty pounds' weight for the merest trifle.

The avarice of the discoverers was quickly excited by the sight of small ornaments of gold worn by some of the natives in their noses. These the latter gladly exchanged for glass beads and hawks' bells; and both parties exulted in the bargain, no doubt admiring each other's simplicity. As gold, however, was an object of royal monopoly in all enterprises of discovery, Columbus forbade any traffic in it without his express sanction; and he put the same prohibition on the traffic for cotton, reserving to the Crown all trade for it, wherever it should be found in any quantity.

He inquired of the natives where this

* Gourds from the Calabash-tree.

gold was procured. They answered him by signs, pointing to the south, where, he understood them, dwelt a king of such wealth that he was served in vessels of wrought gold. He understood, also, that there was land to the south, the southwest, and the northwest; and that the people from the last-mentioned quarter frequently proceeded to the southwest in quest of gold and precious stones, making in their way descents upon the islands, and carrying off the inhabitants. Several of the natives showed him scars of wounds received in battles with these invaders. It is evident that a great part of this fancied intelligence was self-delusion on the part of Columbus; for he was under a spell of the imagination, which gave its own shapes and colors to every object.

He was persuaded that he had arrived among the islands described by Marco Polo† as lying opposite Cathay, in the Chinese Sea, and he construed everything to accord with the account given of those opulent regions. Thus the enemies which the natives spoke of as coming from the northwest he concluded to be the people of the mainland of Asia, the subjects of the great Khan of Tartary, who were represented by the Venetian traveler as accustomed to make war upon the islands and to enslave their inhabitants. The country to the south, abounding in gold, could be no other than the famous island of Cipango; and the king, who was served out of vessels of gold, must be the monarch whose magnificent city and gorgeous palace, covered with plates of gold, had been extolled in such splendid terms by Marco Polo.

The island where Columbus had thus, for the first time, set his foot upon the New World, was called by the Natives Guanahani. It still retains the name of San Salvador, which he gave to it, though called by the English Cat Island. The light which he had seen the evening previous to his making land may have been on Watling's Island, which lies a few leagues to the east. San Salvador is one of the great cluster of the Lucayos, or Bahama Islands, which stretch southeast and northwest from the coast of Florida to Hispaniola, covering the northern coast of Cuba.—IRVING, *Life of Columbus*.

† A renowned Venetian traveler, born about 1252. He was the first European that entered China or made any extended journey into Central Asia.

Isabella of Castile.

The acquisition of an important kingdom in the heart of Europe, and of the New World beyond the waters, which promised to pour into her lap all the fabled treasures of the Indies, was rapidly raising Spain to the first rank of European powers. But, in the noontide of her success, she was to experience a fatal shock in the loss of that illustrious personage, who had so long and so gloriously presided over her destinies. We have had occasion to notice more than once the declining state of the queen's health for the last few years. Her constitution had been greatly impaired by incessant personal fatigue and exposure, and by the unremitting activity of her mind. It had suffered far more severely, however, from a series of heavy domestic calamities, which had fallen on her with little intermission since the death of her mother in 1496. The next year, she followed to the grave the remains of her only son, the heir and hope of the monarchy, just entering on his prime; and in the succeeding, was called on to render the same sad offices to the best beloved of her daughters, the amiable queen of Portugal.

The severe illness occasioned by this last blow terminated in a dejection of spirits, from which she never entirely recovered. Her surviving children were removed far from her into distant lands; with the occasional exception, indeed, of Joanna, who caused a still deeper pang to her mother's affectionate heart, by exhibiting infirmities, which justified the most melancholy presages for the future.

Far from abandoning herself to weak and useless repining, however, Isabella sought consolation, where it was best to be found, in the exercises of piety, and in the discharge of the duties attached to her exalted station. Accordingly, we find her attentive as ever to the minutest interest of her subjects; supporting her great minister Ximenes in his schemes of reform, quickening the zeal for discovery in the west, and, at the close of the year 1503, on the alarm of the French invasion, rousing her dying energies, to kindle a spirit of resistance in her people. These strong mental

He was the first European that entered China or made any extended journey into Central Asia.

exertions, however, only accelerated the decay of her bodily strength, which was gradually sinking under that sickness of heart which admits of no cure, and scarcely of consolation.

Ferdinand soon after fell ill of a fever, and the queen was seized with the same disorder, accompanied with more alarming symptoms. Her illness was exasperated by anxiety for her husband, and she refused to credit the favorable reports of his physicians, while he was detained from her presence. His vigorous constitution, however, threw off the malady, while hers gradually failed under it. Her tender heart was more keenly sensible than his to the unhappy condition of their child, and to the gloomy prospects which awaited her beloved Castile.

Her faithful follower, Martyr, was with the court at this time in Medina del Campo. In a letter to the Count of Tendilla, dated October 7th, he states, that the most serious apprehensions were entertained by the physicians for the queen's fate. "Her whole system," he says, "is pervaded by a consuming fever. She loathes food of every kind, and is tormented with incessant thirst, while the disorder has all the appearance of terminating in a dropsy."

In the meanwhile Isabella lost nothing of her solicitude for the welfare of her people, and the great concerns of government. While reclining, as she was obliged to do a great part of the day, on her couch, she listened to the recital or reading of whatever occurred of interest at home or abroad. She gave audience to distinguished foreigners, especially such Italians as could acquaint her with particulars of the late war, and above all in regard to Gonsalvo de Cordova, in whose fortunes she had always taken the liveliest concern. She received with pleasure, too, such intelligent travelers as her renown had attracted to the Castilian Court. She drew forth their stores of various information, and dismissed them, says a writer of the age, penetrated with the deepest admiration of that strength of mind which sustained her so nobly under the weight of a mortal malady.

This malady was now rapidly gaining ground. On the 15th of October we have another epistle of Martyr, of the following

melancholy tenor: "You ask me respecting the state of the queen's health. We sit sorrowful in the palace all day long, tremblingly waiting the hour when religion and virtue shall quit the earth with her. Let us pray that we may be permitted to follow hereafter where she is soon to go. She so far transcends all human excellence, that there is scarcely anything of mortality about her. She can hardly be said to die, but to pass into a nobler existence, which should rather excite our envy than our sorrow. She leaves the world filled with her renown, and she goes to enjoy life eternal with her God in heaven. I write this," he concludes, "between hope and fear, while the breath is still fluttering within her."

The deepest gloom now overspread the nation. Even Isabella's long illness had failed to prepare the minds of her faithful people for the sad catastrophe. Isabella in the meantime was deluded with no false hopes. She felt too surely the decay of her bodily strength, and she resolved to perform what temporal duties yet remained for her, while her faculties were yet unclouded.

On the 12th of October she executed that celebrated testament, which reflects so clearly the peculiar qualities of her mind and character. She begins with prescribing the arrangements for her burial. She orders her remains to be transported to Granada, to the Franciscan monastery of Santa Isabella in the Alhambra, and there deposited in a low and humble sepulchre, without other memorial than a plain inscription on it. "But," she continues, "should the king my lord, prefer a sepulchre in some other place, then my will is that my body be there transported, and laid by his side; that the union we have enjoyed in this world, and, through the mercy of God, may hope again for our souls in heaven, may be represented by our bodies in the earth." Then, desirous of correcting by her example, in this last act of her life, the wasteful pomp of funeral obsequies to which the Castilians were addicted, she commanded that her own should be performed in the plainest and most unostentatious manner, and that the sum saved by this economy should be distributed in alms among the poor.

Concluding in the same beautiful strain of conjugal tenderness in which she began, she says, "I beseech the king, my lord, that he will accept all my jewels, or such as he shall select, so that, seeing them, he may be reminded of the singular love I bore him while living, and that I am now waiting for him in a better world; by which remembrance he may be encouraged to live more justly and holily in this."

She had now adjusted all her worldly concerns, and she prepared to devote herself, during the brief space which remained, to those of a higher nature. It was but the last act of a life of preparation. She had the misfortune, common to persons of her rank, to be separated in her last moments from those whose filial tenderness might have done so much to soften the bitterness of death. But she had the good fortune, most rare, to have secured for this trying hour the solace of disinterested friendship; for she beheld around her the friends of her childhood, formed and proved in the dark season of adversity.

As she saw them bathed in tears around her bed, she calmly said, "Do not weep for me, nor waste your time in fruitless prayers for my recovery, but pray rather for the salvation of my soul." At length, having received the sacraments, and performed all the offices of a sincere and devout Christian, she gently expired a little before noon, on Wednesday, November 28, 1604, in the fifty-fourth year of her age, and thirtieth of her reign.

"My hand," says Peter Martyr, in a letter written on the same day to the archbishop of Granada, "falls powerless by my side, for very sorrow. The world has lost its noblest ornament; a loss to be deplored not only by Spain, which she has so long carried forward in the career of glory, but by every nation in Christendom; for she was the mirror of every virtue, the shield of the innocent, and an avenging sword to the wicked. I know of none of her sex, in ancient or modern times, who in my judgment is at all worthy to be named with this incomparable woman."

Isabella was of the middle height, and well proportioned. She had a clear, fresh complexion, with light blue eyes and auburn hair—a style of beauty exceedingly

rare in Spain. Her features were regular, and universally allowed to be uncommonly handsome. The illusion which attaches to rank, more especially when united with engaging manners, might lead us to suspect some exaggeration in the encomiums so liberally lavished on her. But they would seem to be in a great measure justified by the portraits that remain of her, which combine a faultless symmetry of features with singular sweetness and intelligence of expression.

Her manners were most gracious and pleasing. They were marked by natural dignity and modest reserve, tempered by an affability which flowed from the kindness of her disposition. She was the last person to be approached with undue familiarity; yet the respect which she imposed was mingled with the strongest feelings of devotion and love.

Among her moral qualities, the most conspicuous, perhaps, was her magnanimity. She betrayed nothing little or selfish, in thought or action. Her schemes were vast, and executed in the same noble spirit in which they were conceived. She scorned to avail herself of advantages offered by the perfidy of others. Where she had once given her confidence, she gave her hearty and steady support; and she was scrupulous to redeem any pledge she had made to those who had ventured in her cause. She sustained Ximenes in all his salutary reforms. She seconded Columbus in the prosecution of his arduous enterprise, and shielded him from the calumny of his enemies. She did the same good service to her favorite, Goncalvo de Cordova; and the day of her death was, and, as it proved, truly for both, as the last of their good fortune. Artifice and duplicity were abhorrent to her character. She was incapable of harboring any petty distrust or latent malice; and although stern in the execution and exaction of public justice, she made the most generous allowance, and even sometimes advances, to those who had personally injured her.

But the principle which gave a peculiar coloring to every feature of Isabella's mind, was her piety. It shone forth from the very depths of her soul with a heavenly ra-

diance which illuminated her whole character. Fortunately, her earliest years had been passed in the rugged school of adversity, under the eye of a mother who implanted in her serious mind such strong

principles of religion as nothing in after life had power to shake.

WILLIAM H. PRESCOTT,
History of the Reign of Ferdinand and Isabella the Catholic.

READING AND STUDY.

THE SOOTHING WORDS OF A GOOD BOOK.—I need not dwell upon the advantages that are to be derived from a familiar acquaintance with books. If you have made a few choice authors your bosom friends, with whom you seek refuge in hours of anxiety or trouble, who speak to you words of comfort when you are weighed down by sorrow or annoyance, who are a solace and a recreation, cheering you up and reminding you of the better and higher things of life, no words of mine can help you to hold those tried and true friends in greater estimation than that in which you now hold them. And if, on the other hand, books were to you no better occupation than walking or riding, a mere pastime like base-ball or lawn-tennis, then I fear you could not understand any words of praise that I might bestow upon them, and the eulogies of great men, which I might quote for you, would be to you meaningless phrases. Suffice it to say that, after the grace of God flowing to us through the channels of prayer and the sacraments, I know no greater solace to the soul than the soothing words of a good book.—AZARIAS, *Books and Reading*.

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READ WITH ATTENTION.—Burke read as if he were never to see the book a second time. Guard against careless reading. Better read one history, one poem, one essay well, if it take a year, than lazily to fritter away twelve hours in a process that blunts the sharp activity of the mind and weakens its power of seizing on a difficult subject.—O'CONNOR, S. J., *Reading and the Mind*.

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BACON'S ADVICE.—Read not to contradict and confute, not to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested—that is, some books are to be read only in

parts; others to be read but not curiously; and some few to be read wholly, and with diligence and attention Reading maketh a full man, conference a ready man, and writing an exact man; and, therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a present wit; and if he read little, he had need have much cunning to seem to know that he doth not.—BACON.

* * *

THE TRUE METHOD OF STUDY is to select only good authors, to read with measure, to think much, and to bring to our work the proper spirit.—O'NEIL, J. P.

* * *

DESULTORY READING.—Desultory reading is, indeed, very mischievous, by fostering habits of loose, discontinuous thought, by turning the memory into a common sewer for rubbish of all thoughts to flow through, and by relaxing the power of attention, which of all our faculties most needs care, and is most improved by it. But a well-regulated course of study will no more weaken the mind than hard exercise will weaken the body; nor will a strong understanding be weighed down by its knowledge, any more than oak is by its leaves, or than Samson was by his locks.—HARR, *Guesses at Truth*.

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By reading incoherently, without aim or order, you lose valuable time; and what is more, you get yourself out of the way of real work, which is a great misfortune for the mind. I would rather you read nothing than read at haphazard.—LACORDAIRE.

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THE DESULTORY READER is not only a aimless plodder, but he becomes an insipid absorber of all the views and opinions he reads. He is without character, independence, or thought of his own. He does not reason; he blindly accepts all that is offered. His mind loses its strength, for all solid

thought has been crowded out by the mass of rubbish stored in its place. He borrows the tone and manner of his chance intellectual companions. He loses all mental individuality.—O'NEIL, O. P., *Why, When, How, and What We Ought to Read*.

* * *

METHOD IN HISTORICAL READING.—Let me here remark that the best way to study the whole history of any people is first to master a single epoch, to which you can afterwards lead up all other epochs and events. Select the epoch and the country for which you have most leaning. Procure some outline history of the period. This will give you a bird's-eye view of your subject. In the course of your reading make out a list of the historical authors who have dealt with the period fully and in detail. Prepare, also, a list of the biographies of the great men who figured in the making of the epoch; any good cyclopædia will supply you with the standard works on both topics. Then consult with some well-informed friend as to the comparative merits of these works; choose those the most reliable, and read them with care. Read such of the lighter literature of the day as attempts to reconstruct the period you are studying. Tabulate for frequent reference names of persons and places, dates and events. Afterwards take up the leading literary characters that grace the epoch, and go through such of their works as you may relish, especially such as throw light upon the spirit and tone of their time. In Macaulay's celebrated third chapter you have an instance of how all kinds of printed matter can be made to give forth the spirit that lurks beneath the cold type. You have now become familiar with your epoch, you are at home in it, you need no further incentive to study other periods, you are naturally led on to the study of men and of events preceding and following. And let me add that one such course of study, thoroughly and conscientiously made according to your lights and your ability, will be in itself a great stride in your education, and of far more worth to you than any amount of general and desultory reading.

But in all your historical readings hold fast by leading dates and keep your maps before you. Remember that history without chronology and geography is not history; it is merely a romance of the land of nowhere. The elements of all history are person, place, and time, and these three are correlative. A man's actions are not altogether determined by his environment, but they receive tone and color therefrom. Place him elsewhere, and the outcome of his career will be in many respects different. Let him live at another time, imbibing the spirit of another age, and he will act in another manner. From a practical study and application of this principle, writers of history acquire what I would call the historical instinct, by which they are enabled to determine, when confronted with a variety of versions concerning a person or an event, which version is most in conformity with the times, the place, and the known character of the person discussed. It is this historical instinct, acquired by life-long, patient toil, that makes our own John Gilmary Shea so familiar with the Catholic records of America. It is this historical instinct that enabled Niebuhr, with but the faintest shadow of a clue to guide him, to go back of the myth and lay hands on the solid fact, and hold it up to us divested of the poetic fancies in which it was wrapped, and thus "teach us far more about the Romans than they ever knew about themselves." It is this historical instinct that leads the historian, groping in the dark, to the sentence, the phrase, the word that throws a flood of light upon the person or events he would portray. It becomes for him a second sight. But while you may not attain this degree of perfection, still, by following at a distance, you may learn how to handle authorities, how to appreciate events at their true worth, and how to give facts their real significance. In like manner may you, by careful study, make any one author your own, and hold him as a centre around which to group his contemporaries, and a criterion by which to judge others working on the same lines of thought.—AZARIAS, *Books and Reading*.

READING CIRCLES AND SUMMER SCHOOLS.

STUDY CLASS—A New Department.

The object of this department is to encourage more practical study of the subjects contained in the several courses conducted through the *Review*, to bring to the individual member in the home, the advantages of ripe scholarship through contact with instructors of eminent ability, by means of correspondence, examinations, and such other helps as may be conducive to more fruitful reading and study.

The first study treated in this manner will be American Literature, and the instructor will be Thomas O'Hagan, M. A., Ph. D. Doctor O'Hagan's reputation as a writer and a scholar is a guarantee that the subject will be treated with ability and thoroughness, and on lines of sound Catholic and philosophical teaching.

The text, or subject matter, for this study is now being conducted in serial form in the *Review*, accompanied by copious notes and questions helpful to the student, and which tend to make the reading of the subject more profitable. Examination questions will be sent to members every three months, and a final set will be sent upon the completion of the course. The first set of questions will be ready the first or second week in January. These examination blanks will be filled out by members, and forwarded to the office of the *Review*. They will be personally examined by the instructor, Dr. O'Hagan, and returned to the members critically marked and rated. On the conclusion of the course, and the fulfillment of the requirements, a certificate or diploma will be given to each member.

The fee shall be fifty cents. Upon the payment of this fee, members will be registered as students of the class in American Literature. Members will be registered as individuals and not as clubs; but the course may be followed by individuals or by clubs. Clubs offer so many advantages in mutual help and encouragement, that members are urged to join them and organize them wherever possible. Small clubs of from six to ten members may be found

better than larger ones. This plan offers an opportunity to individuals who have no desire to join reading circles, or would prefer to follow the course alone, or with one or two agreeable friends. The expense has been made so nominal that everyone, with studious intent, may partake of its benefits.

Other courses, covering a wide field of useful knowledge, will be added as may be warranted by the demand.

Application for membership in this class should be forwarded at once, accompanied by the fee, to the office of the *Review*, so that members may be registered and begin the study with ut delay.

A Word of Advice.

In the beginning of the season's work among the Circles we offer a word of advice: Avoid desultory work. Miscellaneous programs lack true educational value. The excuse for such programs, containing a variety of topics and exercises is, that they please the popular taste. To show the absurdity of such attempts to educate the popular taste to a correct appreciation of literature, art and education generally, we quote Lord Playfair's amusing example of the program of the Mechanic's Institute for 1845: "Wit and humor, with comic songs; Women, treated in a novel manner; Leg-erdmain and spirit rapping; The devil (with illustrations); The heavenly bodies in the stellar system; Palestine and the Holy Land; Speeches by eminent friends of education, interspersed with music, to be followed by a ball. Price for the whole 2s. 6d. Refreshments in the anteroom." All this contained in a single course! We are glad to say that we have never seen anything quite so ludicrous in popular lecture courses in this country, but a program like the following may frequently be seen announced in our daily papers—particularly in suburban places: Song, recitation, recitation, song, reading, recitation, etc., etc., followed by a debate.

* * *

Now that the excitement caused by the greatest national electoral contest in the history of American politics has subsided

we can settle down to the more quiet and peaceful, and none the less instructive, study of other subjects than questions involved in national politics. Despite the all absorbing interest in the mighty contest between gold and silver, a great many Circles, new and old, were organized during September and October.

All Circles reported for the ensuing year will be announced in the December and succeeding numbers of the Review.

* * *

The REVIEW will continue to stand for systematic organized effort against desultory and aimless habits in reading. It will be devoted to the best interests of Reading Circles throughout the country, and will contain practical articles on the many problems which rise in the management of Circles. The REVIEW is open for a discussion of courses and methods, also for reports of details and progress, so that a comparison of results and experiences may save the energy wasted on difficulties already solved.

Le Mars Catholic Reading Circle.*

The Catholic Reading Circle of Le Mars, Iowa, was organized in September, 1895, with a membership of thirty-five, comprising both ladies and gentlemen. A small hall was rented in a convenient locality, in which were heat, light, and the use of a piano, all for the small amount of one dollar for each meeting. The meetings were held every second Monday evening. The officers were president, vice president, secretary and treasurer. A committee of five was appointed by the president to arrange the work for the year. In the order of business, literary work came first, and business affairs afterwards. A leader was appointed for each meeting, whose duty it was to announce the program and conduct the general talk on current events.

Our Constitution and By-Laws were imperfect in many respects, owing to our inexperience.

Our work for the past year has been the study of American History, Biographical Sketches of Catholic Writers, and Current Events. An effort was made to have each meeting opened by a chorus sung by the members. One of our

members was kind enough to make several sets of type-written copies of familiar songs, which were distributed. Usually a vocal or instrumental solo was rendered about the middle of the program. The history was brought out in papers, with the exception of the periods covering the Revolutionary War and the Civil War—these lessons were carried on by topical recitations. It is my opinion that the best results are never obtained by bringing the history lesson out in the form of an essay, or paper. It usually benefits the writer very much but the other members, while they may be very much entertained at the time, do not derive as great a knowledge of the subject as though they all studied it. Among the Catholic writers discussed, were Charles Carroll, Orestes Brownson, Father Hecker, Father Hewitt and Father Young, Maurice Francis Egan, Marion Crawford, Adelaide Procter, Miss Starr, Father Ryan and many more.

The roll call was usually responded to by quotations from the author of the evening. For example, on the evening devoted to Adelaide Procter, the roll call was so arranged that the *Legend of Bregens* was recited by the members, each member quoting a part of the poem. One feature of our work that was always very interesting was the discussion of current topics. At each meeting the topic for the following one was announced, and the members were expected to look up the subject in the magazines and papers, and come prepared to take part in the general talk at the next meeting. In order to facilitate matters and encourage diffident speakers, the Leader usually distributed about a dozen questions upon the subject, a week in advance; thus when the evening arrived we were quite sure that some would be prepared to lead and draw the others into the general discussion. Among the topics treated were *The Cuban Situation*; *The Celebration of the "Porta Pia"*; *Venezuela and the Monroe Doctrine*; *Armenia*; *The Office and Duties of Cardinals*; *Our Navy*; *Our Army*; *The Manitoba School Question*; *The Transvaal* and *The X Rays*. These talks were a great help to the timid members; those who, at the beginning of the year, could not be induced to speak a word, at the end

*Paper read by Mrs. A. Sartori, President of Woman's Auxilliary of Columbian Catholic Summer School, Madison, Wis., at a conference July 22, 1896.

of the year, could talk intelligently and gracefully without any apparent difficulty. Those who had a faculty for chalk talks made maps and drawings showing the disturbed districts in Asia, Africa and South America, thereby bringing the subject more vividly before the members of the Circle. Our Catholic Circle, the three non-Catholic clubs of the town, and the Trustees of the City Library, each appointed two of their members to form a Lecture Course Committee. This Committee arranged for a course of eight lectures, three on popular subjects and five on the University Extension plan. Among the lecturers of the course were Rev. Father Cleary, of Minneapolis, who delivered a masterly lecture on Americanism, Senator Ingalls and Hawley Smith.

While our Circle has been quite successful, still we had many things to trouble us, and prevent the perfect working out of all our plans. Some entered the Circle simply to be *entertained*; some seemed to think that their presence was unnecessary unless their names were on the program, some discouraged and disappointed the Circle by the non-performance of the tasks assigned, and others attended irregularly.

I should like to see model classes formed during these Reading Circle Conferences at the Summer School, for the instruction of those full of zeal and good will, who are ready to do anything to promote the growth of Circles, but who cannot proceed because of lack of knowledge about the methods for organizing and conducting Circles. This, I believe, would hasten the formation of new Circles in many places.

We were told last summer that "The young men ought to have literary societies or debating clubs of their own." I do not agree with this gifted lady on this point. In our Circle were both ladies and gentlemen, and I feel quite sure that this was better for the society and better for the individuals. Aside from the good results, as viewed from a purely literary standpoint, I believe there is another advantage of much more importance. If our young people could be induced to take an interest in these gatherings, and form their friendships while they are training the mind, there would result more congenial and hap-

py marriages than those resulting from an association where there is so much attention given to the training of the muscles.

The Catholic Reading Circle movement will never be the great power for good that it might be, until all, east and west, unite to bring it to perfection. The great strength of the Chautauqua system is due to the strict adherence to outlines and methods practiced therein. I should like to see the East and the West united in this most important movement. Why should they not follow the same general plan of work as far as possible, and all recognize as the exponent of the Catholic Reading Circles of America, that pioneer and most excellent magazine, *The Catholic Reading Circle Review*? With an increase in its circulation it would be able to increase its size and merit; and through its pages all the Catholic Circles, from the Atlantic to the Pacific, would be brought in touch with one another, thereby increasing their strength and usefulness.

If the West should decide to form a course of study independent of the East, which I should regret very much, I believe each state tributary to this School should have the privilege of electing from their own district one member of the committee whose duty it shall be to prepare a course of study to cover from one to four years adapted to the various occupations and conditions of the members.

I believe this is the most important thing that the Summer School has to do. If the Reading Circles are the tributaries that feed this School, as Father Dalton told us, it is *most important* that the best minds in the several states should be invited to arrange the work, lest in our zeal we overreach ourselves, thereby hastening a catastrophe we are aiming to avert—the complete and entire failure of the School.

I believe Catholics should familiarize themselves with Sacred Scriptures, Church History, Bible History, Catholic Art, Literature and Science.

If some of our clergymen, who are so well able, would prepare a system of outlines to be used in the study of the first three mentioned, it would be of great service to Circles. If the managers of the Summer School would devote the price of two or three lectures to the preparation of

such outlines, and have them bound in book form, each member of the various Circles might own one. By the use of these outlines busy people might accomplish a great deal, with the least expenditure of time and labor,—they would know *just what* to learn and *where* to find it.

While we grant that it is a delightful thing to come to the Summer School to attend the splendid lectures delivered here, and enjoy the society of this most cultivated and refined company, we must not forget that it is only the favored few who are able to attend. Many who would enjoy and appreciate this great treat as well as ourselves, are prevented from coming. The Summer School aims to work the greatest good for the greatest number, and so it must use every means to send to those at home, through us, the strength, the nourishment, and the sweetness of this great feast.

How many there are scattered all over this western country who have never had the advantages of a training in a Catholic college or academy. They have kept their Faith, owing to teachings of a good mother, but they know little of what the Church has done in the past for civilization, progress and science, or what she is doing today, and are unconscious of the "rich store of Catholic literature inviting their attention." It is within the power of the Reading Circle, by means of well organized and systematic courses of study, to bring, to a certain extent, the academy and the college to every town, however small. To each one of you to whom God has given talent and opportunity for study, the field is open to do for your own, what the Paulist Fathers are doing for those outside the household of the Faith.

Report of the Sacred Heart Reading Circle, Manhattanville. New York *

The Sacred Heart Reading Circle, which has been in existence four years, is limited to twenty-five members. The rules of the Circle are few but strictly adhered to. A working committee of four is appointed each month to prepare some special work on a given subject. Those not on the committee are required to read one volume at

choice, and must be prepared to give a verbal digest of the subject when called upon. Fiction is allowed in proportion of one to three. Current topics, especially those touching the Faith, are discussed before the close of the meeting, and authorities are indicated which give the truth, or refute the calumny when the Church has been attacked, or her teaching mis-stated.

The line of study followed during the past winter, included St. Dominic and the Albigenses, the Popes at Avignon, the Renaissance, the Turks in Europe, and the Huguenots. It is our custom to study History through biographical sketches of leading characters; thus, when we took up the "Turks in Europe," Carlyle, Schlegel, Newman, Gazeau, Fredet, and Irving, were carefully read in order to form a clear and just estimate of Mahomet.

Many members have pursued special courses in English and German History, Italian Literature, Venetian History and Art; and the result of their study has appeared in various magazines. The translation, from the French, of Paul Allard's Persecutions of the Church, has closely occupied the time of one member. A few chapters have already appeared in the "Reading Circle Review" and give good promise of the future. If our little Circle accomplish nothing more than the giving of this invaluable work to English readers, we shall feel we have not lived in vain. To the Cathedral Library we are indebted, not only for unvarying courtesy, and intelligent co-operation on the part of the Librarians, in our researches, but especially for the loan of rare and precious books of reference.

Among the privileges which we have enjoyed was our admission to a course of six delightful lectures given by Henry Austin Adams to the pupils of the Sacred Heart Academy. Each year one of our Circle has accompanied the American Pilgrims to Rome, but the pilgrims of '95 have written their names in gold upon our hearts, for they brought us a special blessing from the Vicar of Christ.

May this Benediction, from Him who has been established by God, as the pillar, and

*Report read by Miss Marcella McKeon at a Reading Circle Conference, Catholic Summer School of America, 1896.

ground of Truth, lift us into a yet higher and purer atmosphere of intellectual activity, and be an antidote to the frivolities of life and false spirit of a materialistic age.

The Catholic Literary, Rochester, N. Y.*

The Catholic Literary, of Rochester, N. Y., is composed of about forty ladies and gentlemen. Meetings were held semi-monthly from October, 1895, to May, 1896. A series of papers on Shakespeare and his plays were given. First, a biographical sketch of Shakespeare, then came Hamlet, Macbeth, Richard III. and other plays.

Another regular feature was papers on American authors, with a biographical sketch and selections from the author of the evening at each meeting. Then there were original papers on miscellaneous subjects, readings, songs, etc.

Each program consisted of about eight numbers.

During the year we had a number of social evenings, which were largely attended.

The Catholic Literary obtained a full course ticket of lectures at C. S. S. A., and presented same to the winner of a prize essay, entitled, "The Social and Intellectual Advantages of the C. S. S." This idea was so well received that another contest on the same subject, open to all Circles, was held under the auspices of the Central Board of Reading Circles; the prize, a railroad ticket to C. S. S. A., Plattsburg, and return, was purchased and presented to the winner at the fifth annual reunion of the Catholic Reading Circles of Rochester.

The winner in the first contest was Miss Emily Joyce. A second prize, viz: Reading Circle Review for a year, was presented to Miss Katherine Goodyear.

The second contest was entered by members of the various Circles, and the prize awarded to Miss Anna Comerford, of the Columbian Circle.

The program at the reunion consisted of a musical and literary number from each Circle, and the reading of the prize paper by the winner. A committee of the Central Board was appointed to consider and report a plan or the advisability of having public lectures during the coming winter; also ways and means to increase interest in Reading Circle work —James C. Connolly.

Reading Circle Union of Columbian Catholic Summer School

The directors of the Madison Summer School have deemed it advisable to establish a Reading Circle Union as an auxiliary to their Institution, an outline of which follows. As we pride ourselves on being as broad as this movement itself, we welcome all attempts to promote the good work and extend our best wishes for the success of the new union in its efforts to increase the number and usefulness of Circles. Time and experience will test the wisdom of a divided rather than a united policy in this popular educational effort among our Catholic people:

PURPOSE AND PLAN.

"To encourage the organization of Reading Circles, and to secure more systematic conduct, better direction, closer association, and more satisfactory results, the Reading Circle Alliance of the Catholic Summer School, at its meeting in Madison, August 7th, 1896, adopted the following preamble and resolutions:

In view of the illustrious and inspiring character, the glorious history, and wealth of achievement of the Catholic Church in every department of human activity; and, mindful that Reading Circles may, better than any other agency, serve as centers for the study, crystallization, and diffusion of all that is great and good, and beautiful and true in the boundless field of Catholic thought and enterprise, therefore be it

Resolved, That the purpose of Catholic Reading Circles is to get and disseminate Catholic knowledge and culture; to stimulate a zealous pursuit for Catholic study, research, and accomplishment; to foster, promote, and popularize Catholic truth as found in history, science, art, literature, and religion; to cultivate and encourage an intimacy with the history, philosophy, and literature of the Catholic Church in all its aspects and attitudes; to give those who desire to study an available opportunity to follow a prescribed course of the most approved reading; to enable those who have made much progress in education to review and extend their studies; and to encourage and urge home reading on systematic and Catholic lines; and be it further

* Read at a Reading Circle Conference, Catholic Summer School of America, 1896.

Resolved, That, to secure unity, harmony, and system, and, therefore, better direction, closer fraternity, and more effective work, all Catholic Reading Circles, Clubs, Lyceums, and other Societies affiliate with the Columbian Catholic Summer School; that the Reading Circle Review, published by Mr. Warren E. Mosher, Youngstown, Ohio, be the authorized organ of Reading Circle work; and that all Reading Circles of the Columbian Catholic Summer School follow, in whole or in part, the course of study prescribed by the Committee on Studies selected by the Ladies' Auxiliary of said school.

Supplementary to this resolution, it was recommended that each Circle, Club, Lyceum, etc., organized in consonance with the views herein set forth, should do the work best adapted to its own conditions and necessities, its affiliation with the Summer School to be conditioned on the pursuit of at least one study in the published course.

COURSE OF STUDY.

The Committee on Studies for Reading Circles has adopted the following course of study to cover a period of four years:

First Year.—1. English Literature; 2. Studies in Scripture.

Second Year.—1. English Literature; 2. Church History, first volume.

Third Year.—1. Ancient History; 2. Church History, second volume.

Fourth Year.—1. Modern History; 2. Science, first half year; Political Economy, second half year.

This order is a mutable one, and may be changed to harmonize with circumstances or the intellectual emphasis of the times.

The course of study wisely omits allotment of time by the month and week. Every Circle is left free to subdivide each year's work according to its own judgment. Yearly divisions are sufficiently definite, and should be adhered to with fidelity.

TEXT BOOKS.

The following text books to be used in the course were approved and recommended by the Committee:

1. English Literature, Jenkins, \$1.25.
2. General History, Fredet's Ancient and Modern History, 2 vols., \$1.50 each.

3. Church History, Brueck's History of the Catholic Church, 2 vols., \$1.50 each.

4. Studies in Scripture, Mac Devitt's Introduction to the Sacred Scriptures, \$1.35.

5. Science, Zahm's Catholic Science and Catholic Scientists, 75 cents.

6. Political Economy, Devas, \$1.50.

All these books can be had of Benziger Bros., New York, Cincinnati, and Chicago, at good discounts from the regular prices. Purchased in sets better discounts can be obtained. Every Circle should be well supplied with these books.

All correspondence concerning Reading Circle work may be addressed to Ed. McLoughlin, Secretary of the Columbian Catholic Summer School, Fond du Lac, Wis., who will respond promptly, or submit the same to the Committee on Studies for instruction and decision.

ED. McLOUGHLIN,
Secretary C. C. S. R."

Summer School Auxiliary Branches.

It has been suggested that the members and friends of the Champlain Assembly, at Cliff Haven, N. Y., form an auxiliary organization, consisting of local branches in the various cities and towns, for the purpose of aiding in the development of the Assembly by working to create an interest in it and teaching its advantages as an educational and a social resort. This might be done by social reunions, lectures, and the distribution of Summer School literature.

It is a mistake to depend entirely upon Reading Circles to continue the interest creating work during the year, as they are limited in their scope and influence. There are many people who might be attracted to the Summer School if the *school* idea, in its strictest sense, were not emphasized to the exclusion of the social and recreative advantages of the institution. The Summer School idea is not fully understood by many. They feel that they are too old to go to school. Of course, those who have attended a session know what a mistaken idea this is. It is a school, yes, in its broadest sense, where the great questions of life are taught by precept and example, educationally and socially.

These auxiliary branches should be independent of Reading Circles, so as to attract many friends of the Assembly, who have

no desire to affiliate with Circles. Members of Circles could, nevertheless, be members of the Champlain Assembly Auxiliary branches. There are some places where there is no necessity for such auxiliary work by bodies independent of Circles, because of the activity of the latter in Summer School work. We should be pleased to hear from our friend, on this subject. This suggestion may benefit the Madison and New Orleans Schools.

The Catholic Winter School of America.

The Board of Trustees of the New Orleans Winter School have announced that the second session will open on the first Thursday after Mardi Gras, and that it promises to be more brilliant and successful than the first session, held in February last.

Father Nugent, Chairman of the Committee on Studies, reported twenty-three lectures provided for to date. Among the lecturers whose services have thus far been enlisted are Bishop Keane, Bishop Spalding, Prof. Brown Ayres of Tulane University, Miss Helena T. Goessmann, M. Ph., Amherst, Mass., who will lecture on the "Women of Shakespeare;" Father Delaney, Father Brennan and Henry Austin Adams.

Miss Goessmann, whom we are glad to see named among the lecturers of the course, is winning distinction as an able lecturer and is filling numerous engagements in the east.

We wish our sister School of the South great success and urge all our northern friends, who have the means, to attend the session.

SUGGESTED FORM OF CONSTITUTION FOR READING CIRCLES.

NAME AND OBJECT.

1. This Circle shall be called the.....
2. Its object shall be the intellectual and social benefit of its members.

OFFICERS.

1. The officers shall be a President, Vice-President, Secretary and Treasurer, elected by ballot at each annual meeting.
2. The general management shall be in care of an Executive Board, which shall consist of the Spiritual Director, the four officers and two members of the Circle.
3. These two members shall be appointed by the President immediately after the election.
4. The Executive Board shall prepare the program; provide places for meetings; assign parts to members, giving at least two weeks' notice; receive and, in the case of vacancies, propose the names of all candidates for membership; call needed special meetings; and act for the Circle in the interval between meetings, subject to the approval of the Circle at the next regular meeting.

MEMBERS.

1. The number of members shall not exceed....
2. In case of vacancies, any candidate reported by the Executive Board may be elected by the majority of those present.
3. Each member shall annually pay a fee of and sign this pledge: We, the undersigned, agree to study and abide by the Constitution and Rules of the.....Circle; and in order to maintain its good standing and gen-

eral welfare, we hereby pledge ourselves to perform all duties assigned us by the executive Board, or to provide a substitute, unless excused by the Committee

MEETINGS

1. The annual meeting for organization shall be held on the second Saturday of September, and the regular literary meetings on the first Monday of October, and every Monday thereafter till June 15.
2. The meetings shall be at 7:30 p. m., and should be called to order precisely for business at 7:45 p. m.
3. A majority of the active members shall constitute a quorum for transacting business; but the members present at any meeting duly called shall be a quorum for carrying out its program of exercises.
4. The business shall be done in accordance with the parliamentary rules in Cushing's Manual.

AMENDMENTS.

1. This Constitution may be amended or suspended only by the two-thirds vote of the entire membership, or the unanimous vote of those present at a legal meeting.

ORDER OF EXERCISES.

1. Prayer.
2. Roll call answered with quotations,
3. Reading of minutes.
4. Reports of committees.
5. Unfinished business.
6. New and miscellaneous business.
7. Reception of new members.
8. Payment of dues.
9. Literary exercises.
10. Adjournment.

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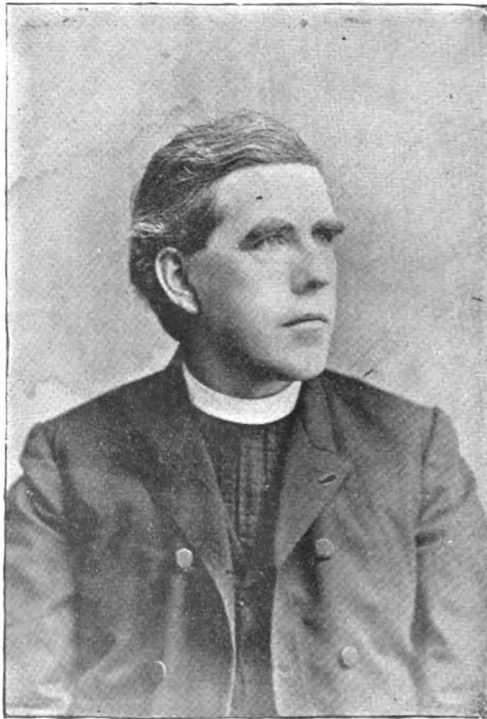
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VOL. IX.

YOUNGSTOWN, O., DECEMBER, 1896.

No. 3.

AN INTRODUCTION TO THE STUDY OF TENNYSON.

BY MAURICE FRANCIS EGAN, LL. D.

(A LECTURE.)

I.

I am about to speak of the finest artist in words who has ever worked in the plastic English language,—an artist who, having the divine gift of uttering poetry both in essentials and attributes, yet, with constant and noble dissatisfaction, refined these attributes to their highest point. I mean Lord Tennyson, a great English poet, very nearly the greatest of English poets.

His influence on the life and literature of our time has been immense. He at once expressed and reflected the spirit of our time, although of late there has been a perceptible move against his teachings or rather his ideals. A literary generation that pretends to like brutal realism cannot be logically expected to admire the purity and delicacy of a poet who never fails to throw all the light of a glorious art around truth, purity, and duty.

King Arthur is too ideal, too pure, for tastes formed by Swinburne and Rossetti; and the readers of novels which depend for their success on constant sensation find Tennyson's exquisite pictures of inanimate objects

without interest. And yet if Tennyson succeeded Wordsworth, Tennyson also succeeded Byron. While Wordsworth was serene, a painter of nature, Byron was the opposite of him. He was fiery, volcanic, furious, lurid, great in genius, yet as touched with corruption as a splendid and fallen angel. But he was popular, while Wordsworth, whom the world is now only beginning to acknowledge, was neglected; so that, strange as it may seem at first, Tennyson's immediate predecessor was Lord Byron. Byron's popularity was great while he lived; young men quoted him, wore open and turned-down collars, assumed a corsair-like look and an appearance of wickedness which were supposed to be Byronic. This generation passed away, or rather grew older, and the younger people became Tennysonian. They were sentimental and a little maudlin; but they did not affect Byronic desperation or mysterious wickedness. The hero of "Locksley Hall,"—I mean the first part of it, for I think the second part printed about ten years ago is decidedly the better,—is a poor kind of

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a stick. And the hero of "Maud" is of a similar type.

In "Locksley Hall" the hero sighs and moans, and calls Heaven's vengeance down on his ancestral roof because a young girl has refused to marry him;—because his cousin Amy marries another man, he goes into a paroxysm of poetry and denunciation and prophecy. But as Rosalind says,—
 "Men have died from time to time and worms have eaten them, but not for love." And the hero of "Locksley Hall" lived to write in a calmer style a good many years later. "Maud," another famous poem, like "Locksley Hall," showed much of the influence of Byron. It is a love story, too, broken, incoherent, but very poetical, with lines, here and there, that seem to flash into the mind; for instance:

"A million emeralds break from the ruby-budded lime
 In the little grove where I sit,—ah, wherefore cannot I be
 Like things of the season gay, like the bountiful bland,
 When the far-off sail is blown by the breeze of a softer clime,
 Half lost in the liquid azure bloom of a crescent sea,
 The silent, sapphire-spangled marriage-ring of the land."

After "Locksley Hall" and "Maud," the influence of Byron on Tennyson seems to grow less.

In reading the poetry of poets, it is a wise thing to study the influence of poets upon it. The young Tennyson's favorite poet was Thomson,—he of the serene and gentle "Seasons."

Alfred Tennyson was born at Somersby in Lincolnshire, England, on August 6, 1809. He began to write stories when he was very young. He wrote chapters of unending novels which he put,

day after day, under the potato bowl on the table. Miss Thackeray says that one of these, which lasted for months, was called "The Old Horse." She gives this account of his first poem:

"Alfred's first verses, so I have heard him say, were written upon a slate which his brother Charles put into his hand one Sunday at Louth, when all the elders of the party were going into church, and the child was left alone. Charles gave him a subject—the flowers in the garden—and when he came back from church little Alfred brought the slate to his brother, all covered with written lines of blank verse. They were made on the models of Thomson's 'Seasons,' the only poetry he had ever read. One can picture it all to oneself, the flowers in the garden, the verses, the little poet with waiting eyes, and the young brother scanning the lines. 'Yes, you can write,' said Charles, and he gave Alfred back the slate."

There is another story that his grandfather asked him to write an elegy on his grandmother. When it was written, the old gentleman gave the boy ten shillings, saying: "There, that is the first money you have ever earned by your poetry, and, take my word for it, it will be your last."

This Charles, who admitted that Alfred could write, became a very sweet poet himself as years went on. The poet of Alfred's first love was the calm and pleasant Thomson. Later, as he grew towards manhood, he read Byron, then the fashion. He scribbled in the Byronic strain. How strong a hold Byron's fiery verse had taken on the boy's mind is shown by his own confession. When Alfred was about fif-

teen, the news came that Byron was dead. "I thought the whole world was at an end," he said. "I thought everything was over and finished for everyone—that nothing else mattered. I remembered I walked out alone, and carved 'Byron is dead' into the sandstone." Although "Locksley Hall" and "Maud" show Byronic reflections, yet they were not the earliest published of Tennyson's poems.

His life was placid, serene, pleasant. At home in one of the sweetest spots of England, at college he lived among congenial friends, and his after-life was and is the ideal life of a poet. The premature death of his friend, Arthur Hallam,—to which we owe the magnificent poem, "In Memoriam,"—was perhaps the saddest event that came to him. Longfellow, his great contemporary, was also happy. And just before the tragic death of his wife,—she was burned to death,—a friend passing his cottage said: "I fear change for Longfellow, for any change must be for the worse."

And this is the drop of bitterness that must tinge all our happiness in this world—the thought that most changes must be for the worse. But changes that have come to Tennyson have brought him more praise, more honor, until later people began to say that the laureate could only mar the monument he had made for himself by trying to add too many ornaments to it.

In his first volume, published fifty-nine years ago, he showed to the world a series of delicately-tinted portraits of ladies. "Claribel," "Lilian," "Isabel," "Mariana," "Madeline," "Adeline,"—his gorgeous set of pictures in arabesque, "Recollections of the Arabian

Nights," "Love and Death," "The Dying Swan."

The appearance of this volume was not hailed as a revelation by the reading public. And indeed there was little in it to indicate the poet of "The Idyls of the King," of "The Princess," and of "In Memoriam," except a fineness of art which no English poet has yet surpassed or even equalled. If "Airy, fairy Lilian" is like a cherry-stone minutely carved, yet Tennyson was the first poet to show how delicately such work could be done. If "Mariana in the Moated Grange" is only an exercise in jewelled notes, what bard ever drew such exquisitely modulated tones from his lyre before? If it is "a little picture painted well," where was the poet since Shakespeare who could have painted the picture so well? "The Owl," though many laughed at it, had something of the quality of Shakespeare's snatches of song.

The poet who had won the prize offered by Cambridge for English poetry, in 1829, and who somewhat earlier had seemed in despair over the death of Byron, did not now utter fierce heroics. He painted pictures with a feeling for art that was new in literature. One enters his old room at Cambridge with the feeling that shapes of beauty have not departed,—and that they may at any time become visible to anointed eyes. How this wonderful technical nicety struck the sensitive young readers of the time, Edmund Clarence Stedman tells us in "The Victorian Poets":

"It is difficult now to realize how chaotic was the notion of art among English verse-makers at the beginning of Tennyson's career. Not even the example of Keats had taught the need-

ful lesson, and I look on his successor's early efforts as of no small importance. These were dreamy experiments in metre and word-painting, and spontaneous after their kind. Readers sought not to analyze their meaning and grace. The significance of art has since become so well understood, and such results have been attained, that 'Claribel,' 'Lilian,' 'The Merman,' 'The Dying Swan' seem slight enough to us now; and even then the affectation pervading them, which was merely the error of a poetic soul groping for its true form of expression, repelled men of severe and established tastes; but to the neophyte they had the charm of sighing winds and bubbling waters, a wonder of luxury and weirdness, inexpressible, not to be effaced."

It was evident that Tennyson regarded poetry as an art. It was evident that this art was one that needed constant and persistent cultivation. It was evident that, deprived as he was of the material color of the painter, he was determined to make words flash, jewel-like, to make them burn in crimson, or to convey with all the glow of a Murillo, tints,—not only the color, but the *tints*,—of the sky, the earth, even of the atmosphere itself.*

Let us take "Mariana." Look at the picture. The subject is that of a woman waiting in a country-house surrounded by a moat. It is a simple subject, not a complex or many-sided one. See how Tennyson gets as near color as words can. We may be sure that he cast and recast that poem many times before he printed it.

"With blackest moss the flower plots
Were thickly crusted, one and all;
The rusted nails fell from the knots

That held the peach to the garden wall.
The broken sheds looked sad and strange,

Unlifted was the clinking latch;
Weeded and worn the ancient thatch
Upon the lonely moated grange."

"All day within the dreamy house,
The doors upon their hinges creak'd;
The blue fly sung in the pane; the mouse
Behind the mouldering wainscot shrieked,
Or from the crevice peered about."

Millet, in "The Angelus," depicted sound by the magic of his brush which had the potent spell of color. Similarly, Tennyson, in "Mariana," overleaped the limitations of his art, and painted in words both color and sound and something more subtle than either.

Notice, too, how careful is his choice of epithets in this early book. He asks:

"Wherefore those faint smiles of thine,
Spiritual Adeline?"

You will never find a fault of taste in Tennyson; and if you should find a trochee where you expected an iambus, be sure it is there because the musician willed a refreshing or effective discord. At the age of twenty-two, he published the volume containing "The Lady of Shallott," "Enone," "Lady Clara Vere de Vere," "The May Queen," "The Miller's Daughter," "The palace of Art," "Of Old Sat Tendon on the Heights," and half a dozen others equally famous, equally exquisite, and all showing an advance in power over his first volume and also a decrease in affectation. "The Lady of Shallott" is an allegory,—for Tennyson, like all English poets from Chaucer to himself, is fond of allegories. In "The Lady of Shallott" we have the first hint of the poem we now know as "Elaine."

*For an admirable chapter on this quality in Tennyson, let me recommend Philip Gilbert Hamerton's "Thoughts About Art."

The "Lady of Shallott" is Poetry, one of the helps to the intellectual progress of man. But to remain strong and spiritual, poetry must be pure. It must not become worldly or earthy. It must weave its web high above the sordid aims of sin. And so the Lady of Shallott worked.

"There she weaves by night and day,
A magic web with colors gay,
She has heard a whisper say,
A curse is on her if she stay
To look down to Camelot,

She knows not what the curse may be
And so she weaveth steadily,
And little other care hath she,
The Lady of Shallott."

But, after a time, this wonderful lady who weaves into her web for the solace and delight of man all the sights that pass her as shadows is tempted to go down from her spiritual height. She yields to the temptation and dies. In this allegory, we find the germ of *Elaine* "the lily maid of Astolat."

II.

Henri Taine, the clever French critic of English literature, who fails in his appreciation of Tennyson as his compatriot, Voltaire, failed to rise to the heights of Shakespeare, tells us that, dissatisfied with the critics after the appearance of his second volume, Tennyson printed nothing for ten years. In 1842, his third volume appeared. It was called "English Idyls and Other Poems." This was the glorious fruition of a spring-time which had caught and garnered all the fresh beauty of the opening year. The April and May of the poet's first poems had ripened into June and the June, azure-skied, rich, blooming, gave promise of even greater loveliness.

In "The Lady of Shallott," we found the hint of *Elaine*. In this new vol-

ume, there are studies for the great symphony to come,—that English epic which is the poet's masterpiece. In this volume is that Homeric fragment,—the *Morte d' Arthur*,—which is one of the finest passages ever written in any language. Dante never wrote anything more sustained in strength, more heroic in style, more reticent in expression and deeper in feeling than the beginning,—
"So all day long the noise of battle rolled."

But, to be logical, I must not consider the *Morte d' Arthur* here. In its place in this third volume, it is really out of place. It belongs at the end of the completed Idyls, all of which we have now. But in 1842, the world had only hints of them; in the third volume the most portentous hint was the *Morte d' Arthur*. There were others,—*"St. Agnes," "Sir Galahad," "Sir Lancelot and Guinevere."*

Looking through this third volume, you will find all the characteristics of the poet. Not only in the use of words carried to the highest point, the development of a fashion of blank verse which is as much Tennysonian as Spenser's verse is Spenserian, a love for classic forms and allusions; but in a great love for English landscapes, English country life, English modes of speeches, and English institutions. Above all, whether the poet tells us a Saxon legend like that of *"Godiva,"* a rustic idyl like *"The Gardener's Daughter,"* a modern story like *"Dora,"* or a Middle-age legend like *"The Beggar Maid,"* there permeates all his verse reverence for womanhood and purity and nobility of principle which is characteristic of all his work and all his moods. This is one reason why all women love Tennyson's poetry; for women are quicker than men

to appreciate the pure and the true in literature. It is to Tennyson more than to any other man except Newman that we owe the elevation and purity of most of the public utterances of the nineteenth century. He, more than any living writer, has both influenced and been influenced by his time. He is intensely modern. He is of the Victorian age as Shakespeare was of the Elizabethan age. In truth, as Ben Jonson and Shakespeare were representative of the spirit of their time, so Tennyson is the exponent of ours. When he is highest, he is a leader; when lowest a follower. He is reverential to Christianity; in the case of his most important work, "The Idyls of the King," he is almost Catholic in his spirit because he has borrowed his legends from Catholic sources; but still "all his mind is clouded with a doubt."

Tennyson's doubt is evident even in that solemn and tender dirge, "In Memoriam," which formed his fifth volume, published a year after "The Princess," in 1850. The Greek poet, Moschus, wrote an elegy on his friend, Bion, and the refrain of this elegy, "Begin, Sicilian Muses, begin the lament" is famous. Tennyson, this modern poet, possessed of the Greek passion for symmetry and influenced as much by Theocritus, Moschus, and Bion as by the spirit of his own time, has made an elegy on his friend as solemn, as stately, as perfect in its form as that of Moschus; but not so spontaneous and tender. There is more pathos in King David's few words over the body of Absalom than in all the noble falls and swells of "In Memoriam." I doubt whether any heart in

affliction has received genuine consolation from this decorous and superbly measured flow of grief. It is not a poem of Faith, nor is it a poem of doubt; but Faith and doubt tread upon each other's footsteps. Instead of the divine certitude of Dante, we have a feeling and a doubt. Tennyson loves the village church, the holly-wreathed baptismal font, the peaceful vicarage garden, the comfortable vicar, because they represent serenity and order. He detests revolution. If he lived, before the coming of Christ, in the vales of Sicily, he would probably have hated to see the rural sports of the pagans disturbed by the disciples of a less picturesque and natural religion. His belief is summed up in these words:

"Behold we know not anything;
I can but trust that good shall fall,
At last,—far off,—at last, to all,
And every winter change to spring.
"So runs my dream; but what am I?
An infant crying in the night:
An infant crying for the light,
And with no language but a cry."

He believes in the immortality of the soul, and yet, to use again the words he puts into the mouth of his own King Arthur,—“all his mind is clouded with a doubt.” He says:

"My own dim life should teach me this,
That life should live forevermore
Else earth is darkness at the core,
And dust and ashes all that is;

"This round of green, this orb of flame,
Fantastic beauty, such as lurks,
In some wild poet, when he works
Without a conscience or an aim.

"What then were God to such as I?
'Twere hardly worth my while to choose
Of things, all mortal, or to use
A little patience ere I die;

"'Twere best at once to sink to peace,
Like birds the charming serpent draws,
To drop headforemost in the jaws
Of vacant darkness and to cease."

But he is possessed by the restlessness of our time. He does not proclaim aloud that Christ lives; he looks on the faith of his sister with reverence, but he does not participate in it; his highest hope is that a new time will bring the faith that comes of self-control, and that the "Christ that is to be" will come with the new year. To be frank, the Christianity of Tennyson seems to be little more tangible than the religion of George Eliot. He seems to hold that Christianity is good so far because no philosopher can offer the world anything better. Between the burning faith of Dante and the languid, half-sympathetic toleration of Tennyson, the gulf is as great as between the fervor of St. John the Evangelist and the mild beliefs of the modern broad church Anglican divine. So much for the most noble elegy of our century, which needs only a touch of the faith and fire of Dante, to make it the grandest elegy of all time. Arthur Hallam, the subject of the "In Memo-

riam," had been Tennyson's dearest friend; he was engaged to marry the poet's sister. "He was," Tennyson himself said, in later years, "as perfect as mortal man could be." "In Memoriam" was a sincere tribute of love and genius to goodness and talent. Regret as we may the absence of that Christian certitude which can alone point upward unerringly from the mists of doubt, yet we must rejoice that the nineteenth century brought forth from the chaos of Byronic utterances and the pretty rhetorical paper-flower gardens of Rogers and Campbell a poem so pure in spirit and so pure in form.

It is not a long distance from Cambridge from Oxford, but the spirits of the two universities are far apart. And in studying them in connection with Tennyson and Newman, it is hard to believe that if Tennyson's earlier days had been spent at Oxford, instead of at Cambridge, his faith would have had less of feeling and more of solidity.

[TO BE CONTINUED.]

PER SCIENTIAM, AD CHRISTUM.

BY EDITH R. WILSON.

TRANSLATED FROM THE GERMAN.

Henceforth amid the dust of earth
 I seek Thee not, my Father and my God,
 Thine all embracing universe my home,
 My time, the circle of Thine own eternity,
 Wherein things past abide, and the hereafter
 Lives: one God is all in all—
 His Threefold Name is Wisdom, Mercy, Love.
 Eternity is His, and wholly His the fulness
 Of the bliss of heavenly light.—
 Rejoicing through glad tears, I stand
 Amidst the Alleluia strains of all
 The Spirit-world; My alleluia, mine,
 For since God is, I am; to Him be adoration.
 Love be His; my blessedness in that
 To Him all bliss, all glory is,
 To Whom upswells an endless alleluia.

THE POPE AS A SOVEREIGN.

BY REV. JOHN G. BEANE.

II.

5. STRUGGLE OF THE PAPACY FOR TEMPORAL INDEPENDENCE.—ADRIAN IV., ALEXANDER III., INNOCENT III., GREGORY IX., INNOCENT IV.—UNION OF THE CHURCH AND THE PEOPLE UNDER THE STAFF OF ST. PETER.

Owing to the instrumentality of Christianity, there spread throughout Europe from the twelfth century a true knowledge of God, of the destiny of man, and of the end of society. However the political disorders and the religious decadence, which marked the two preceding centuries, seemed for a moment to retard the advance of civilization. A powerful and wealthy cardinal, afterwards anti-pope under the name of Anicletus II, for eight years harassed the Church with a schism; daring men in quest of novelties, wished to sunder the bonds of faith and reason; depraved hearts, imbued with the social consequences of speculative liberalism, undertook, under the guise of liberty, to rouse the masses to open revolt. The eyes of the world turned towards St. Bernard, whom God had selected in this era to unmask these errors, to counteract the plots of the enemies of the Papacy, and to restore peace to the Church. He became the defender of the rights of the Church, the reformer of the clergy, the counsellor of kings, the protector of the people, and the precursor of those Pontiffs who effected that religious union of all nations which is called Christianity.

Yet only by continual combats was

the Papacy enabled to elevate mankind to that lofty ideal which Jesus Christ has traced out for nations as well as for individuals; for in the twelfth century Italy was harassed more than any other nation by rationalistic teachings and by the revolutionary spirit of impious sects; and Rome too willingly lent her ear to the poisoned discourses of Arnold of Brescia. That monk who became tribune of the people, declared that the temporal possessions were incompatible with the exercise of the priesthood, and he demanded the reformation of the Church and the restoration of the ancient Roman Republic. This direct menace against the independence of the Papacy forced the Popes to claim and defend their rights until they were driven into exile. At last the Romans saw the danger of their situation,—that the withdrawal of the temporal power of the Popes would not insure the establishment of the Republic, but the return of Cæsarism in Italy and in the entire Christian world.

The Popes alone were capable of curbing the impetuous passions which agitated the States of the Church and the large cities of the Peninsula. At their departure from the Eternal City, the seditious and jealous nature of the people was ripe for anarchy, and the remembrance of that antiquity of which they were the boastful heirs filled them with a desire of ruling the world. And yet their inability to govern themselves forced them to welcome the yoke of a better-disciplined and strong-

er nation which could shield them from decadence and divide with them the empire of the world. They formed an alliance with the Germans who saw in the geographical position of the Peninsula a magnificent opportunity for the free development of their own ambitions. A portion of Italy renounced its national independence, and instead of the moral government which the staff of St. Peter guaranteed, entrusted to the sword of the Emperor the political government of the people.*

The Emperor of Germany, Frederic Barbarossa of Hohenstaufen, saw in the civil disorders of Italy a fit opportunity of raising his house to the zenith of power and glory, and under the pretext of avenging an insult which some cities had heaped on him, he overran the Italian provinces and repaired to Rome for his coronation as successor of Charlemagne. The influence of St. Bernard and the intervention of the king of the two Sicilies restored the Eternal City to the Papacy, and Barbarossa in his desire of conciliating the Holy See, consented to deliver up Arnold of Brescia, and thus forever free the States of the Church from that ferocious agitator. But his ambition of ruling Rome and the entire Peninsula led him to unite with those factions which on his arrival had proposed, in the failure of the Republic, to re-establish the empire of the ancient Cæsars. As the Holy See was the only power which could arrest this tyrannical design, he turned against the Papacy that sword which he had sworn to wield in defence of

the Popes. He forced the jurists of Bologna to draw up a code in which he claimed absolute power over spiritual and temporal affairs, and he constituted his own will the infallible arbiter of right and legality.

Nicholas Breakspear, an Englishman of inflexible character, whom the monks of St. Rufus, near Arles, had through compassion received into their monastery and afterwards elected abbot, reigned at Rome as Adrian IV. By his command, the holy mysteries and the solemn ceremonies of the sanctuary were interdicted in the Eternal City until the people should cast off the yoke of the demagogue, Arnold of Brescia. Thus he effected what had not been since the time of the Apostles, the prompt submission of the subjects to the Holy See. With equal courage and knowledge of his rights, he opposed the tyranny of the Emperor against whom he was prevented by death from hurling the ban of excommunication.

His successor, Alexander III., continued the struggle for the independence of the Holy See. For twenty years he opposed Barbarossa and the four anti-popes whom he had the audacity to place on the pontifical throne. By his counsel and influence was organized the Lombard League for the maintenance of the liberty of Italy against the encroachments of the Emperor. Finally the imperious but vanquished Cæsar crossed the Alps in the guise of a valet, and humbly prostrate at the feet of the Pope, he renounced all rights to the Peninsula.

*This great struggle of the 13th century received its name from two powerful houses. The first ascended the throne with the Hohenstaufen, and was designated by the name of Waiblingen. The second under the name of Welf, contended against the inroads of the imperial party and defended the rights of the Popes. This foreign contention was adopted by Italy in the wars of which she was the cause, and the terms became Italianized into the Ghibellines who were the partisans of the Emperor, and the Guelfs who were the partisans of the Popes.

Voltaire, the mortal enemy of the Papacy, reluctantly admitted that "to the memory of Alexander III., the people of the middle ages owed the highest tribute of respect and gratitude."

Innocent III. now appeared in all the brilliancy of his youth, genius and sanctity. His influence began on the day of his coronation when he resolved to recover the possessions which the late wars had snatched from the States of the Church. His tender and paternal solicitude extended to the entire Christian world. He was the arbitrator in the religious, political, and social controversies of the age, and in imitation of his illustrious predecessors, he overcame force and artifice by the arms of faith and justice. He saw the dawn of that great century during which the Church and the people were affiliated, and during which St. Dominic and St. Francis of Assisi, generously responded to the call of God for the regeneration of the masses and the spread of the kingdom of Jesus Christ.

But as the Church cannot realize a complete triumph until the consummation of time, God permitted a new enemy with all the resources of genius, all the duplicity of vice, and all the violence of human power, to rise up against her. Frederic II., the grandson of Barbarossa, renewed against the Holy See, which had elevated him to the throne and crowned him Emperor, the sacrilegious projects of his ancestors. For the purpose of uniting Italy and Germany, he plotted to wrest from the Popes the vassalage of the two Sicilies and the States of the Church. His ambition knew no bounds. He embarked in the Eastern Crusade, not to combat Islamism, but to capture the

throne which the Crusaders had erected at Jerusalem, and whilst others shed their blood in defence of their faith, he cringed to the Sultan in the hope of increasing his own influence at the expense of the Papacy, and by his impiety and debauchery, he scandalized even the Mussulmans themselves. On his return to Europe, had he realized his dream of the complete mastery of Italy, he would have commanded the entire Mediterranean, and his vessels would have carried from west to east the mandates of that universal tyrant whom the Popes, even at the price of martyrdom, had conquered ten centuries before.

Gregory IX., a venerable nonagenarian, proved an obstinate barrier to the progress of the grandson of Frederic Barbarossa. He levied his forces for the protection of his independence, and for the preservation of Italy from Cæsarism; and in order to end this quarrel between the priesthood and the empire, he convoked a council at Rome. But Frederic thwarted this movement by the invasion of the patrimony of St. Peter, and death, slow in its approach, overtook Gregory before he could gloriously terminate this contest. Frederic was jubilant of success, and by his plots he kept the Apostolic Chair vacant for two years. Finally Cardinal Fieschi, of Genoa, who had contracted a close friendship with the Emperor, was elected Pope under the name of Innocent IV. When Frederic heard of his election he remarked: "As Cardinal, Fieschi was my friend; but as Pope, he will be my enemy. No Pope can be a Ghibelline." After vain attempts at reconciliation, Innocent IV. was forced, as many of his predecessors, to seek an asylum in

France where the chivalrous sword of St. Louis protected his rights. Finally in the midst of his council at Lyons, he publicly excommunicated and deposed Frederic II., and thus destroyed forever the proud race of Hohenstaufen, and the dream of universal empire.

The Papacy at the end of the thirteenth century remained victorious over all the artifices of hell. Then the Church for the first time in two hundred and twenty-one years gave the kiss of peace to the schismatic Greeks who had returned to the centre of orthodoxy. The new Emperor of the West, Rudolph of Hapsburg, recognized those dominions which had been providentially determined by Pepin and Charlemagne, and increased by the Countess Matilda. Owing to this independence, the Papacy was enabled to convene in the Lateran palace those four œcumenical councils which so admirably contributed during the Middle Ages to the development, purity, and stability of Christianity. Moreover in proportion as the successors of St. Peter made their kingdom the type of a government in which authority and liberty were harmoniously blended, they became the equals of kings without being their rivals in power. They instructed the people and the princes in their duties, although sometimes they had recourse to severe measures to oblige them to respect religion, the family ties, the rights of property and of nations, public and private liberty. At the sight of that purely moral power which was the avenger of the oppressed and the terror of the oppressors, several kingdoms became the vassals of the Holy See, whilst others recognized the rights of the successors of St. Peter and the sacred laws of the Church.

The Papal influence met the needs of the world, and the court of Rome became a supreme tribunal in which the most delicate litigations were regulated. "With the balance of power in their hands," says Bossuet, "the Popes, even in the midst of hostile empires, preserved by their inflexible legislation, and by their wise regulations, perfect harmony amongst the nations." Often they summoned the sword of the States, not to augment their own dominions, but to shield Christianity from heresy, schism, impious and anarchistic sects, the onslaught of the barbarians, and the oppression of the infidels. From Urban II. to Boniface VIII. the cry of alarm went forth against Islamism which aimed at the subjugation of all Europe. They matured the plans of Sylvester II. and Gregory VII., and sent forth for the deliverance of the Holy Land those Crusades which served to abolish serfdom, give life to the three estates, elevate the nobility, consolidate the royalty, develop the sciences and the arts, extend commerce, perfect industry, bring into social contact two worlds, and gather the nations around the foot of the Cross of Calvary. And Europe in exchange for the tyranny of despotism and of selfish passions, became during the Middle Ages, the theatre of a vast republic, with her pastors and her princes, her religious orders and her equipped armies, illustrating in her universities and in her Gothic cathedrals the life of Christ, the Redeemer, who governed through the ministry of His Sovereign Pontiff.

6. APOSTACY AND SERVITUDE OF THE NATIONS.—THE FIRST REVOLT AGAINST THE HOLY SEE.—CAPTIVITY OF THE POPES AT AVIGNON, (1305–1378).—

GREAT SCHISM OF THE WEST (1378-1417). — RENAISSANCE. — REFORMATION. — COUNCIL OF TRENT. — TRIUMPH OF THE PAPACY. — PIUS V. AND SIXTUS V.

Had the nations submitted more faithfully to the counsels and direction of the Papacy, the ancient and holy union which the Church had instituted at the cost of many efforts, would now reign supreme, and mankind would enjoy the blessings which Christ has promised to those who seek first the kingdom of God and His justice. But at the close of the Middle Ages, Europe in her blind pride shook off the authority of the successors of St. Peter as an embarrassing and useless protection, and she sank into revolts which severed the bonds of unity and condemned her to those evils with which Christ has menaced every kingdom in arms against God and divided against itself.

At the beginning of the fourteenth century, Boniface VIII. preserved peace for a time in the states of Europe, and by the first secular jubilee reunited the nations around the tomb of the Apostles; but this transitory truce and this religious buoyancy towards Rome were on the part of Christianity rather a passing adieu than a pledge for the future. Discords more disastrous than in the two preceding centuries divided the cities of the Peninsula into enemies or allies of the Holy See, into adversaries or friends of every foreign domination. The Colonnas, the Italian princes, and Philip the Fair, King of France, were deluded by false theories on the omnipotence of political power. They antagonized the Apostolic Chair, and even by an odious plot, they insulted

Boniface VIII. in revenge for his energy in defending his rights as Pontiff and his prerogatives as Sovereign.

The desire of escaping the factions which desolated Italy and of gaining the favor of Philip the Fair, caused the Papacy to quit the capital and to establish a temporary court in France, which was always a privileged asylum when Rome became ungrateful and unworthy of her sublime role as the head of nations. As this exile lengthened, the Pope purchased the city of Avignon in the hope of retaining his sovereignty, and thus by the independence of his territory of guarding the liberty of his apostolate. But for the security of this liberty, the Papal throne should be in the midst of principalities that might form around it a line of protection, and yet not absorb it nor convert the universal Pontiff into a vassal. The successors of St. Peter could not protect from the principality of Avignon the interests of the Church nor of the people; for their proximity to the French monarch prevented them from snatching Rome and Italy from the scourges with which God was chastising them, and from effectually exercising their ministry towards the Christian world.

The absence of the Popes from Rome, exposed the Eternal City and the Peninsula to the excesses of Louis of Bavaria, Rienzi, the family of Visconti, and to that despotism into which kings, people, and nobles fall when their government is unjust and impious. Moreover the nations regarded the sojourn of the Sovereign Pontiffs at Avignon as a true captivity, and they were inclined to recognize in the Pope, not the Vicar of Jesus Christ, but the grand almoner of the king of

France, consequently the Papacy saw the necessity of sending an army into Italy under the command of the war-like Cardinal Albornoz, who shortly re-established the Papal authority. At the entreaty of St. Bridget of Sweden, Urban V. transferred the Apostolic Chair to Rome, but he was so overpowered by French influence that he returned to Avignon, and the new minister of state, Cardinal Anglicus de Grimoard, was absolutely powerless to preserve to the Sovereign Pontiffs the successes which the illustrious Albornoz had gained. Rome and Italy which were slowly arising from their ruin were again desolated.

The brilliancy of that heroic virgin, St. Catherine of Sienna, shone forth in this age as did the influence of St. Bernard two centuries before. Her divine mission was the restoration of the Apostolic Chair at Rome. At thirty years of age, she set out for Avignon to fulfil her mission. She conducted Gregory XI. in triumph to the Eternal City, and this woman who called herself *the servant and the slave of the servants of Jesus Christ*, is to-day invoked in union with the Apostles Peter and Paul as the patroness of Rome. The Popes undertook, energetically, to remedy the evils which their captivity had engendered; but France stubbornly endeavored to retain the Papacy, and instead of rejoicing at the honor of being, after the example of St. Paul and St. Louis, the *apostle and the soldier of Jesus Christ*, she wished to usurp the role which Providence had entrusted to St. Peter and to the Roman Church. The French Cardinals were dissatisfied at the return of the Pope to Rome, and, actuated by national pride, they claimed

four months after the conclave which followed the death of Gregory XI., that the Romans had obtained the election of Urban VI. by violence. They opposed to this Pontiff and to his successors popes who pretended to direct from the city of Avignon the affairs of the universal Church.

This great schism of the west which divided Christendom into two camps, was simply a personal question, and not a question of doctrine. The consequences, however, were not less deplorable, although the bishops thought they had found a remedy. They met at Pisa, and in opposition to the protestations of the Sovereign Pontiff and to all customs, they deposed the Pope of Rome and the Pope of Avignon, and by the nomination of a new Pope, they augmented the difficulty, for Europe was obliged to make choice from three, instead of from two claimants to the Papal throne. In the Councils of Constance and Basle, which never received the recognition of the Roman Church, some of the prelates advocated the dangerous doctrine which placed an œcumenical council above the Pope, and which aimed directly at the overthrow of the authority of the Papacy.

These controversies on pontifical elections and on the rights of the Sovereign Pontiffs, and this violent contention in defence of the title of Vicar of Jesus Christ, gave rise to much agitation, and reflected discredit on the Holy See, so that the Popes were unable, effectually, to eradicate the abuses which accompanied such circumstances. But the resignation of the three Popes, and the election of Martin V. happily terminated this schism, and the Papacy was free to call

upon the sword of the States against the heresies and the anarchistic sects which multiplied with inconceivable persistence. Again her voice was raised in opposition to the advance of Islamism which was preparing to penetrate Europe through the route which the firm faith of the Spanish had opened eight centuries before.

The captivity of Avignon and the great schism of the west had shaken Christianity to its very foundation, and apostasy and its train of evil principles were fast approaching. Foremost were the Greeks who, under the guidance of their patriarchs, sundered the ties which bound them to the Roman Church, and declared before astonished Europe that *they preferred the turban of Mahomet to the tiara of the Pope*.—little did they think that the turban was linked to a cimeter. Constantinople, in 1453, sank under the assaults of Mahomet II., who became the instrument of chastisement in the hands of God. But the overthrow of the Greek empire made no impression upon the western nations which soon raised the standard of revolt against the Apostolic Chair.

The passionate study of the pagan arts and sciences which received an impetus after the downfall of Constantinople, and the wealth which flowed into Europe from the products of the American continent, enervated the west which summoned all the ancient beliefs concerning man and society, in defence of its passions and in opposition to that religion which preached the crucified God. Amid this universal unrest and oft-repeated cries of reform, men appeared who undertook, under the pretext of remedying these abuses, to effect a reforma-

tion by means of schism. This they would accomplish by the Bible, little mindful that in that sacred book the Son of God had inculcated a respect for the throne of Moses, notwithstanding the conduct of those that sat on the throne. Their hatred for those who reigned led them to despise the throne itself.

The Popes of the fifteenth and the commencement of the sixteenth century had, unfortunately, fallen to the level of the sovereigns of the times and had neglected their spiritual mission. They had fortified and increased the States of the Church, protected and defended Italy from civil and foreign enemies, and entered into negotiations with the other governments of Europe. But this conduct gave to the pretended reformers an opportunity of insulting and of reviling the Apostolic Chair; unmindful of that long line of pontiffs who amid innumerable difficulties had for fifteen centuries evinced a zeal, wisdom, and valor bordering upon heroism, and who had on all occasions shown themselves the first benefactors of humanity. The leaders of the Reformation saw that the great barrier to the diffusion of their novelties was the authority of the Papacy, and they determined to substitute for this infallible magistracy, the individual reason which would become the sole arbiter of faith and the interpreter of the Holy Ghost. And thus these reformers who at heart were monsters of hypocrisy, villany, and licentiousness, plucked from the bosom of the Church a large number of the Germanic, Anglo-Saxon, and Scandinavian races, and with diabolical zeal, destroyed amongst them the dogma, morality, worship, and discipline of the Catholic Church.

In this extreme peril of religion and of society which the Emperor Charles V. had neither the power nor the courage to avert, the Papacy appealed to the eldest daughter of the Church. But the incensed empire contemplated a revenge, although the imperial authority received its death-blow by refusing to go to Rome for the coronation. An ungovernable soldiery crossed the Alps, ravaged Italy, invaded Rome, and for seven months held Clement VII. captive, whilst by a satanic contradiction it proclaimed as Pope, that Luther who had been the first to repudiate Rome and to give the signal for the overthrow of the Papacy. But the Papacy arose triumphant over these barbarians, and by the aid of St. Charles Borromeo reformed the ecclesiastical court, and through the Inquisition, expelled from the Peninsula the effects of heresy. Whilst the Reformation aimed at the devastation of Europe by fire and sword, the Papacy convened the celebrated Council of Trent, and confirmed that unchangeable doctrine which unites all nations into one family. Amid the ranks of those monks whom Protestantism had endeavored to exterminate, arose two illustrious sons of St. Dominic and of St. Francis, Pius V. and Sixtus V., who by their talents and by their extraordinary courage assured to the Papacy the success of the true reformation which the Fathers of the Council of Trent had inaugurated under the guidance of the Holy Ghost. By their reformatory measures, they restored the faith, morals, worship, and discipline of the Church. At Lepanto, they drove back Islamism into the wilds of Asia; they destroyed the brigandage of the lords in the domains

of the Holy See; and they hurled severe punishments against the despoilers of the States of the Church. By the regeneration of the customs, and the re-establishment of the finances, they restored in this little kingdom the reign of peace and prosperity, and delivered it from all its former implacable enemies. Thus the Papacy was enabled to accomplish its mission, and long resist the onslaughts of the new adversaries who appeared at the dawn of the Reformation. At the close of the sixteenth century, this "so-called prostitute," this Rome which Protestantism has outraged, was free from the evils of invasion, and was fortified, enriched, and purified by the magic zeal of St. Philip of Neri and by the energetic government of two illustrious Pontiffs. With the assistance of the religious orders and the renowned Company of Jesus, which St. Ignatius had instituted for the defence of the Holy See, the Papacy was enabled to erect a large number of colleges and seminaries from which went forth many learned and holy men to lead back to the Church the heretical people, and to extend the kingdom of Jesus Christ even to the confines of Asia and of the Americas.

The Northern races remained firm in their apostasy, but in order to ward off the advance of atheism and to preserve their erroneous doctrines, they besought through their reformers, the aid of the political powers. They exchanged the divine authority of the successors of St. Peter which rendered them free and intrepid, for a purely human authority which enslaved them and drove them gradually to those blasphemous actions and crimes which were the fatal conclusions of their

sombre principles. And the nations of the South which shortly imitated the Anglo-Saxon and the Germanic races in their revolts against Rome,

gave an example of enthusiasm and of merciless logic, and completely overturned that Christianity of the Middle Ages.

(TO BE CONTINUED.)

SIX SUMMER SCREEDS.

CRITICAL AND DESCRIPTIVE OF THE CATHOLIC SUMMER SCHOOL OF AMERICA.

BY HELENA T. GOESSMANN, M. PH.

II.

CLIFF HAVEN, July, 1896.

Waiting for an answer to my own letters is, as you know, Kate, not one of my faults. My dear, I have an immense amount to tell you of all kinds and conditions of happenings.

Since my last *chat* with you, I have only attended three lectures as — well, there were only three to attend. Saturday was free or rather diversified in its attractions. To begin with, John Williams opened his heart and purse, (a most satisfactory combination of circumstances,) and took a party of twenty over to a tiny island which can be seen from our veranda, on the hazy east side of the lake, gave a luncheon *al fresco* in which club sandwiches, orange glaze, iced coffee and bon-bons, figured largely. Mary acquired a chaffing dish and we cooked some sweet breads and served them on pine twigs to our appreciative companions.

There was a swimming match, however, before we started, and also a boat race. The winner of the former was Minnie Goff's cousin, that handsome one whose photograph Madam Mitchell confiscated from between *your* catechism *covers* once. What a big affair that seemed then!! Well, the unconscious author of the whole trouble is a fine specimen of manhood now, and has such finished manners. They say

(the universal authority) that he is going to study for the priesthood. I know that he goes to the University at Washington in the fall, so there may be a grain of truth in the rumor.

The boat race was won by a youth, who was first dragged into it with great persuasion, and then proceeded to distance his competitors on the third stroke. He won a scarf-pin, which he lost overboard because he would go back and show the mystified Baker of the D— inter-collegiate crew just how he did it all.

Well, to return to the Island Episode, John Williams always does a thing well if it can be done so. You see he is so proud that Waterloo meant less to Napoleon than failure could mean to him. He captured a passing literary light from his Alma Mater, Professor Danials, who writes such taking negro dialect stories for "The Week," and "The Travelier." The professor got off the northern bound train at the station for a cup of coffee, was inveigled into staying over a day or two by the opportunely present John. That is why we had him as the closing grace to a most delectable feast. We laughed and cried by turns, and our entertainer played with real relish upon the chords of our sympathies, and with much skill, too. Mary recited one of Eugene Field's poems; that quaint song which runs:

"Last night while that curfew bell been ringing

I heard a moder to her dearie singing
Lolly-by, lolly—lolly-by—"

and so on. Arthur Breen gave us, with considerable finish, the Ghost Scene from Hamlet!!! and I sang a little French ditty to the accompaniment of wind and wave.

On our homeward course I sat near an old friend of ours, Carol Wilkinson. You remember she was the girl who never went to the "*Parlor*" on Sundays and holidays, at "Maple Hall," and had such a fierce looking guardian, who used to insist upon her wearing rubbers summer and winter before eight in the morning and after sunset in the evening. She is quite pretty now, rather timid, but talks well with people she likes. She has a sad face; John Williams calls it an unhappy one. We have persuaded her to come into our cottage to-morrow. She is staying at "The Willows," and the friends with whom she came want to go on. She says *she* would rather remain at the "Cliff." Mary urged her to do so, and of course I did the same, with the result that John Williams has a piece of work upon his hands—to look up an expressman and see that her possessions are transferred to "The Oaks" this evening.

Poor girl! it may be lovely to have a sizable fortune, but no compensation in my eyes for a real home, love and the joys of belonging to somebody. Carol will occupy the room next to mine. Who would have thought that we three girls, Mary, Carol and myself, would, six years after our graduation, find ourselves domiciled side by side in a cottage at a Catholic Summer School Assembly! In the words of

our old Dinah, "Strange happen's do happen."

To-night the Country Club, a social annex of the School, entertain us. Dancing is the amusement. I will be a wall-flower, and that is a lucky fate when the mercury registers 89° at moon-rise, and all the cool air is where the dancing is not,—*outside*. John is just telling Mary that Arthur Breen thinks he will stay a few days longer. Converted, let us cry! I wish there were a few more of his cult here now. The Bishop of D. arrived this evening and will pontificate to-morrow, while Father Andrew, who conducted that splendid mission in your Cathedral last winter, will preach the sermon. If I reach my abode from the Club long enough before twelve o'clock, I will give you my impressions of it all, while such are fresh in my mind.

SUNDAY, P. M.

When I returned to "The Oaks," last evening, dear Kate, I was sleepy and talked out (I had that mum Dr. Gilman from refreshments until my adieux), that I could not have written my own reprieve if such had been necessary.

I did not awake in time for the early masses, so I went into town to do my duty as a practical Catholic.

You see, there are so many priests in attendance at this session of the School, and most of them are living on the Assembly Grounds, so that we are rich in spiritual benefits.

Mary Williams heard three masses before her breakfast this morning, and then dutifully escorted John and myself to the later one at St. John's. You know our friend is most consistently pious; in fact John says she *never* gives her devotion a vacation. He is

—, well, the less said the better —; but, perhaps, this will give you a wrong impression of what I would say, so I will explain. He hates abnormally ostentation in piety—yet to be candid, I doubt if he often leisurely passes the chapel *himself* without going in. He is a trifle unique here in that respect among the men. I know three or four youths who have been prowling around here for a week or more, and have conscientiously gone boating or scenery gazing just at the time when Benediction was announced to take place upon the grounds; and this same bevy were very much surprised to learn toward the *close* of their stay that the little chapel (St. Mary of the Lake) could contain two altars, an organ, and seating capacity for over one hundred and fifty people. Even curiosity had evidently not tempted them to enter.

Quite a different spectacle was that which Mary and I witnessed last week, one morning, when, just before his lecture, Mr. Doane came in and knelt for a few minutes in prayer at the Shrine of the Sacred Heart.

Is it not strange and incongruous that while we expect to find women devout, —somehow or other, when we see a man exhibiting a child like simplicity of faith in the observance of his religion we consider such acts inviting comment, and, yes, even exciting wonder. Yet, Kate, look at the men you know who proudly manifest outwardly as well as inwardly their allegiance to the Catholic Church; and are they not invariably strong in the essential characteristics of true manhood as compared to those who, considering piety dwarfing to liberality and mental freedom, ignore the beads,

the League, etc., thinking these made *wholly* for womankind, presenting thus on all occasions the appearance of being *above* mere piety?

I do not care if such men head (on every occasion) subscription lists for church and philanthropic objects and loudly clamor (in public) for the protection of religious rights. Their creed is like their political and social one, a mere matter of policy. Well, I will not preach. Sermonizing belongs to others to-day. I could never be a pulpit orator, for, according to your oft repeated assertion, I am too much given to plain facts (plenty of them) *sans pyrotechnics*.

I know what you will say to my moralizings upon this outward *manifestation* of piety—; in fact I am positive that I hear you giving utterance to "Well, Louise, how about Long Farms three or four years ago, and a certain individual who carried so conspicuous a prayer book, and almost reprimanded us because we did not, as convent girls, make ourselves familiar with the detailed biography of the saint of each day!" I know I said I should always look for the fraud under such a guise again, but I am older and wiser now. Poor Mr. Harper! how he did *pose*, and we all allowed him a niche, too, among living saints!! Sallie Mackin said he was too modest to tell us *all* about himself. He left us to find out the major points by chance, and that we did. I have always felt that Stevenson lost the crowning plot of his series in not knowing our villain and possessing the record of his misadventures. •

No, Kate, I do not generalize any more in my criticism of opinion regarding people and their motives. Let

each act live or die upon its own merits is not a half bad way of disposing of the unpleasant encounters in ones social world. Then, too, it is a practical lesson in discrimination to see the hollow brass as well as the solid gold in ones personal temple of idols. Both appear exteriorly the same to the eye. It is *after* the temple that we see the vacuum in one and realize the solidity of the other.

Some years ago I created a personal and strictly private Limbo, and to it I regale all the frauds and pharisees who cross my way and must be disposed of. If, however, I find I have been unjust to any of these consignments, then I just drag the victim of my uncharitableness out, and do penance for my sin by basking in the light of an unappreciated greatness. This sub-rosa, however, H. is there yet, and likely to remain indefinitely. Mr. Breen said of him the other day, when we were discussing "Long Farm," "He is the king of types which Nordeau classes under the head of degenerates." Our literary friend is nothing if not up to date in his similies. We changed the subject here, as after all there is very little healthy sport in a give and take game where a human character is involved, and if our summer friend was lacking in genuineness, he, in the end, will be the greatest sufferer—such people generally are.

Perhaps you have an abode for epistolary bores, where I will be entitled to a prominent perch. Well, avaunt! everything but Summer School news.

Are you still waiting to hear of our Saturday affair? You know who says: "He also serves who only stands and waits." So possess your soul in peace and attend, as you have been, in excellent company.

The ball was not! we played whist (progressive). I fell to the lot in every instance of partners who radiated in their moves the learning of Pool, Cavandish and Hamilton combined. As a result, I have lost all my sensitiveness to scowls, knowing smirks, condescending instructions and the gleeful alacrity expressed by sundry partners of mine as they found a change of table required. I met in one of my occasional progressions one girl like myself, a stray waif in card-land, and we found a mutual consolation in our ignorance as compared to the Macedonian pride of some of the card machines we had tried to play up to.

Once my situation became positively humorous. I happened to think that Mrs. Robb had asked me if I met Miss Wynne to tell her to come over to "The Oaks" for luncheon on the morrow. Association of ideas jogged my memory as I heard the spoons from the forthcoming cream rattling in an adjoining room. I gave my message just as my turn came to play upon my partner's trick. I asked innocently (simply through force of habit of course), "what are trumps?" "Clubs"—three voices exclaimed at once—and I (may I never forget), threw down my highest trump, an *ace*, upon my partner's trick. If it had been of any less fragil material than paper—well, it might have resounded upon my thoughtless head. Miss Wynne and Mr. Beake smiled commiseratingly, while that very clever relative of Mrs. Adrian White, Mr. Adrian White—the original owner of the trick, the victim of my faux pas—expressed more in his facial contortions than I could write on a ream of paper.

I told John and Mary of this episode on our way home, and our escort, after a good hearty laugh at my expense, consoled me by the information that Mr. White would probably tag me in his memory gallery with this one act. Narrow minded people generally label whole a character by a single act. Mine will, undoubtedly, read "*To be avoided. Trick blind.*"

At my third progression I met your pastor, Father Lannigan. What a fine man he is; so gentle, unconventional and pleasantly alert and responsive to the events and people about him. He is one of the most constant attendants at the lectures and the kindest and the fairest of critics.

I must tell you of one little incident which occurred here yesterday, in which he figured prominently and not at all gloriously.

To begin with *causes, etc.*, there were some here who did not care for the Wordsworth lecture because they judged it alone from the personality and mannerisms of a man unaccustomed to speaking in public, and the not over pleasant character of his voice at times.

But, Kate, the treatment of the subject was rare, and the English beautiful, true and refined. The poet himself would have bowed a sincere approval to the critic had he been an auditor.

Well, as Mary, John and myself came out of the lecture room, Mrs. Varning and her son, James Henry Varning, Esq., said in unison into our ears:

"Oh my! what a failure. I wonder how the Board of Studies feel to have been responsible for this?"

"What did you not like about the lecture, Mrs. Varning?" I asked. "The

tout ensemble," said Madam. Henry nearly fell asleep. Did you ever see such gesture and such a voice?"

I was about to admit that I had only been considering the matter, when Father Lannigan accosted us with:

"My, wasn't that an intellectual treat? I have just been behind the scenes to congratulate the speaker, and he tells me he has been invited to give this series on the Lake Poets, at D—— University, in the fall. No one but a perfect ignoramus could complain of *ennui* during this last hour?"

Mary squeezed my arm, John coughed (I did not know he had a cold), and Mrs. Varning slipped out into the blackness of night on the arm of her son.

Dear, earnest, generous Father Lannigan had settled, in a measure, one of the most persistent and least entitled critics here.

As we moved on, Father Lannigan continued:

"I honor original work and criticism like the Doctor gave us this evening. There is too much text-book pirating in some of our modern University-Extension lectures. You can see that our teacher of this past hour allowed that the audience knew at least the A B C's of good poetry, and are come together not to review their High School Primer of Universal Literature, but to listen to a critique original, consistent and tollerant. There is in my mind an immeasurable gulf between the lecturer who depends upon his *orating* powers to hold his audience and the one whose prime force lies in his ability as seer and analyst, aided by his personal study of the lives and works he is reviewing. I hope to hear Dr. King again." We fully agreed with Father Lannigan in this reasonable

definition of what the true lecturer really means.

I suggested that we create then and there a *fac similie* of the Literary Frog Pond originated by Goethe, and place in it, figuratively at least, the unbalanced or narrow critics at the Cliffs, as the great German poet dropped those of the good Hans Sach.

John said that would not quiet some, and whispered to me under his breath "*scissors*," with an interrogatory inflection of voice. Can this be true, Kate? I would not admit it verbally to my fan, though I may suspect that there is a grain of verity in the assertion, would you?

To return to our Card Party. Nearly every one present played; those who did not, simply watched through choice.

Games draw people out of themselves and reveal a bit of their true nature too. Dancing alone in a place like this savors, perhaps, a little of the selfish for there are so many that do not engage in it through lack of knowledge, confidence, or possibly the presence of some prejudice. Thus two-thirds of the party sit and stare, while the other fraction smile and twirl. The laws of true hospitality and successful entertaining have no proposition stated for guiding the tea of twenty friends or the general reception for five hundred acquaintances into the channels of a general enjoyment, except that expressed in, as nearly as possible, the same figures as the guests numerically considered.

It is a fine art to keep twenty-five tables in an unconfused progression. The task was well done, and the presence and absence of stars upon the cards drew forth many a merry sally.

Carol Wilkinson has to be fairly dragged out to social affairs. She at-

tends nearly every lecture,—spends considerable time in the chapel, and occasionally, when the clouds are low, and the melancholly mist of nature hangs over the lake, beyond the sun rise hour, throws out a little arrow from her mental quiver at the world and society in general.

John frequently meets these thrusts with an objection. Being not at all cynical, he can see no reason why his intelligent brothers and sisters should be so. Optimism is the pass word to success and rational content, he claims, and he lives up to this. It is my creed too, but I fear poor Carol looks upon me as a fanatic when the subject of the philosophy of happiness or unhappiness versus reason and possibility is introduced.

Mr. Breen thinks she is a very interesting young woman, he proves this assertion by discussing his ideas, plans, etc., with her. What if—no, I will not start the ball rolling, dearly as I love a good, healthy, straight forward romance. It will take care of itself, if it is let alone, and far more satisfactorily too.

These *little mutual interests* are so soon frost bitten by injudicious hints which, as tiny arrows, pin two names together, yet frequently render a pleasant exchange between earnest, rational young people strained, conscious, and even impossible. We have our match-maker here in harmless, good-natured, but provoking Mrs. Wall. She has such eloquent eyes to aid her tongue. Mary says she is personally so afraid of her insinuation of word and act that if she is walking with a man and sees our romantic friend approaching, she (if possible) changes her route. Mary is essentially delicate and refined, and such *wit* (?) fails to impress her. Then,

too, that eternal discussion of matrimony is fatiguing. Some circles and minds seem to run as naturally to it as ducks take to water. It may be that some people, or perhaps speaking more correctly, some circles have a varied enough *repertoire* of conversational subjects without this topic; or it may be that common balance of mind produced generally by a proper sense of the fitness of things deters a few from making wholesale property of what is usually deemed a private affair.

To illustrate my reflection on Mrs. Wall, who otherwise is a very good and companionable woman, I will tell you of my personal experience, droll as it is, and with no sequel too.

I came down to "The Oaks" yesterday with Professor Mack, my good Latin tutor of ten years ago. It was so near the luncheon hour that I asked him to remain for that function. Afterwards we sat on the varanda and chatted for an hour. You know how voluble and animated he used to be; well, in this respect, he is unchanged. He has a very attentive and flattering way of listening to you when you talk. In fact, his manners are akin to those of many Irish gentlen,—a compliment to one's conversation. This morning, before we went into town to attend Mass, he brought me down a copy of Mr. Drew's Essays. (He is to lecture here this week). This was, of course, *very marked* attention in the eyes of Mrs. Wall, and as we were coming out of church she nudged me and said:

"Who was a charming gentleman who called upon you yesterday?"

I replied, "Professor Mack."

"He seems very much taken with you, my dear. You look so well together," she continued.

I could not resist saying:

"Not half so well as Mrs. Mack and her five lovely children, I assure you."

"Oh! is *he* married? well, I am so sorry," my interested interrogator replied with the decided sound of a fallen dream in her voice. Good, pious Mary tittered, although she was only in the vestibule of church.

I felt constrained to explain further, for my friend did not seem to loose hold entirely of the string which held her kite of romance to earth. So I said, "Professor Mack gave my brother and myself four years of Latin before I went to Mapel Hall. He expects his wife and children to-morrow, and they are coming to 'The Oaks' to stay. Mrs. Mack has one of the most beautiful contralto voices that I have ever listened to. The Professor is exceedingly proud of his charming wife."

At this Mrs. Wall moved away, evidently seeing in the distance one more promising subject for matrimonial speculation than I had proven. I think I saw her leaning upon Carol and Mr. Breen as our car turned into Bridge street. How I would like to know what she said to them. John says anyone could *guess* pretty correctly.

But, Kate, dearest, I meant to tell you of the mass, the sermon, the music and all the grand pageantry which is spoiling me sorely for our plain little village church and melodian melodies.

Father Andrew was inspired, yet his words were not above the comprehension of the simplest minds in his congregation. It was a message of faith, love, and undying hope, given out by a grand heart consecrated to the service of God's creatures. When all was over and the solemn tones of the organ entoned the Gloria I found

myself wishing that many hearts I knew, doubting, sad, or untouched by the peace of our Faith, could have heard it. At luncheon, to-day, Dr. Danials said that Father Andrew had brought more perverts back into the fold than any ten of his order; in fact he seemed more anxious to impress those who had lost the Faith than those who had yet to learn of its beauties and comforts. What a noble mission!

Does it, too, not seem a greater miracle to revive a dead fire than to kindle a new one?

At four o'clock this afternoon a reception will be tendered the Bishop of D—.

While calling at the Garrison, on Tuesday, I mentioned the fact that each dignitary who visited the School, if he remained over Sunday, was always given a reception at the Assembly Grounds on that afternoon.

Mrs. Carter (the wife of one of the officers), exclaimed:

"But, Miss Hawkins, does your Church approve of society functions on Sunday?"

"Hardly, in the sense of a full dress gastronomic fete," said I. "Perhaps the affair is suffering under a title which is a misnomer.

"The members of the School simply assemble in the Auditorium and the guests of the occasion, accompanied by officers of the School, occupy the platform. A little music, a greeting to the particularly honored one, be he Archbishop or Bishop, some felicitous speech making concludes what might be called a *love feast*. Pleasant things are said briefly, or at length, and then follows Benediction in our tiny chapel across the way."

"How charming! Such friendly ex-

change of appreciation must keep the wheels of the great machine moving in harmony," said Mrs. Carter.

"Yes, indeed," I replied, "expression of good will and commendation is always timely no matter how great or how small an enterprise they may affect. The trouble is that many of the pleasant things in life that might be said, are suppressed, and the uncomfortable, jealous and unfriendly comments, which should never find speech come to the surface like dead wood."

The Carters are quite frequent attendants at the lectures. Who knows what word may prove the grain of mustard seed. I am sure the ground is not poorly prepared as both are cultured, travelled, reading minds. There are no barriers of bigotry to break down.

It must be *au revoir* this moment, as dinner is announced, and after that occasion we are all going (I mean John, Mary, Carol, Mr. Breen, Professor Mack and myself) over to the *Bluff* to listen to a sacred concert. I hope we will find a quiet cosy corner on the veranda overlooking the lake, enwrapped in its sheen of moonlight, and that by no chance of fate will Mr. Breen get the chair next to mine. He is always loquacious when under the influence of certain heavenly beams. I want to listen to the music and think. Not being of the Cæsar family, I cannot do three things at one.

Do tell me in your next missive what you mean by saying that an old friend of ours was at the "Hall" a day or two last week, and looking very much down in the world of contentment.

Affectionately,

LOUISE HAWKINS.

THE TRUE STORY OF THE ACADIAN DEPORTATION.

BY THOMAS O'HAGAN, M. A., PH. D.

The saddest epic in the history of the New world is the expulsion and deportation of the Acadians from their homes on the shores of the Bay of Fundy, upon which is based the poet Longfellow's sweet, sad story of Evangeline. Indeed this sorrowful event has made of that arm of water another Ægean Sea, around which cluster memories that consecrate the pages of history, and shall endure as long as love and affection and the sacred ties of kindred remain to embalm them in story.

The historian has been largely false, the poet true to this New World tragedy. Hannay, Parkman, and Akins, compiler of the Nova Scotia archives, have done historical truth a grievous wrong in their presentation of the facts and circumstances which led up to this wanton and pitiful deed. Longfellow has given us the story in the idealized light of poetry, reflected from the great orb of truth. It remained for a descendant of the Acadians, Edouard Richard, of Arthabaskaville, Quebec, an ex-member of the Canadian House of Commons, to give to the world, in his admirable work* *Acadia: Missing Links of a Lost Chapter in American History*, the true story of the Acadian expulsion and deportation. Haliburton, whose mind was, eminently, judicial and well fitted for the weighing of historical facts, lacked the data upon which to found sure and solid evidence, though the integrity of his mind frequently led him to just conclusions

where there were missing links in the chain of circumstances and facts.

It is the office of the historian to present truth as the fruit of the fullest and most impartial investigation. He should hold no brief for any party, political or religious, nor any personage, whether king, governor, or the meanest subaltern. He is a judge sifting the evidence submitted, and his purpose is to present to the jury of mankind facts, not fiction dressed up in the specious garb of glowing periods and tropical rhetoric.

The historical facts in connection with the deportation of the Acadians, in 1755, reach back to the treaty of Utrecht, in 1713, which transferred them as subjects of Louis XIV., of France, to Queen Anne, of England. The character and behavior of the Acadians during these forty-two years must stand, in some measure, as the justification or condemnation of this unwonted deed. It will not do to quote the intrigues of Abbe Le Loutre, nor his over zealous efforts to persuade his countrymen to forsake the English lands for the territory of New France. The question is one of fact—as to whether the Acadians were true to their oath of allegiance in its restricted form, whether the English failed to comply with the fourteenth article in the treaty of Utrecht, and whether the deportation was not planned and carried out for the purpose of enriching Governor Lawrence and his immediate friends with the property which the

*This work is published by the Home Book Company of New York.

Acadians were forced to leave behind.

Mr. Richard, in his excellent work, acknowledges his indebtedness to a history of Nova Scotia, in manuscript, which was prepared by the Rev. Andrew Brown, of Halifax, between the years 1787 and 1795. Mr. Brown, who was a Presbyterian minister, was invited some years afterwards to fill the Chair of Rhetoric in Edinburgh University, where he died. His history, incomplete and in manuscript, was found with all the original and other documents that accompanied it, in a grocer's store, and bought Nov. 13th, 1852, by Mr. Grosart, who sold it to the British Museum in London. It is very evident how important this manuscript history by Mr. Brown is. He, no doubt, conversed with many who were eye witnesses of the deportation and had accurate knowledge of the circumstances which led up to it. Being a Presbyterian and a Scotchman, he cannot be charged surely with any bias or partiality for the Acadians, and his testimony should, therefore, carry great weight in the discussion of the question we have now on hand. It is a well known fact that Parkman had access to this manuscript history and its accompanying documents, yet he entirely ignored them. Parkman evidently aimed not at truth but at justifying the deportation of the peaceful and pious Acadians. He wished to destroy the effects of "New England humanitarianism melting into sentimentality" by holding a brief for Lawrence and his countryman, Winslow.

Now let us briefly consider the treaty of Utrecht as it effected the Acadians, as well as examine how far the English fulfilled that portion of its

terms which had relation to the life and fortunes of the inhabitants of Grand Pre and the other Acadian settlements.

The Fourteenth article of the treaty of Utrecht, which defined the situation of the Acadians is couched in the following terms: "It is expressly provided that in all the said places and colonies to be yielded and restored by the Most Christian King, in pursuance of this treaty the subjects of the said king *may have liberty to remove themselves within a year to any other place, as they shall think fit, with all their movable effects.* But those who are willing to remain here and to be subjects to the Kingdom of Great Britain are to enjoy the free exercise of their religion according to the usage of the Church of Rome, as far as the laws of Great Britain do allow the same."

A letter dated June 23rd, 1713, from the Queen of England to Governor Nicholson, extended further the terms of the treaty granting to the Acadians, who wished to remain as subjects of Great Britain, the privilege of retaining and enjoying their lands and tenements without any molestation, or to sell the same if they should rather choose to remove elsewhere. The treaty gave them a year to remove from the country, but the letter did not specify any time for their departure. We shall now see how far the English authorities in Nova Scotia complied with this particular article of the treaty.

In August, 1713, the Acadians sent delegates to Louisburg to come to an understanding with the French governor on the conditions to be held out to them if they were transported over to the French territory. From this

date up to 1730, the policy and purpose of each successive English governor was to prevent the Acadians from leaving the country. First, Governor Vetch, then Nicholson, then Cauldfield, then Doucette, then Phillips, and Armstrong, and later still Cornwallis, used not only their prerogative but every artifice and cunning to defeat the settled purpose of the Acadians to leave the country. This fact cannot be denied for it is borne out by the official documents of time.

Let us, at this stage of our investigation, then, remember that the Acadians made several attempts to leave the country between 1713 and 1730, but were thwarted in their designs by the actions of the English governors. At first the Acadians thought they could leave in English vessels; these were refused. Then they asked that French ships might be permitted to enter the ports of Acadia and this was opposed. They next constructed some small vessels for which they endeavored to procure equipment at Louisbourg and Boston, but in this they were prohibited. Being prevented from withdrawing by water there remained now but one other way by which they could depart—by land. They, accordingly, set to work to open up a road but had to desist from the work by order of Governor Phillips.

Even Parkman, whose chapter dealing with the expulsion of the Acadians in "A Half Century of Conflict," reads like a brief in defence of the policy of England in the New World, admits that Governor Nicholson and his successors did everything in their power to prevent the Acadians from departing. Here is what he says:

"Governor Nicholson, like his pre-

decessor, was resolved to keep the Acadians in the Province if he could. This personage, able, energetic, headstrong, perverse, unscrupulous, conducted himself, even towards the English officers and soldiers, in a manner that seems unaccountable and that kindled their utmost indignation. Towards the Acadians his behavior was still worse The Acadians built small vessels and the French authorities at Louisbourg sent them the necessary rigging. Nicholson ordered it back, forbade the sale of their lands and houses, and would not even let them sell their personal effects; coolly setting at naught both the treaty of Utrecht and the letter of the Queen. Cauldfield and Doucette, his deputies, both, in one degree or another, followed his example in preventing so far as they could the emigration of the Acadians."

The Acadians being thus foiled by the English in their every attempt to leave the country, asked that as subjects of Great Britain they be exempted from bearing arms against the French, or Indians, their allies. There was surely nothing unreasonable in this demand, seeing that the English failed to carry out the terms of the treaty, which gave the Acadians the right to leave the country, and seeing, too, that the French who resided on the north side of the Bay of Fundy, at River St. John, Chipody, Petecodiac and Memramcook, were not only their compatriots but their brethren and relatives. Such a request was made in after years by those who came from New England and settled on the Acadian lands when they did not desire to wage a war with their kinsmen, who were fighting for American independ-

ence. They had been retained in the country contrary to their will and contrary to the terms of the Treaty of Utrecht—was it not most natural that they should impose the conditions under which they should continue as subjects of Great Britain?

As to the character of the oath which the Acadians took, I think there is not a doubt that it was at no time unqualified. In support of this contention let me first cite Governor Lawrence, the very man who deported the Acadians. In his circular to the governors of New England, which accompanied the transports laden with exiled Acadians, appears the following: "The Acadians ever refused to take the oath of allegiance *without having at the same time from the governor an assurance, in writing, that they should not be called upon to bear arms in the defence of the Province, and with this General Phillips did comply, of which His Majesty disapproved.*"

Again, writing to Sir Thomas Robinson, November 30th, 1755, Lawrence says, speaking of the Acadians of Beaubassin:

"They were the descendants of those French who had taken the oath of allegiance to His Majesty in the time of General Philipps's government with the reserve of not bearing arms."

Governor Cornwallis, in his letter, dated September 11th, 1749, to the Duke of Bedford, writes:

"I cannot help saying that General Philipps deserved the highest punishment for what he did here, *his allowing a reserve to the oath of allegiance.*"

The same governor, addressing the Acadian deputies, said:

"*You have always refused to take the oath without an expressed reservation.*"

The oath which the Acadians took and which was entitled "*Oath of Fidelity*" ("*Serment de Fidélité*") was as follows:

"Je promets et Jure Sincèrement en Foi de Chrétien que je serai entreiement Fidele, et Obeierai Vraiment Sa Majeste Le Roy George Second que je recounoi pour Le Souverain Seigneur de l' Accadie on Nouvelle Ecosse. Ainsi Dieu me Soit en Aide."

Turn we next to the conduct of the Acadians, as subjects of Great Britain, during the forty-three years they occupied the country following the treaty of Utrecht. This is a phase of the question which demands the fullest and closest scrutiny and investigation, as upon the loyalty of the Acadians to Great Britain must largely turn the justification or condemnation of their expulsion and deportation. It will be best to let the testimony of the English settle this point. The mere statement of an historian, based upon no evidence but heresay, will not be accepted—the proof of the loyalty or disloyalty of the Acadians must be deduced from official documents and the opinions of those who have no historical case in court.

On March 15th, 1744, war was declared between England and France, and the French prepared for an invasion of Grand Pre and the other Acadian settlements subject to British rule. Would the Acadians remain faithful to their oath of allegiance at this trying moment? Surely this event would test their fidelity. During this war, which is known in history as King George's war, Acadia was invaded at least four times by the French. The Acadians, however, remained loyal to the English and could not be shaken

in their determination nor induced by coaxing or threats to swerve in their allegiance to Great Britain.

After having exhausted every means of persuasion, Duvivier and de Gann, the French generals, who commanded the first expedition, issued the following severe orders: "We order you to deliver up your arms, ammunitions . . . and those who contravene these orders shall be punished and delivered into the hands of the Indians, as we cannot refuse the demands these savages make for all those who will not submit themselves." With this order the Acadians refused to comply, stating in their reply, amongst other things, that "We live under a mild and tranquil government and we have all good reason to be faithful to it."

Hannay, who is no friend of the Acadians, speaking of the expedition of Duvivier says:

"Duvivier, unsuccessful at Annapolis, returned to Mines where he proposed to remain for the winter with his soldiers; but the Acadians sent in such a strongly worded remonstrance that he was constrained to withdraw. At Beaubassin he found the people equally averse to his remaining and finally returned to Louisburg."

Writing to the Secretary War, Governor Mascarene, who succeeded Armstrong, says, under date July 2nd, 1744: "The Acadians of this river have kept hitherto in their fidelity and *no ways joined with the enemy*, who has killed most of their cattle, and the priest residing among them has behaved, also, as an honest man, though none of them dare come to us at present. They helped in the repairing of our works *to the very day preceding the attack.*"

In another letter, dated December, 1744, Governor Mascarene says: "To the timely succor received from the Governor of Massachusetts *and our French inhabitants refusing to take up arms against us we owe our preservation.* If the Acadians had taken up arms they might have brought three or four thousand men against us."

Now what must we infer from these letters of Governor Mascarene? What but that the Acadians who were faithful to their oath of allegiance in such a trying and perplexing situation were surely not disloyal when neither occasion nor inducement offered itself. It is worthy of noting here, that not one of Governor Mascarene's letters testifying to the loyalty of the Acadians during this war can be found in the Nova Scotia archives. The compiler's purpose, evidently, was to omit everything that would give proof of the faithfulness of the Acadians to their oath of allegiance.

A word here as to the character and conduct of Abbe Le Loutre, the French missionary, who played a part in the events of this epoch. There can be no doubt that this over zealous and hot-headed priest did everything in his power to stir up the Indians against the English, and on this score his conduct is entirely reprehensible. But the reader should remember that Le Loutre was never a missionary to the Acadians *on English territory*. This should be borne in mind by those who charge, without any foundation, Le Loutre with instilling disloyalty into the hearts and minds of the Acadians. No doubt he did everything possible to induce his countrymen living on English territory to withdraw from the country, but there is no evidence what-

ever that he ever made any attempt to turn them from their allegiance while they chose to remain subjects of the English Sovereign. Abbe Le Loutre and his missionary companions labored in French territory and hence their zeal and ardor in behalf of their countrymen were entirely justifiable. But Le Loutre's attempts to coerce the Acadians into abandoning the English territory was wrong, and for this he was reprimanded by the Bishop of Quebec. He had the undoubted right to persuade them, but here both right and duty ended. It should, however, be remembered that as Richard says, "The guilt of the French, in using extreme measures to compel the Acadians to withdraw from the English territory, does not surpass nor even equal that of the governors; in one case there was violence *in* the exercise of a right in the other violence *against* the exercise of a right." The conduct of the French was blameworthy rather in its methods than in its purpose.

As to the Abbe Le Loutre's zeal, which had grown into a fanaticism, surely his desire to win over the Acadians to the French territory where their faith would not be tampered with was most natural, in view of the project which Governor Shirley had disclosed by letter to the Duke of New Castle under date, August 15th, 1746, "By which means and removing the Romish priests out of the Province and introducing Protestant English Schools and French Protestant ministers and due encouragement given to such of the Acadians as shall conform to the Protestant religion and send their children to English schools in the next generation, they would, in a great measure, become true Protes-

tant subjects." Who will deny that this was an infamous project? or that the Abbe Le Loutre's zeal and care for the Acadians were not well-timed and directed?

The next phase of the question to be considered is the main one of expulsion and deportation. In whose mind did this idea first obtain, and what were the motives which begot it? We have seen that the Acadians were faithful to their oath of allegiance—that under no circumstance did they fail to declare and prove themselves subjects of Great Britain. It is true they demanded a restricted oath which would exempt them, in case of war between the English and French, from fighting against their own kinsmen. Now the strange thing about this qualified oath is, that it should prove satisfactory to Governor Philipps but entirely unsatisfactory to Governor Lawrence. For forty-three years these peaceful Acadians lived and tilled their fertile acres, remaining ever true to this *Serment de Fidélité*, rejecting every overture made by the French to attach themselves to France, and, notwithstanding all this, the English governors have already planned their cruel expulsion and deportation, provided they can only prevail upon the Home government to subscribe to it.

The sinister project of the deportation can be traced back to the time of Governor Philipps, but it remained for Lawrence to carry the heartless project into execution. Hopson, who succeeded Cornwallis as governor, had, by his tact, kindness and conciliatory spirit, so far gained the confidence and good will of these honest and simple Acadians that had it not been for fear and dread of the Indians they would have

subscribed to an unrestricted oath of allegiance and become subjects of Great Britain in fact. This is borne out by a letter which Governor Hopson wrote the Lords of Trade, under date of July 23rd, 1753: "That they (the Acadians) went so far as to hold consultations whether they should not throw themselves under the protection of the English government and become subjects to all intents and purposes; but there arose a considerable objection to their taking this step, which was that, *as they lived on farms very remote from one another, and, of course, are not capable of resisting any kind of enemy*, the French might send the Indians among them and distress them to such a degree *that they would not be able to remain on their farms.*"

Here we have correctly set forth by a governor, in a letter to the Lords of Trade, the reason why the Acadians had, at all times, refused to subscribe to an unqualified oath of allegiance.

Governor Hopson was a man of a just and kindly disposition, as may be seen from the following orders which he issued to the commanders in charge of the forts at Grand Pre and Pigiguit: "You are to look on the Acadians *in the same light with the rest of His Majesty's subjects* as to the protection of the laws and government *for which reason nothing is to be taken from them by force or any price set upon their goods, but what they themselves agree to; and if, at any time, they should obstinately refuse to comply with what His Majesty's service may require of them, you are not to redress yourself by military force, or in any unlawful manner, but to lay the case before the governor, and wait his orders thereon. You are to cause the following orders to be stuck*

up in the most public part of the fort, both in English and French.

"First. The provisions or any other commodities that the Acadians shall bring to the Fort to sell are not to be taken from them at any fixed price, but to be paid for according to a free agreement made between them and the purchasers.

"Second. No officer, non-commissioned officer or soldier, shall presume to insult or otherwise abuse any of the Acadians, who are upon all occasions to be treated as His Majesty's subjects and to whom the laws of the country are open to protect as well as to punish.

"At the season of laying in fuel for the Fort you are to signify to the Acadians by their deputies that it is His Majesty's pleasure they lay in the quantity of wood that you require; and when they have complied, you are to give them certificates, specifying what quantity they have furnished, which will entitle them to payment at Halifax."

These orders do infinite credit to Governor Hopson in his high character for justice, and in their every line may be read the treatment which was accorded the Acadians during the rule of previous governors. They are not alone an eloquent eulogy of Hopson's character, but inferentially a key to the condition of the Acadians during the preceding years.

No sooner, however, had Lawrence become governor than he revoked these just and humane orders of Hopson. Here is the order which Lawrence sent to all the Forts:

"*You are not to bargain with the Acadians for their payment; but as they bring in what is wanted you will*

furnish them with certificates which will entitle them to such payment at Halifax as shall be thought reasonable. *If they should immediately fail to comply you will assure them that the next courier will bring an order for military execution upon the delinquents.*" A few weeks later Governor Lawrence, writing to Captain Murray, commandant of Fort Edward, whom the historian, Philip H. Smith, designates "an up-start despot," adds to the former order the following:

"No excuse will be taken for not fetching in firewood, and if they do not do it in proper time the soldiers shall absolutely take their houses for fuel." Of course none of these orders, or letters, are to be found in the Nova Scotia archives. Their presence would embarrass and defeat the purpose of the compiler, Thomas B. Akins, who held a brief for Lawrence and his associates.

It were tedious to follow all the machinations and plans resorted to by Lawrence, in order to give a semblance of justice to the cruel and heartless project he had resolved upon carrying out. Like Macbeth, who had fixed upon the death of Duncan long ere the latter was resting as a guest beneath the battlements of his castle, so this murderous despot, sprung, through artifice and low cunning, into colonial power and sovereignty from the office of a house painter, has been nursing in his heart for years this cruel plot, which, when carried into execution, would stain forever the virgin page of New World history and plant a crime upon our Canadian shores for which every true lover of our land, its justice and its honor, must forever blush.

The seed of this crime had found ready soil in the cruel, selfish and am-

bitious heart of Lawrence, and it needed no witches on the heath to nurture and ripen it into fruition.

Lawrence's great purpose at this juncture is to obtain the consent of the Home government to the deportation which he has been planning. How well this may be gleaned from the following letter, dated August 1st, 1754, to the Lords of Trade: "They (the Acadians) have not for a long time brought any thing to our markets, but on the other hand have carried everything to the French and Indians, whom they have always assisted with provisions, quarters and intelligence, and indeed while they remain without taking the oath to His Majesty—which they never will do till they are forced—and have incendiary French priests among them there are no hopes of their amendment.

"As they possess the best and largest tracts of land in this Province it cannot be settled with any effect while they remain in this situation, and though I would be very far from attempting such a step without your Lordship's approbation, yet I cannot help being of opinion that it would be much better if they refuse the oath that they were away."

If Lawrence could only provoke the Acadians to some act that would justify an increase of rigor, but no, these peaceful people obey every order, no matter how harsh.

To the honor of the English government, whose sense of justice is much higher and more acute than that of a Hastings in India, a Lawrence in Nova Scotia, or a Rhodes in South Africa, the Lords of Trade refused to countenance the expulsion of the Acadians. On the 15th of August the Secretary of State wrote Governor Lawrence in

respect to the latter's purpose to expel the deserted Acadians—though this purpose was couched in such ambiguity that it might mean all the Acadians north of the Peninsula. "Let your intention have been what it will, it is not doubted but that you have considered the pernicious consequences that may arise from an alarm which may have been given to the whole body of French Neutrals, and how suddenly an insurrection may follow from despair or what an additional number of useful subjects may be given by their flight to the French King." * * * * "In regard to the three yearstransmigration proposed for the Acadians of the Peninsula, it would be depriving Great Britain of a very considerable number of useful subjects if such transmigration should extend to those who were inhabitants there at the time of the treaty and to their descendants."

But no; Lawrence is determined to carry out his plan of deportation. Do the Acadians not "*possess the best and largest tracts of land in the Province*" and consequently is it not better "*that they were away.*" Besides are there not 118,300 cattle, sheep, pigs and horses, the property of the Acadians, which will fall into his hands—therefore, is he bent on the deportation. Lawrence as his eye on the cattle throughout the whole painful drama.

Writing to Colonel Monkton, who was the commandant at Beau-Sejour, this New World despot gives the following instructions as to the seizure and deportation of the Acadians: "As there may be a deal of difficulty in securing them you will, to prevent this as much as possible, destroy all the villages on the north and northwest

side of the Isthmus that lay any distance from Fort Beau-Sejour, and use every other method to distress as much as can be those who may attempt to conceal themselves in the woods. But I would have all care taken to *save the cattle* and prevent as much as possible the Acadians *from carrying off or destroying the cattle.*" That is the idea; distress as much as possible the inhabitants but save the cattle!

From a memorial sent, in 1758, to England by a number of Nova Scotians praying that the Home government would institute an inquiry into the abuses committed by Governor Lawrence, we find the following pertinent paragraph of complaint:

"That the cattle of the Acadians were converted to private use, of which we know 3,600 hogs and near 1,000 head of cattle was killed and packed at Piguit alone; sent by water to other places. And what at other forts is yet a secret all unaccounted for to the amount of a very large sum; and he and his commissary are now under great perplexity to cover this iniquitous fraud, &c."

Meantime the drama of the deportation hurries along—more speedily does event follow event with Lawrence as protagonist than the swift fatalism which brings Macbeth face to face with Macduff in the woods of Dunsinane. The Acadians have been deprived of their boats and guns; their archives carried off; their priests imprisoned. Their delegates after having finally consented to take the oath of allegiance without restriction are told that "*as there was no reason to hope their proposed compliance proceeded from an honest mind and could be esteemed only the effect of compulsion and force and is contrary to*

a clause in an act of Parliament, I., George II., Chap. 13, whereby persons who have once refused to take oaths cannot be afterwards permitted to take them, *but considered as Popish Recusants*. Therefore, they would not be indulged with such permission. And they were thereupon *ordered into confinement*.

And now begins in earnest the sad drama of deportation. There is no other event in history, ancient or modern, which has such a setting of tears. It is a new world tragedy whose memory will go out but with the heart of man.

The transports are lying in the waters, the Acadians are ordered to convene in their church, whose consecrated aisles are desecrated by a brutal and blasphemous soldiery. It is Sunday, when peace and prayer were wont to hover over the village of Grand Pre! From the steps of the altar Winslow reads the forged order purporting to come from His Majesty, the King of England, ordering the people of Grand Pre into exile—"exile without an end and without an example in story."

I will let the poet Longfellow tell of the embarkation of the poor Acadians as they turned their faces away from their happy and peaceful homes to go they knew not whither:

"There disorder prevailed, and the tumult
and stir of embarking
Busily plied the freighted boats; and in the
confusion
Wives were torn from their husbands, and
mothers, too late, saw their children
Left on the land, extending their arms,
with wildest entreaties.
So unto separate ships were Basil and Ga-
briel carried,
While in despair on the shore Evangeline
stood with her father.

Half the task was not done when the sun
went down, and the twilight
Deepened and darkened around; and in
haste the reflux ocean
Fled away from the shore, and left the line
of the sand-beach
Covered with waifs of the tide, with kelp
and the slippery sea-weed.
Farther back in the midst of the household
goods and the wagons,
Like to a gypsy camp or a leaguer after a
battle,
All escape cut off by the sea, and the sen-
tinals near them,
Lay encamped for the night the houseless
Acadian farmers.
Back to its nethermost caves retreated the
bellowing ocean,
Dragging adown the beach the rattling
pebbles, and leaving
Inland and far up the shore the stranded
boats of the sailors.
Then, as the night descended, the herds re-
turned from their pastures;
Sweet was the moist still air with the odor
of milk from their udders;
Lowing they waited, and long, at the well-
known bars of the farm-yard,
Waited and looked in vain for the voice
and the hand of the milk maid.
Silence reigned in the streets; from the
Church no Angelus sounded,
Rose no smoke from the roofs, and gleamed
no lights from the windows."

For eight years—that is from 1755 to 1763—the deportation of the ill-fated Acadians continued at intervals. Of the 18,000 who peopled the Peninsula, Isthmus of Shediac, Prince Edward Island and Cape Breton, 14,000 were deported, and of this number no less than 8,000 perished. They were scattered upon the shores of Massachusetts, New York, Pennsylvania, Maryland and the Carolinas, among strangers whose doors and hearts in many instances were closed to their misfortunes by order of Lawrence to the Colonial governors. The goddess Juno, slighted in her beauty, pursued

with vengeance the Trojan exiles upon the deep, but the cruel spirit of Lawrence is much more relentless and vindictive, for it pursues his meek and despoiled victims into the very solitude of their exile. Yet this is the man whom Parkman whitewashes and defends. Parkman, whose glowing pages are the delight of thousands! Parkman, who shared for a year the rude and uncivilized life of Indians, that he might the more accurately study their character for the pages of his history! Parkman, who loved the heroic in either the spiritual or physical order! With the real facts of the Acadian expulsion and deportation before him, as found in the documents of the time the New England historian, who first conceived, under the shadow of Harvard, the idea of writing his ten volumes dealing with the life and fortunes of New France in the New World, blasts forever his reputation as a fair and impartial historian, that he may justify the conduct of the most brutal despot that ever disgraced the annals of Colonial America! Is it any wonder that Laval University, Quebec, founded by the gift and grace of French genius and generosity, hesitated to place upon the brow of the New England story-teller a doctor's cap? It were, indeed, an honor ill-bestowed. Hannay is also a partisan; Murdoch, honest but weak; Haliburton, the distinguished author of *Sam Slick*, judicial and strong; Smith, Casgrain and Rameau, careful and painstaking. It is, however, to the MS. of the Rev. Andrew Brown, and the prolonged research and industry of Edward Richard that we owe the true story of the Acadian expulsion and

deportation. Kingsford is but an echo of Hannay, and Parkman, while Professor Goldwin Smith faintly reflects the three. The latter usually has the nightmare whenever a French Canadian or a Jesuit crosses his literary path. Yet, even the one time professor of Oxford is not the last to traduce the character of the Acadians.

Douglas Sladen, a wandering minstrel from Australia, and a sometime sojourner in Japan, while taking a flying trip through Canada, and dining with some Maritime *litterati*, conceived the idea of adding his quota to the literature of this sad chapter in the history of our country. Here is a specimen of his contribution to the question taken from a page of his recent bulky work, entitled, "On and Off the Cars." It is very evident that our poetic pilgrim is "off" here. He is speaking of the Acadians: "These poor souls were as fond of their holdings as an Irish peasant"—this, by the way, of course, was a grave crime, seeing that Lawrence wished to settle his friends on their lands—"and had been rebellious, not from inclination, but because they were body and soul in the control of the Church, which was a mere machine in the hands of Abbe Le Loutre."

Mr. Richard spent years in research, consulting the archives of London, Paris and Halifax, ere he ventured to embody in book form the result of his painstaking labors, but Douglas Sladen needed no such research. Truth came to him by intuition and the grace of being a B. A., *Oxoniensis*, England.

Time, however, is fast vindicating the character of the peaceful and pious Acadians!

PAGANINI.

BY MARY JAMES.

There is a rumor that Paganini, the great violinist, in order to acquire his skill over the instrument, bartered his soul to his Satanic Majesty.

Great master in the vibrant world of sound,
Than which there is no nobler universe,
Men praise your skill, your wondrous flights rehearse,
Of all your virtues go the shining round,

Tell how from common strings and wood, you drew
The harmonies some sweet-voiced seraph lost,
As, resting on a flowered bank, green mossed,
He taught the list'ning birds a choral new.

Tell how the drawn notes of your violin
Could bring before the wond'ring list'ners' eyes,
A burst of sunrise splendor till the cries
Of rosy day-dawn trembled to begin.

How now the ripple of the fairy bow
Seemed blending in enchanted harmony
With feet of dancing maids in Arcady,
Who, with attendant swains, tripped to and fro.

Sometimes the music told a sadder tale
Of hearts by men's unkindness crucified,
True souls distrusted, fondest hopes denied,
And fled to silence with a sobbing wail.

But followed quick the joyous, ringing psalms
That greet the victor in a battle won,
And all men seemed to see around the Son,
His followers triumphant, waving palms.

Again, with sweetly solemn lingering,
Like some upstraining, Godward thought 'twould rise,
Until it seemed a winged prince from the skies
That pray'r-atoning bow was fingering.

Or, straying into wild, sweet threnody,
It told of pain and of the common lot.
Like perfume from a pressed flow'r, long forgot,
Came soft, a "Miserere Domine."

And they who hung, entranced, upon the play
Of that slight reed, a—quiver up and down,
Could turn, and with a worldly shrug, a frown,
And hateful, sneering, envious lips, still say:

"Ah, yes: a wondrous skill with violin
Has Paganini; but I have my fears
The tale is true they've told these many years,
His skill came not without the darkest sin.

For, look you, while he plays divinely there,
And we think angels hover overhead,
They say that Satan keeps his guard, instead,
Watching to drag him to his hellish lair."

Since Abel pressed unsandaled feet upon
The great stone staircase of the House of God,
No patient soul that tortuous way has trod,
But ever by his side there has been one.

Perhaps some Pharisee, without a stain,
Who, with a sneer, will still at actions frown,
Mistaking motives, strive to pull him down,
No heart aspiring but has had its Cain.

Magicians of the chisel and the brush,
Undying scenes transmitting through the years,
Your greatest thoughts were born in pain and tears.
Not 'mid a world's applause, but in the hush

Of genius scorned, came forth the melodies
That, as nought else, can men's hearts exorcise
From evil, raise a mortal to the skies.
We turn the pages of past centuries,

And delving in the dust of long ago,
Can read of struggles to an unknown height.
Angels alone, ascend on rungs of light,
While many wearied Jacobs sleep below.

Yet not uncomforted, the noble band
That upward toils unto a distant heav'n.
The love of beauty, working like a leav'n,
Uplifts the hearts we cannot understand.

To them all sunsets are triumphal hymns,
The days' "Laudate" to the God of might.
On ev'ry flow'r in characters, or light,
They read the thought the world's great Artist limns,

Something akin they find in tempests wild,
Something akin in ev'ry living thing.
A saddened heart for many days can sing
To the light laughter of a little child.

Men marvelled that a man could exorcise
The evil that lay hid in hearts of men,
Much marvelled, grudgingly admired and then,
Higher than the applause arose the cries

Of ignorance, incredulous, in doubt.
The self-same Pharisaical complaint,
"He works a wonder; yet call Him not saint!
It's by Beelzebub He casts them out."

CURRENT NOTES AND OPINION.

CRUMBS FROM GRUB STREET ET ALIBI.

GATHERED BY A PHILISTINE.

If I owned the REVIEW, (but I don't : sometimes I find it quite a job to get a good meal other than a la Bohemian), well, if I owned the REVIEW I'd move to New York, just because its poor, i. e., the REVIEW. New York is the only place for the poor, because there are so many crumbs falling from the rich man's table to be gathered, even by an orthodox editor. Others have come. Mr. Thorn has come to New York without having lost any of his *point*, and I believe he is catching a few more crumbs, mayhap whole slices, than he did in the windy city. Perhaps there were too many in his class in the city throned by the muddy river.

* * *

This is the time for thinking about a Christmas gift for the young folks. I would like to make a suggestion. Give the dear little ones their full quota of goodies and playthings. But if you have a boy or girl about ten or twelve, quietly put a box of paper and envelopes among the presents. Suggest a Christmas letter to relatives or friends. Foster and encourage the habit of writing letters. It may be the happy beginning of a very necessary and desirable accomplishment, that of being a pleasant engaging correspondent. How many young men and women would endorse what I here suggest.

* * *

How men, and the years, and the cruel disappointments of life trample our very hearts core, like of old the

wine pressers' feet crushed the luscious grape, till naught but the water and vinegar of rind and stone drip to sour the vintage that had been bright with ruddy promise. Life's last pressing! How oft it yieldeth but a tear!

* * *

Here is an amusing fact told me by a prominent literary man of the day. When his autobiography appears you will know him.

Years ago when Hope, and Crawford, and Howells and 'Enery James were doing hack work, and living, at least two of them, in Grub Street, this author was sending his MS. the weary round of Editors' review. In few or many days his rejected progeny came back to him. At last a happy idea struck him, and, perhaps, being the first original idea he had, made him. He had an admiring lady friend write a flattering letter to several editors with MS. enclosed. In a short time she received favorable replies from all, so that he had to substitute other matter, which was likewise accepted. It was only after some time that he dared disclose the fact. And although his work was widely approved, two angry Reviewers rejected it thereafter. Women have taken men's name and place and sustained both; seldom man has inverted the order. Here is a suggestion for disappointed aspirants to literary fame.

* * *

I was stopping at a leading Chicago hotel, recently, with an artist on one

of the great New York dailies. Sunday we wanted to go to Mass. First I asked the bell-boy; then the porter, and finally the clerk, where the Catholic Cathedral was, and not one of them could give the desired information. We examined a large Church Directory board in the office, like school-boys looking for the capital of a state, but found only Protestant Churches there. The hotel employees had for an excuse that they could never get away for church. Finally an old Irishman sweeping the lobby directed us to the Holy Name, where we arrived late for Mass. Why not post publicly in these hotels church notices of the principal places and hours of Catholic worship? We are not the only complainants. Let the bishops and clergy see to it.

* * *

Its amusing to note the pains Marie Corelli takes to let us know how much she despises Reviews, and dislikes newspaper notoriety. Poor woman, she keeps the press busy constantly telling us this great fact in her character. What a beautiful pen-picture she makes of herself in Mavis Clare, or what she would like the world to consider her. It's the old, old story of the real and the ideal, or as Father Ryan puts it beautifully:

In the world each fair Ideal
Is wrecked on the shore of the Real.

* * *

Strange how Father Ryan's lines come back to us unsolicited. After all he was a true poet, with a message and a mission. I will never forget the first and only time I met him. It was in Cave Hill cemetery, Louisville, Ky. He had just concluded what was for him his last spiritual Retreat at the

Franciscan convent in that city. Alone he went to the cemetery to visit the friends of his "childhood's days and hopes" who had been offered on the Altar of the Nation, and were now sleeping along the silent lines of dead on the eternal camping ground.

A number of medical students had been to the new crematory to witness the first cremation in Kentucky. The doctor I was walking with recognized the striking figure of the poet priest as he stood motionless in the soldiers' lot seemingly lost in deep reverie.

I begged him to introduce me to the poet priest of the South, as I had the greatest admiration for him then.

"Ah," he said calmly, "Ah, doctor, I am glad to see you." And he turned his large, dark expressive eyes upon us. They were moist, and his face was sad. He paid no attention to the introduction, more than a mechanical extending of the hand. But at the mention of a certain Northern general he started, and he looked at me closely.

"Ah, you people of the North are so unjust, so unresponsive. But your day of dependence will yet come.

"See what I have been reading. All the iron slabs with legends and motives for the soldier dead. O'Hara truly builded better than he knew. If the Mexican war could inspire such a poem as the 'Bivouac of the Dead,' I wonder why the awful struggle of the late war did not fire his soul." And he read in a soft, feeling tone a quatrain from the great poem.

"On fame's eternal camping ground
Their silent tents are spread.
And glory guards with solemn round
The bivouac of the dead."

"Yes, the South will have its revenge. And the North and East will

bend the knee of submission to the intellectual superiority of the South and West whence alone American originality shall come. They have life, and feeling, and above all freedom from degenerated models and masters. Would to God I could live to see it."

And may we not say the prophecy is beginning to be realized. We might see the truth of the above by running over the list of great writers to-day, Catholic as well as non-Catholic.

It is the inevitable march of humanity onward to the new and the real. It is the branding of the old and the artificial.

* * *

There is a very good suggestion in the *Missionary* for this quarter.

It is that in small towns where a Catholic paper seldom reaches, the pastor might publish a little pamphlet monthly, that could be made to do good service. It would not involve much of an expense, and with interesting local items and judicious selections it could easily be made quite attractive.

* * *

In making your selection for book presents for Christmas, you should not pass over our Catholic authors. Of course, I don't want you to buy any work that isn't worth reading. But we have to-day, thank God, and the self-sacrificing spirit of some of our writers and publishers, quite a selection of wholesome, interesting Catholic reading. New York and Chicago houses are rivalling one another in this good work. And if our people only buy, the supply shall infallibly grow in variety and excellence.

* * *

I think it was the *Rosary* editor who, sometime since, gently arraigned

the *READING CIRCLE REVIEW* for its manifold object.

I see the editor in announcing my notes for the year says they will be literary and educational principally. So I suppose I will have to add an educational note at least occasionally.

First of all I note with sorrow the passing of the "h" in so many English words. It is sad that teachers allow this to grow. It is quite usual to hear so-called cultured people speak of a "wite house," or "wich one" or "wat man," etc., etc. There is no need of going to the Chimmie Fadden districts to hear this and worse. We hear it from pulpit, and stage, in society and in the home, aye even in the school-room. I wish teachers would exercise a special care in correcting this. Let them take the sound of "who" as a model. Few ever mispronounce this. And applied in drill to the other words correction will soon follow.

A HEAVEN SENT POET.

I would not have what I say herein about Catholic poetry be considered as directed against the single poem I mention, "There are others."

I read a poem called the "Holy Grail," recently, in a Catholic magazine. It made me feel very, very sad. It was the merest prose, almost an insult to the tastes and emotions of those who have read or thought on this beautiful subject.

How Tennyson and Lowell shame us herein! "The Holy Grail." What sweet, beautiful memories! What moving visions of Camelot, of the great Table Round, of Arthur, Percival, Galahad, and of her who:

"Prayed and fasted till the sun
Shone, and the wind blew, thro' her: and

I thought
She might have risen and floated when I
saw her."

It makes one feel like crying out as Fra Augustino did for a saint. "A poet, O God, send us a poet, for we need one."

We need one of mighty vision, of consuming ardor, and of fearless tongue and tone. One who will sing of the untold Catholic glories of our land. Not in a boasting, narrow spirit, but tell them simply as they are, and being Catholic they must win by their natural truth and beauty.

One who will sing in stirring verse of beauties seen and told by the cultured Jesuits, when Hennepin first heard the mighty roar of Niagara, when Jogues and Brebuf, and Rene Goupil and the Lily of the Mohawks bequeathed the fruit of their blood and the beauty of their lives as our undying legacy.

One who will surpass Evangeline, in the story of the Reductions, in the lives of a Gallitzin, a Flaget, a David, and the thousand and one sainted prelates and priests spending themselves and being spent for the flock of the Master.

And of the layman, too, the farmer, the road-builder, the toiler in the city; and the beautiful lives of the poor. And the tales of heroism and sacrifice not yet told, for the anointed one has not yet come.

He shall lead and the rest shall follow. And the ideal will be higher. We will have less "Holy Grails," and less "Summer" poems written in winter, or in the college or seminary.

Are there any signs of his coming? Do the watchers and the listeners on the heights descry or hear him? The

murmur and the babble and the discord of the silly brook and the silver streamlet and the brackish tarn we hear, but the before-sound of the torrent of song we hear not.

Let us pray! A poet, O God send us a great Catholic poet, for we are worthy. They may smite him with the hand of the ingrate, and lash him with the tongue of envy, and crown him with the thorns of malice. But the hand that smites him shall be withered: and the tongue that vilifies him shall be blasted at the root. But if Thou send him, O Lord, he will be mighty and will prevail.

Let us pray.

* * *

My other educational note will be on
RELIGION OF THE HEART.

There is an aspect and power of religion too frequently overlooked, especially by parents and teachers and even by priests. And this is the religion of the heart.

Religion is that moral link that binds the creature to the creator. It is just as real, and flows as necessarily from the creature's intellectual nature as is the physical bond that couples the maker and his handiwork in one grand, harmonious whole. It is a higher and holier bond than that of mere material existence, and possesses a beauty and harmony far exceeding in excellence the varied charms of beauteous nature. It is consequently a higher and holier development of the creature. It stops not with the grosser portion of man's being; but extends to his noblest faculties. It elevates and purifies them all. It furnishes each with its proper object, in the attainment and enjoyment of which, they find their highest rest and satis-

faction. The intellect is ennobled by the consideration of the grand truths of nature and of revelation. The will is lifted up and strengthened by the moral precepts and motives of Christian conduct; and the heart finds its most delicate and tender emotions resting in the purifying and soothing offices of religion.

Not any one of these alone: not mere truth appealing to the intellect: not mere precept appealing to the will: not mere æsthetic influences appealing to the heart: not any of these alone; but all of them combined constitute religion in its entirety. The will, indeed, must rest on the veracity of the intellect: the heart must repose on the double base of will and mind. The law must be founded on the dogma: and the sentiment must find its sure resting place in the twofold security of dogma and of law.

But all these blended harmoniously together, acting on man's constituent parts make religion in its operation among men and toward God.

It is hard to say which of these has the greatest claim to recognition; which of these exercises the most potent influences on men's lives and characters; which of these is most far reaching and lasting in its results. The truth is each and all are necessary; each and all are potent in their influences; far reaching in their results.

But in the practical purposes of life: in the undertaking and accomplishing of great works: in the achieving of permanent and wide results the heart exercises a dominating influence. The intellect may lead the way with its changeless truth: the will may choose to follow and embrace it: but the

glow, and earnestness, and fidelity necessary to bring it to a successful issue must come from the love furnace of the heart, from the vast power house of the affections along the motor lines of the sentiments and the emotions. The fact is that almost all the great and heroic deeds that have thrilled the world flowed from the generous heart: almost all the evil that has disgraced human annals, had its origin in the first feeble impulse to wrong not strangled in its very birth.

I do not allude here to mere spiritual unction and fervor, much less to religious enthusiasm or fanaticism. These all have had their results good and bad. But merely to necessity of real rectitude of heart even in those founded on solid dogma, and obedient to just law. This aspect of the heart's place and power in religion is too often lost sight of by those whose duty it is to train the youthful heart.

Outside Catholicity, cultivation of the heart, watchfulness over its ebb and flow, have no place. The exterior suffices, or when the heart has place it is mere sentiment resting on no mind-and-will-guiding principles of dogma and authority. This heart culture is one of the glories of the Catholic Church. It is the source and proof of her interior sanctity: the source and proof of her vitality in the noble, sacrificial lives of her saints. Its development and culture should claim the most careful attention of everyone who has any charge of the human heart even from the very cradle.

* * *

I'd rather live in Bohemia than in any other land.

TEACHERS' COUNCIL

EDITED BY MARC F. VALLETTE, LL. D.

"THEY WHO INSTRUCT OTHERS UNTO JUSTICE SHALL SHINE AS STARS FOR ALL ETERNITY."

Educational Thoughts.

(Gleaned from the Scrap-Book of an Old Pedagogue.)

There is no power in the wisdom of the insincere.

A wise man knows his own ignorance; a fool thinks he knows everything.

Wise sayings often fall on barren ground, but a kind word is never thrown away.

By instruction the store-room shall be filled with all precious and most beautiful wealth.

He who waits to do a great deal of good at once will never do any. Good is done by degrees.

Lead your pupils to self-reliance through self-activity in the service of all that is true, beautiful and good.

Reading furnishes the mind only with materials of knowledge; it is *thinking* that makes what we read ours.

The greatest things and the most praiseworthy that can be done for the public good, are not what require great parts, but great honesty.

As Reason is a rebel unto Faith, so is Passion unto Reason; as the propositions of Faith seem absurd unto Reason, so the theories of Reason seem unto Passion.

Love is better than fear, gentleness than beating to bring up a child rightly in learning. I do assure you there is no such whet-stone to sharpen a

good wit, and encourage a will to learning, as praise.

Bacon's celebrated apophthegm, "Knowledge is Power," had been uttered before him by Solomon in various forms. Among others: "A wise man is strong; and a man of knowledge stout and valiant."

The most valuable part of every man's education is that which he receives from himself, especially when the active energy of his character makes ample amends for the want of a more finished course of study.

The foundation of good education should be laid in the *nursery*; and when a mother gives up her children to the instruction of strangers, she ought, at least, to stipulate for a continuance of *religious instruction*.

The historian must withdraw himself aloof from the scenes which he describes, and view with the coolness of an unconcerned spectator the events which pass before his eyes. A hand holding a symbol by the middle, designates, according to the Chinese' idea, a historian, whose first duty is to incline to neither side.

If the invention of the ship, which carries riches and commodities from place to place, and consociateth the most remote regions in participation of their fruits, was thought so noble, how much more are letters to be magnified,

which as ships pass through the vast sea of time, and make ages so distant participate in modern illuminations and inventions.

The little child takes the tangled skein and tries to unwind it, but the more it tries the worse the tangle is. At last its good sense and reason teach it that it is not equal to the task; so it takes it to its mother, and soon every thread is in its place. So it is with man, when he tries by his finite mind to fathom the deep things of God. He soon finds the thing is too great, and in an humble spirit he takes it to God, and the trouble is removed.

Philosophy fails in its noblest object, if it does not lead us to God; and, whatsoever may be its pretensions, that is unworthy of the name of science, which professes to trace the sequences of nature, and yet fails to discover, as if marked by a sunbeam, the mighty hand which arranged them all; which fails to bow in humble adoration before the power and wisdom, the harmony and beauty, which pervade all the works of Him Who is eternal.

Steer for the Desired Haven.

"If today is frittered away in *aimless effort*, there is no basis for tomorrow's work, and the morning finds *teacher and pupil all adrift* upon an unknown sea, the *bearings lost*, the *log untried*, their bark forced far from her true course by unseen currents, and no approach to the desired haven."

Many an honest, hard working teacher has found himself "all adrift" for want of a *fixedness of purpose*. Routine work, the result of a slavish allegiance to the text-book, or—what is more unfortunate still—to the cast

iron methods of narrow and self-satisfied directors or principals, has permitted these teachers to push out to sea with no "bearings" to consult, no "log" of previous voyage to study. The lesson of today is a continuation of the pages of yesterday, which is to be recited either in the *words* of the book, or in as close an approximation to it as modern civilization will permit without placing the teacher on the "old fog list."

Teachers of this class are forever lamenting the lack of intelligence, the lack of thought, the lack of interest and the absence of mind (and of person) on the part of children in class. They forget that the intelligence of the child can only be aroused by the interest the subject in hand has for that child. No pupil can become interested in that which is beyond his comprehension. The *lesson* and the *manner* of its *presentation* must mean something to *him* as well as to the *teacher*. Too many teachers imagine that because *they* understand a definition given by a pupil that the *pupil* understands it. This is far from being the case. Pupils acquire a set form of answer, this answer is often *very well worded* but the child has no intelligent conception, no clear idea of the *practical* application of those words, hence, it is more or less, "off its bearings." The mariner cannot cross the trackless ocean without an accurate knowledge of his "bearings," he must know how to use the instruments at his command, he must consult his "sailing chart" to ascertain whether there are any "derelects" on his track; he must, as soon after a fog as possible, consult the sun and the stars to verify his course and get out of his "dead reckoning," so

that he may steer direct for the "desired haven."

Too many teachers are content to run on "dead reckoning," to accept an answer from a pupil simply because the language is correct, regardless of the child's conception or want of conception, of the meaning of the words in that answer. Nor are all these teachers "shirkers" of duty or wilful "rutters." They are simply the victims of bad teaching themselves. They were permitted to fall into bad habits, and those bad habits have followed them through life. Their pupils have passed from one grade to another until they reached the graduating class and finally the examination for graduation. Now, comes the "tug of war." The questions are presented in a different form from that in which the pupils have been in the habit of getting them; there is a nervousness incident to all examinations, and this nervousness is now increased by the state of uncertainty that prevails in the pupils' minds as to the "bearing" of the questions asked. Children have been expected to reason, but they have never been taught to reason. The work of one school day has never been made a stepping-stone to the work of the next. Disconnected facts have followed one another, and have meant little or nothing practical to the child. There has been no logic of events; no cause and effect in daily work, no building up. Everything has been desultory or ineffective, and the whole object of the teacher's work is unobtained.

There must always be a definite purpose in the mind of the teacher, and a constant care exercised to induce the power of connected, logical thought in the pupil. This can only be secured

at the price of hard and thoughtful work on the part of the teacher. It entails special preparation for *each* day's work, an unwearying effort to secure a closer sympathy with the pupil,—a sympathy to be attained only through a thorough *understanding* by both teacher and *pupil*—to present the subject in the most natural and efficient and interesting manner possible; to have as many new illustrations as can be found, and these drawn from the walks of life of the pupil, so that they may come within the range of his comprehension and be ever marked by a true aim and lofty motive.

"This is very hard on the teacher," some will say. It is hard on the *catechist* not on the teacher. These two widely different positions should never be mentioned in the same breath. The person who frits away the teaching hours in "aimless effort" is no teacher; he *drifts* along without "bearings," without "log," carried hither and thither by "unseen currents," and never approaches the "desired haven" because he had none in view when he started out. He has taken his pupils over a tread-mill, that has threshed out no wheat; that has produced no intellectual development, and that has turned their faces into dials that tell nothing but the flight of time.

PUNCTUS VIRIDIS.

Do You Want to Be Good Teachers?

The annual address of Supt. Greenwood, of Kansas City, contains some very good advice to teachers of all kinds, and some of it is very helpful in certain directions. While he does not express in words, his conviction that an underlying religious feeling is, unquestionably, a great boon—especially to the intelligent teacher who

knows how to use it—he embodies the idea in the moral qualities he points out as essential in the good teacher. After reading the following extract from Mr. Greenwood's address, make up your mind to which of the three classes of teachers he refers to, you belong, and then set yourself to cultivate those qualities that will place you at the head of that class:

"All teachers may be roughly grouped into three classes. The first class do the lowest kind of work. These would-be teachers imitate some favorite teacher, perhaps, in manner, method, and devices. Nothing is thought into what is done, and then looked out of from the inside. Many never get beyond this apprenticeship. Thought dies with them. An ignorant teacher is a doomed teacher, just as ignorant or prejudiced corps of teachers will kill any school or system of schools.

"A step higher is the second class in the development of teaching power. This class knows some things concerning the nature and history of education, and perhaps have some vague conceptions of the principles of psychology, but they do not see how to apply any one of these principles to the living child. Their knowledge is in one direction and their practice in another. With such it is impossible to get intelligent, skillful, and scientific work in the school room, and yet there is more hope of them than of the lowest class. But so many of these lack that poise of faculties, breadth of learning, quality of common sense, and skill and acuteness in unraveling intricate problems, that they find themselves ill at ease in the presence of important issues. The influence of such

teachers is so well stated by an eminent authority when speaking of another class of professional workers, that its repetition in this connection is indeed *apropos*. He said: 'The harmful man in any community is the ignorant, good man, whose goodness floats his ignorance while his ignorance does its fatal work.'

"But there is another and better kind of work than I have yet mentioned. It is that which is thought out in all its bearings, and then is judiciously and scientifically tested in the instruction of children. Let this kind of teaching be coupled with energy, decision of character, an intelligent application of principles to the work in hand, united with an inquiring love of truth and a devoted love of goodness and purity of heart, then our schools will continue to grow in usefulness, efficiency, and power. These teachers have opened the windows of their souls and let light and truth in behind the closed blinds and have for their guests high and noble thoughts. Teachers, will you enrich your common life a thousand fold? Will you fight the battle of your own soul so bravely in defense of the noblest thoughts that it will be always at peace with itself? The battle ground of life is ever between one's higher and lower self. I would have you see the end from the beginning, and in the clear sunlight of truth. This deeper, nobler teaching is the only kind worthy of the name."

More Common Sense and Less Psychology—So-Called.

The place of arithmetic in the school is to prepare the pupil for the mathematical calculations he will be required to make in after life. The school should seek to impart broad

training—to give special attention to those methods of calculation which are of value to the average man or woman rather than to rules of a more limited usefulness. Lay a good foundation and the pupil will, later on, be able to solve the more intricate questions that may present themselves to his more mature years. It rarely occurs that any actual business, whether banking, trade, or the ordinary transactions of sale and purchase, are carried on upon the exact arithmetical lines taught in the text book. It should be the aim of teachers, then,—especially in the case of children who are compelled to leave school at an early age—to develop aptness in learning what is required, and skill in applying what is learned. The nature of the examples given should be within the *comprehension of the pupil*, and should deal with practical, every day transactions. Questions involving *age* or the *duration of time*, should never be given to children during the first or second year of their school lives. The average five or six year old child may be able to tell the difference between five apples and three apples, with the objects before his eyes, but he will have great difficulty in determining the difference between “John’s age and his sister’s age.” The fact that the difference between the figures representing their respective ages may strike him, is no argument in favor of questions of this kind. The child has no more idea of the length of time it takes to make a year than he has of the diameter of the moon. It is not a mechanical solution of arithmetical questions that the teacher should aim at, but an intellectual, rational, practical solution. We are apt to complain that children are

slow in developing *reasoning* qualities; but do we always give them problems or questions that are “*reasonable*” to them? Many teachers are too ready to run away with the idea that what is perfectly *clear* and *simple* to *them*, must be equally so to the pupil. Nor is this mistake confined to the teaching of arithmetic alone; it is common to almost every line of study. The child cannot reason on that which contains no reason to him, nor can the adult, for that matter.

We hear a great deal about *psychology* now-a-days. Young people are turned out from High Schools and Training Schools brim full of psychological terms. Superintendents of public instruction are “*psychology mad*,” and insist upon a knowledge of psychology as an imperative necessity for the modern teacher, that he or she may get a certificate to teach. Do these gentlemen realize that psychology consists in something more than the ability to get off a lot of memorized psychological terms? That psychology is not a thing to be learned without a *logical* and *philosophical foundation*, which the mind of the average high school or training school pupil is not *mature enough to grasp*, even if the condition of a thoroughly trained teacher were, at all times, present, is potent to every *thinking* person. How many of these “*psychology mad*” superintendents could manage to keep their saddles if their hobby horses happened to lead *them* into spheres into which they would be the *examined* instead of the *examiner*? One has only to follow these psychological Solomons through the text-books they write and through the fad-begotten vacillations which make them condemn today what they

recommended yesterday, to prove the truthfulness of our argument.

Let us put less *psychology*, so-called, into our young teachers, and more *common sense*. Common sense in teaching—as in everything else—is worth all the “ologies” ever invented by impractical school masters. It will never lead the teacher to ask *unreasonable* questions and expect *reasonable* answers in return, but will lead him to study the capabilities of the minds he is moulding and shape his questions in accordance with them.

Taught upon lines like this, arithmetic will become an interesting study to the *little* pupils as well as to the *large* ones. The propositions propounded will involve objects, quantities, measurements, etc., that are familiar to the pupil and he will be able to *reason* them out and not *guess* at them or work them out after a *given rule*, as too often happens.

Let us have fewer fads, less mis-called psychology and more common sense in our modern education, and we shall not fail to produce better results.

Teachers' Council Query Box.

Will you please inform me how the “Rocky Mountains” came to be so called?

KATIE.

The region of the Rocky Mountains was early visited by Jesuit Missionaries who gave to this great western range the first approach to its present name, *Montagnes des Pierres Brûlantes*, which is found in Bellion's map of North America, published in Charlevoix's *History of New France* in 1743. The name of “Rocky Mountains” first appears on a map of Morse's *American Geography*, dated 1794; while in the text of 1789 the range is still called the “Shining Mountains.”

A dispute has arisen in a neighboring Reading Circle as to the name of the oldest newspaper in the world. Will the Teachers' Council please set us right?

K. B. AND J. E. W.

The oldest newspaper in the world known is certainly the *Acta Populi Romani Diurna*. It is said to have been issued as early as 691 B. C. It must have met with more encouragement than the papers of the present day. There is still one number extant of the year 168 B. C., of which the following is a translation:

“On March 29 Consul Livinius has exercised the governing power today.

“A violent storm occurred in the course of this day; the lightning struck an oak, soon after noon, near the Velian Hill, and split it into several pieces.

“A disturbance took place at an inn with the sign of the Bear, close to the Janiculum. The landlord was seriously wounded.

“The Edile Titinius has condemned some retail butchers for selling to the people meat which had not been inspected by the authorities. The fines have been devoted to the erection of a chapel to the goddess.

“The money changer Ausidius, whose office bears the sign of the Cimbrian shield, absconded with a considerable sum. He was pursued and has been arrested. He still had the stolen money in his possession. The Prætor Fontejus sentenced him to restore that money immediately to those who had entrusted it to him.

“The brigand chief Dennipho, who was arrested by the Legate Nerva, was crucified today.

“The Carthaginian squadron entered the harbor of Ostia today.”

From the above “local items” it will be seen that the world was pretty much the same in those days as it is today. Cheating, swindling and all our modern sins seem to have been as common then as now.

READING CIRCLE UNION.

COURSE OF STUDIES FOR 1896-'97.—OCTOBER TO JUNE, INCLUSIVE—AMERICAN YEAR.

STUDIES IN AMERICAN HISTORY.

BY MARC F. VALLETTE, LL. D.

COLUMBUS: FIRST VOYAGE—CONTINUED.

CHAPTER III.

1. ERECTION OF THE CROSS.—COLUMBUS TAKES POSSESSION OF THE NEWLY DISCOVERED LAND IN THE NAME OF THE SOVEREIGNS OF SPAIN.—DOUBT AS TO WHICH OF THE BAHAMA ISLANDS WAS THE SAN SALVADOR OF COLUMBUS.—Scarcely had Columbus set foot upon the soil of the New World, than he caused a Cross to be erected. Grateful to the Power that had sustained him throughout his long and trying voyage he gave to the land he had just discovered the name of SAN SALVADOR, (Holy Savior).^{*} Next he called upon Rodrigo de Escovedo, Notary of the Armada, and Rodrigo Sanchez, of Segovia, "to take oath of obedience to him, and to bear witness that he, in the presence of all, took possession of the island in the name of the King and Queen, his Sovereigns, complying with the required forms and ceremonies."

It is to be regretted that the Admiral failed to note the latitude and longitude of this island, as it has, in our day, given rise to considerable discussion as to which of the Bahama Islands was the San Salvador of Columbus. Gran Turk Island, Guanahanni (the present San Salvador), Watling, Moriguana, Acklin or Samana, all correspond, more or less, with the description.

After a careful examination of the question it is pretty generally conceded that Watling Island was the place at which Columbus landed,[†] and a monument has been erected there, in recent years, to commemorate the event.

2. COLUMBUS' TREATMENT AND APPRECIATION OF THE NATIVES.—HOW THE NATIVES REGARDED THE SPANIARDS.—The natives were, at first, alarmed at the appearance of the caravels, which they took to be great monsters with wings, and watched the strangers from behind the trees and bushes, but, finding that no harm was intended, gradually emerged from their concealment and approached, tremblingly, until they gathered more courage, from the actions and expressions of the strangers. They looked with wonder upon this new order of beings; they felt them to make sure they were, indeed, human beings, and were especially astonished at their beards. Columbus soon recognized that they were a people whose gentleness of disposition would be more easily won over to the truths of Christianity by love than by fear.

"I gave them red caps, glass beads, etc., which they put around their necks, and other trifles which seemed to them of inestimable value. They afterwards came out to the ships in which we were, some swimming,

^{*}La llamo a gloria de Dios que se le havia mostrado, librandolo de muchos peligros, San Salvador.—Fernando Colon, *Vida del Almirante*. Cap. XXV.

[†]Dr. John Gilmary Shea, the well known historian concurred in this opinion.

others in light canoes, bringing parrots, and cotton yarn in large and small balls, and many other things which they exchanged with us for glass beads and hawk's bells.* Indeed, they took everything and gave us what they had with the greatest good will.†

Columbus was still under the impression that he had reached the Indian Sea, and as he continued his explorations among the islands, later on, he took possession of one after the other by public proclamation and with unfurled banner. To each of these he gave a name, ordering that one (North Caico), should be called Santa Maria de la Concepcion, another (Little Inagua) Fernandina, the third (Great Inagua) Isabella, and the fourth, (Cuba) he called Juana, and so with all the rest respectively.‡

The inhabitants of these islands seemed to be all young, moderately tall, and in color, not unlike the natives of the Canaries. They seemed to have no idea of clothes and painted their bodies in different colors. Their weapons consisted of lances hardened at the ends by fire and tipped with sharks' teeth or sharp flint. The following extract from the "Log of Columbus" will give some idea of how the natives regarded the Spaniards.

SUNDAY, OCTOBER 14TH.

"At daybreak I ordered the ship's launch and the boats of the caravels to make ready to reconnoitre the island, and direct our course to the N. N. E. I wanted to see the other side of the island and the villages. Later on I saw two or three villages, the inhabitants of which ran to the shore, mo-

tioned us to land, and gave thanks to God. Some brought vessels of water and others food. Finding that I did not steer for the shore, many plunged into the sea and swam after us, and we understood by their signs that they asked us if we had come from heaven. An old man came in a canoe, others, both men and women called out in a loud voice, 'Come and see the men who have come from heaven, bring them food!' Then came many men and women, each one bringing something, giving thanks to God, throwing themselves upon the ground and raising their hands towards heaven, and again calling upon us to land. But I was afraid, seeing that the coast was surrounded by a reef of rocks that extends around the entire island. I also wanted to secure a suitable place for a fort."

3. WHY COLUMBUS DESIRED GOLD.

—THE DISCOVERY OF THE ISLAND OF CUBA.—THE FIRST MENTION MADE OF TOBACCO.—As he sailed along, Columbus was astonished at the numerous islands and objects he encountered. While anxious for the conversion of the natives to Christianity, he was also anxious to secure gold. This latter was necessary in order to retain the interest of his Sovereigns in the matter of the continuance of his discoveries and to afford some proofs of their importance. Then, too, he had pledged his share of the treasures his discoveries produced, to the deliverance of the Holy Land and the purchase of the tomb of the Savior from its Moslem possessors. Hence, wherever he went he never failed to enquire of the natives where gold was to be found. Wherever he found "herbs and trees which would be of great value in Spain

*Beils attached to the feet of hawks which were formerly used in hunting.

†"Log of Columbus." Friday, October 12th, 1492.

‡*Alliarum etiam unamquamque novo nomine nuncupavi: quippe aliam insulam Sanctæ Mariæ Conceptionis, aliam Fernandinam, aliam Isabelam, aliam Joannam, et sic de reliquis appellari jussi.*—Letter of Columbus to Don Rafael Sanchez.

for dyes, medicines and spices" he hastened to secure them that he might, on his return to Spain, convert them into gold. The Indians told him of an island of large size in which an abundance of gold and pearls was to be found. He was confident that this was the long sought Cipango, and he was anxious to reach it.

SUNDAY, OCTOBER 28TH.

"Sailed S. S. W. in quest of the Island of Cuba, and hugging the nearest shore, entered a fine river free from danger of shoals or other perils; all the coast along here was deep and unobstructed The land appeared quite level. The (Admiral) entered his launch and went ashore; he found two dwellings, the inmates of which appeared to be fishermen, who fled through fear at his approach. In one of these cabins he found a dumb dog (dogs that never bark), also found nets of palm threads, lines, horn fish hooks, bone harpoons and other fishing implements, and many fireplaces, and he supposed that each of these houses was resorted to by many. . . . The grass was as tall as in Andalusia in April and May. Purslain and strawberry-blite abounded."

The Admiral continued his voyage around this island, which he describes in his notes as "the most beautiful that the eye of man ever beheld. One would wish to live there always. It is impossible to think of misery or death in such a place." From time to time the scent of spices was carried to his vessels from the interior, and mussels and pearl-oysters were seen along the coast. These signs only strengthened his conviction that Cuba was a continuation of Asia. He was, as yet, uncertain as to whether Cuba was a continent or an island, but he was almost

sure that beyond the mountains that loomed up before him he should find the empires and the civilization and wealth that the travelers of his day had associated with Cathay and Japan. He sent envoys, loaded with presents, into the interior, to be exchanged for nothing but gold, but the messengers returned without any tidings of princely courts and gay capitals. They had seen nothing but a few huts of savages, and a vast wilderness of vegetation, perfumes, fruits and flowers.

"They also noticed numerous men and women going from one village to another with firebrands in their hands, and certain dried herbs, which they rolled up in a leaf and *lighting one end, put the other in their mouth and continued inhaling and exhaling volumes of smoke.*"* This is the first mention made of tobacco. How little Columbus realized that this discovery would prove more profitable to Spain than all the gold in the mines of the Indies. Besides tobacco, the messengers had become acquainted with the potato, "a farinaceous root, which heat converted at once into bread;" maize, cotton spun by the women, oranges, lemons and other nameless fruits. How little Columbus then realized how valuable these discoveries would be to the commerce of future generations. The Admiral describes the cotton as very fine and having full heads. In one of the store houses the messengers saw "more than five hundred *arrobas*,† and learned that the natives could raise, in that region, four thousand quintals a year."

The Admiral soon became convinced "that once these people understand our language they will be disposed to

* *Log of Columbus*.—Tuesday, Nov. 6, 1492. See, also, Las Casas, *Historia General de las Indias*. Lib. I, Cap. 42.
† *Arrobas*—twenty-five pounds.

be very devout and religious, and, in time, all will become Christians." In his letter to his Sovereigns he trusts that "their Highnesses will give this matter their consideration with all diligence, so that these great multitudes may turn to the Church and become converted."

Describing the manner of living of the natives of Cuba the Admiral says: "The houses of the natives are the best we have seen. They are made like *alfanegues* (pavilions), very large and appeared as royal tents, without an arrangement of streets, except one here and there; and within they are very clean and well swept, and the furniture very well arranged. All the houses are made of palm branches, and are very beautiful. There were found in these houses many statues of women, and several heads fashioned like masks and very well wrought. I am at a loss to know whether they keep these out of love for the beautiful or as objects of worship."* The Spaniards also saw excellent nets, fish hooks, and fishing-tackle; tame birds about the houses and dogs that never bark. Columbus was delighted with all he saw in the beautiful island of Cuba, and he seemed to delight in praising the qualities of the poor natives, who were destined too soon to be deprived of all they possessed. "I have observed," he says, "that these people have no religion, neither are they idolaters, but are a very gentle race, without thought of harm. They neither kill nor steal, nor carry weapons they have a knowledge that there is a God above, and are firmly persuaded that we have come from heaven. They will quickly learn such prayers as we

repeat to them, and also to make the sign of the Cross. A very short space of time would suffice to gain to our faith multitudes of these people."

4. TREACHERY OF ALONZO PINZON—WRECK OF THE SANTA MARIA—BUILDING OF FORT LA NAVIDAD.—It is a pity that the actions of some of the followers of Columbus were not more in keeping with their Christian teachings, and they were not more of a good example to these pagan natives than they were; but envy, which arises in the heart of man in the very hour of success, began to prey upon the mind of the Admiral's most trusted Lieutenant, Alonzo Pinzon. His vessel, the *Pinta*, the second of the squadron, and a faster sailer than either of the others, had left Spain manned by a crew from *Palos*, and officered by the friends of the Pinzons. On the night of November 21st, Pinzon strayed away from the other vessels, and steered east for the island of *Babeque*, where the Indians told him there was much gold. It was his intention to take advantage of the discoveries of the Admiral, to find out other lands for himself, now that he was in the New World, and, after giving them his name, return to Spain and usurp the glory and rewards that belonged to the Admiral.

Columbus had, for some time past, noticed a spirit of insubordination in his second in command; but, as he was indebted to Pinzon for an encouragement and assistance, without which he could never have succeeded in manning his vessels and setting out upon the voyage that was to realize the hopes of his life, he was loth to take any action that might seem like in-

*No se si esto tienen por hermosura, o adoran en ellas.—NAVARETTE. Col. vol. I., p. 42.

gratitude on his part. This forbearance, which Pinzon took for weakness, only emboldened him in the prosecution of his plans. In his entry on the "Log" the Admiral says that he abandoned the other ships "without any excuse or necessity, or stress of weather, and he has, by language and actions, occasioned me many other troubles." Yet, the Admiral pretended to believe that the desertion of the *Pinta* was accidental, and he pushed on with his two remaining vessels, to the southeast, and finally made the island of Hispaniola, on the Feast of the Expectation of the Blessed Virgin, or Commemoration of the Annunciation. The caravels were decorated with flags and bunting in honor of the day. On landing, Columbus and his companions were treated "even as gods" by the natives, whose men and women were "models of strength and beauty." "Nature," says Columbus, "is so prolific there, that property has not produced the feelings of avarice or cupidity. These people seem to live in a golden age, happy and quiet amid open and endless gardens, neither surrounded by ditches, divided by fences, nor protected by walls. They behave honorably towards one another, without laws, without books, without judges. They consider him wicked who takes delight in harming another. This aversion of the good to the bad seems to be all their legislation." Their religion also, was but the sentiment of their own inferiority, and of gratitude and love for that Great Spirit who had granted him life and happiness. This form of government was as simple and natural as their ideas. It was largely patriarchal—the family group, enlarged in the course of generations, but

always subject to a hereditary chief, called the Cacique, who was the head, not the tyrant of his subjects. An authority so paternal on the one side, so filial on the other placed rebellion beyond the range of possibilities.

Cacique Guacanagari lavished every attention that a generous hospitality suggested upon the strangers. The Admiral did not fail to reciprocate his kindness. One evening the Admiral, after a visit to the Cacique, seeing the sea calm and anticipating no change in the weather, retired to rest, not having slept the preceding night. Meanwhile, the helmsman, in spite of the strict orders of his commander to exercise the strictest vigilance, entrusted the helm to one of the sailors, a mere boy, and, like all the sailors on board, soon fell asleep. Gradually the ship drifted upon a sand-bank. The alarm was instantly given. The Admiral was the first upon his feet, and immediately ordered the crew into the boats to carry an anchor astern to ward the vessel off. The master and sailors did so, but, in their confusion, instead of obeying orders, rowed off to the *Nina*, half a league to windward. On reaching the caravel the master made known the dangerous condition of the *Santa Maria*. Reproaching him for his cowardly desertion, the commander of the caravel manned his boat and hastened to the relief of the Admiral. It was too late to save the ship, the current having carried her higher up the bar. Fortunately the weather continued calm, otherwise the ship must have gone to pieces.

Guacanagari was moved to tears by the sad affair; his assistance was as generous as his sympathy. His people went out in their canoes and soon

brought all her cargo on shore, and were very careful that nothing should be lost. The Admiral was deeply touched by the kindness of these children of nature. "They are a loving, uncovetous people," he says, "so docile in all things, that I assure Your Highnesses, I believe in all the world there is not a better people or a better country; *they love their neighbors as themselves*, and they have the sweetest and the gentlest way of talking in the world, and always with a smile."*

In the face of the good will which greeted the Admiral on every side, and of the many signs of gold which gave every assurance of its abundance in this place, the Admiral resolved to build a fort and tower, and to found a colony in the territory of Guacanagari. "Here we shall have boards with which to build the fort (from the wreck of the *Santa Maria*) and provisions, in food and wine, for more than a year, and seed to plant, and the long boat from the ship, and a calker, a carpenter, a gunner, a cooper, and a number of men anxious to explore this island and discover in what portion of it gold is to be found."

The fort was built and received the name of *La Navidad*, because he entered the port on Christmas Day. Columbus now resolved to return to Spain and announce his triumph and obtain assistance for more extensive operations. He had sailed through the West Indian Archipelago, and had given to bay, island and cape such names as San Salvador, Santa Maria de la Concepcion, Puerto Santo, Monte Cristo, &c., showing that he had not forgotten the religious character of his mission.

He left his fort in charge of Diego de Arana with thirty-nine men under his command. Upon these men he impressed the solemn duty of preserving the respect of the Indians for the Spaniards, and that "everything should be well grounded and regulated for the service of God."

5. TRIUMPHANT RETURN TO SPAIN —INGLORIOUS END OF ALONZO PINZON. —It was on Friday, August 3, that Columbus set sail from Palos, on his voyage across an unknown sea, and it was on Friday, January 4, that he set sail from La Navidad to return to Spain, loaded with the gifts of the Cacique, and carrying with him all the ornaments and crowns of pure gold that he had been able to obtain from the natives, either by gift or exchange, and "some individuals of this island and the others, as proofs of the facts he was to state."

Contrary winds prevented the *Nina*, the smallest of the caravels, and the only one now at the disposal of the Admiral, from putting out at once to sea. While coasting around the island he unexpectedly met his faithless companion, Alonzo Pinzon.

SUNDAY, JANUARY 6.

" . . . At noon a stiff easterly breeze sprang up, and a sailor was sent aloft to look out for bars. He soon caught sight of the caravel *Pinta* sweeping towards them before the wind. Seeing that all attempts to lay to were fruitless, from the obstinacy of the winds, and that there was no safe anchorage in the vicinity, the Admiral put back to a little bay west of Monte Cristo, followed by the *Pinta*. Pinzon came aboard the *Nina* and began to make excuses for his desertion, alleging many reasons therefor, but the Admiral said they were all false, and that he had

*"Ellos aman a sus proximos como a se mismos, y tienen una habla la mas dulce del mundo, y mansa, y siempre con risa."—*Navarrete*, Col., vol. I., p. 113.

strayed away from him that night with much pride and envy, and that he did not know to what to attribute that pride and dishonesty that Pinzon had manifested towards him during the voyage. The Admiral pretended to be satisfied with his excuses, not wishing to "yield to the temptations of Satan, who sought to prevent the voyage as he had done at first." Pinzon collected quite a quantity of gold, as, for a strip of leather the natives gave his men pieces as large as their two fingers, and sometimes as large as a hand. Pinzon retained one-half of all this for himself, and divided the rest among his men to secure their fidelity and secrecy".*

The adverse winds, which delayed the final sailing for Spain, continuing, Columbus would have preferred to occupy the time of this delay in exploring the coast of Hispaniola as far as possible, but, "having placed the caravels in command of Captains who were brothers, such as Martin Alonzo Pinzon and Vincente Anest Pinzon, who, with their adherents, were actuated by pride and envy, and who looked upon everything now as their own (the *Santa Maria* being lost), who, in spite of all the honor that had been done them, continued insubordinate, as they had been doing for some time; who had said many things against him (the Admiral) they should not have said, and considering that the elder brother had deserted him from November 21 until January 6, without cause or reason, and solely through disobedience, all of which the Admiral had borne in silence so as not to aggravate the difficulties of his voyage, and to get rid of such bad company, he says he was obliged to conceal his real feelings before these untoward people, notwithstanding the fact that he had some honest people

with him, it was no time to mete out punishment; he resolved to return to Spain as soon as possible."

He accordingly ordered Pinzon to follow him to Europe with his vessel, and they set sail together, but the trade winds which, on the outward voyage, had wafted them to the shores of the New World they were so anxious to find, now seemed leagued with adverse wind and wave to impede their passage homeward. Columbus' superior knowledge of navigation, his private reckonings on the outward voyage, and his close attention to the bearings now taken, made him sure of his course and of the true distances. While his companions imagined themselves thousands of miles from Spain, Columbus knew that he was already nearing the Azores, and he was not long in perceiving them. But their journey home was not destined to be so free from dangers as the voyage to the tropics. Tremendous squalls of wind broke upon the devoted caravels as they approached the European coast. Lightning such as had never been seen before, either on sea or land, flashed across the heavens, while mountain high waves dashed the helpless vessels about without aid from helm or sails. The signals made from one vessel to the other, during the night, disappeared. Each, driven by the fury of the gale between the Azores and the Spanish main, thought the other lost. Columbus, who had risked his life without hesitation to find the New World he had struggled for years to go in search of, now recoiled at the thought of sacrificing the glory it had brought him. In his vows to the most holy shrines of Spain, his only petition was that he

*Las Casas—Log of Columbus.
†Sometimes written Yanez.

might carry to the shore, even with his wreck, the proof of his return and of his victory. But the storm seemed unappeased, the vessels became water-logged, and the "savage looks, the angry murmurs or the sullen silence of his companions reproached him for the obstinacy which had driven or persuaded them to this fatal cruise." They even talked of throwing him into the sea, that, by a grand expiation, they might still the angry waves. Heedless alike of threats or anger, Columbus thought only of his discovery. Seizing a piece of parchment he wrote several short accounts of his voyage and of the lands he had discovered, and enclosed some in rolls of wax and others in cedar cases, and threw them into the sea, in the hope that the sea might cast them up upon the shore. At length, on the 4th of March, after many days of suffering and hunger, the caravels dropped anchor in the Tagus, off the shores of a rival kingdom. King John II., of Portugal, after hearing the story of the discoveries made by the man whose offers he had rejected, overcame the solicitations of his courtiers to have the great navigator privately assassinated and thus deprive the Spanish crown of its dominion over these new lands, and generously permitted him to send a messenger to Spain to announce his success, and his speedy arrival at Palos by sea.

It was at sunrise on Friday, March 15th, 1493, that the little caravel *Nina* entered the port of Palos, after a most tempestuous voyage. A crowd, frantic with joy and pride, swarmed the docks in the vicinity of the one at which the intrepid discoverers were to land; some even rushed into the water to carry the Admiral triumphantly ashore. But,

there was one form in that surging mass of human beings that stood out prominently over all the rest. It was the friend and protector of Columbus, the poor prior of the Convent of La Rabida, Father Juan Perez, who alone had believed in him, who alone had befriended him, and whose faith was now rewarded by a new hemisphere. Who shall describe the mutual delight of friar, and father and son, at this meeting which had so long seemed like an impossibility? No one felt the awfulness of this occasion more keenly than Columbus. Barefooted he walked at the head of a long procession to the church of the monastery to fulfill his vows made during the storm from the perils of which he had just escaped, and return heartfelt thanks to God for his safety, for his glory, and for the acquisition of a new world to Spain. The entire population of Palos followed him with blessings to the very door of that monastery, at which, some years before, alone with his son, he had asked an alms and a night's lodging. "Never has any among men brought to his country, or posterity, such a conquest since the creation of the world, and this conquest of Columbus had, up to that time, cost humanity neither a crime, a single life, a drop of blood nor a repentant tear. The most delightful days of his life were those spent in rest from his hopes and his glory in the monastery of La Rabida, in the company of his beloved children, and in the company of his friend and protector, good Father Juan Perez.

It would almost seem as if heaven itself had thought it meet to crown his happiness and repair the wrongs that envy had heaped upon him, by permitting Alonzo Pinzon and the *Pinta*

to enter the harbor of Palos just one day after the glorious reception which had been given to the "Christ-bearer." Pinzon had hoped to arrive before his chief and despoil him of the first fruits of his grand inspiration. Foiled in this design, fearing the punishment which his desertion of his commander might bring upon him, and disheartened at

the enthusiastic reception accorded to Columbus, he landed privately and kept out of sight, and in a few days died a victim to disappointed ambition.

Columbus was too generous to rejoice, or even to have punished him, and the malice that pursues the steps of the great expired at his feet.

[TO BE CONTINUED.]

AMERICAN LITERATURE.*

BY THOMAS O'HAGAN, M. A., PH. D.

THE REVOLUTIONARY PERIOD.—1765-1812.

CHAPTER III.

1. THE HEROIC PERIOD IN AMERICAN HISTORY; POLITICAL UNITY AMONG THE COLONIES.—2. THE AMERICAN COLONIES THE RESULT OF COMMERCIAL SPIRIT; THE COLONIAL POLICY OF ENGLAND FROM 1765 TO 1775.—3. NEW FRANCE UNDER ITS NEW MASTERS; THE FRENCH COLONY OF LOUISIANA.—4. THE PERIOD OF REMONSTRANCE; A QUARTETTE OF GREAT ORATORS.—5. THE PERIOD OF RESISTANCE; HEROISM AND ROMANCE.—6. THE PERIOD OF RECONSTRUCTION; LITERATURE OF NATION BUILDING.—7. THE GROWTH OF RELIGIOUS FREEDOM; FOUNDING OF CATHOLIC COLLEGES AND CONVENTS.—8. POETS AND NOVELISTS OF THE REVOLUTIONARY PERIOD.

We have now reached the heroic period in American history, the spirit of whose literature is the spirit of battle and debate. Theological polemics have given way to a discussion of political rights. Puritan, Quaker, Roman Catholic and Virginian Cavalier joining hearts and hands in defence of a people's freedom. The necessity for political unity had already obtained a

hold among the colonists, owing to a common danger from Indian and French, and the threatened oppression of the colonists by the unjust enactments of the Mother Country, emphasized more sharply this necessity, and established between all the colonies, from New Hampshire to Georgia, a friendly and tacit pact for protection and defence.

It will be then seen that the idea of a political and permanent union among the colonies was nothing new. William Penn had suggested such an idea, in 1697; Daniel Cox, of New Jersey, had pointed out its advantages, in 1722; while Benjamin Franklin, in the Albany convention of 1754, convened for the purpose of discussing the French and Indian war, where most of the New England and Midland Colonies were represented, had proposed "a plan for the union of the colonies under one government."

Let us here remember, in order to better understand the relation of the colonies to the Mother Country, that the American Colonies were the result of commercial spirit—that the English government did not illustrate that

*See Department, "Study Class in American Literature."

paternalism which marked the policy of France and Spain in their colony-planting in the New World. Furthermore, it should also be borne in mind that the colonial policy adopted by England in 1765, was not suddenly adopted, nor were American anger and resistance something new and sudden. The irritation caused by the Stamp Act of 1765 had been preceded by annoying grievances of many years standing. The colonial policy of England from 1765 to 1775, was but her culmination of a policy begun nearly one hundred years before, and which might be briefly summed up in [I.] Navigation Laws; [II.] Laws of Trade; and [III.] Laws in Restraint of Colonial Manufactures. It was commercial interests and commercial men who brought about the War of Independence. Indeed a study of England's policy during the past century would reveal the fact that not a few of her most fruitless and disastrous wars have been prompted by affairs of commerce. The Saxon draws the sword for self-interest, the Latin for the upholding of an idea plus glory.

A glance at New France under its new masters may not be here amiss. We have seen that the sword of Wolfe turned the scale of victory in favor of England, on the Plains of Abraham, in 1759, and New France, which Voltaire sneeringly designated "*Quelques arpents de neige*," went to grace the crown of the Georges. By the treaty of Paris, 1763, the inhabitants of the colony were guaranteed the enjoyment of civil and religious liberty, while the Quebec Act of 1774, permitted them to retain the French code of civil law. It was the Catholic Church, armed with the breviary and the cross, that planted

the power of France in the New World, while the downfall of this power was due to naught else than the neglect and corruption of the French Court.

The French Roman Catholic clergy in their new allegiance proved themselves, as the Catholic clergy have been, in all ages, and under every circumstance, preservers of law and order, and fidelity to the crown. The *fleur de lis* might give way to the banner of St. George over the citadel of Quebec, but the Catholic Church remained forever the same. Parkman, the historian, pays to the Catholic Church in New France the following just and glowing tribute:

"One great fact stands out conspicuously in Canadian history — the Church of Rome. More, even, than the royal power, she shaped the character and destinies of the colony. She was its nurse and almost its mother; and wayward and headstrong as it was, it never broke the ties of faith that held it to her. These ties formed, under the old regime, the only vital coherence in the population. The royal government was transient. The English conquest shattered the whole apparatus of civil administration at a blow, but it left her untouched. Governors, intendants, councils and commandants, all were gone; the principal seigniors fled the colony: and a people who had never learned to control themselves, or help themselves, were suddenly left to their own devices. Confusion, if not anarchy, would have followed but for the parish priests, who, in a character of double paternity, half spiritual and half temporal, became more than ever the guardians of order throughout Canada."

The privileges accorded the Catholics

of Quebec by the treaty of Paris and the Quebec Act, provoked some bitter criticism on the part of several bigots in the American Colonies, who still looked upon Catholics through Puritan glasses; and this did not a little to render useless, later on, the mission of Carroll, Chase and Franklin to Canada on behalf of the American Colonists.

The ancient see of Quebec extended, at this time, from the Atlantic to the Rocky Mountains, and from Hudson's Bay to the waters of the Gulf of Mexico. For some years the English government strove to make the Catholic Church in Quebec the creature and slave of the State, but Bishop Plessis, a man of dauntless courage, nobly contended for the dignity of his office, and in the end triumphed.

The student should here make a close study of the founding and development of the French Colony of Louisiana—its change of fortunes under French and Spanish rule, and its final entrance as a state into the Union. Louisiana has a most historic and heroic back ground. Like Canada, it first flowered as a colony from the lap of France, and the twain held kinship for many years, religiously and politically. Here will be found the centre of Creole life and character—elements which have contributed a distinct color and quality to American life and letters. No person can study American literature properly unless he first make a study of the beginnings of American civilization, for literature is but the flowering of ideas centuries deep.

With this insight into the condition of the American Colonies on the eve of the Revolution, and this glance at the changed and changing fortunes of

Canada and Louisiana, we shall hurry along to a consideration of the literature of the Revolutionary Period. It was a time, said Thomas Paine, to try men's souls. Orators and soldiers flung themselves into the contest. Men fought for life and liberty; and the pen, in the hand of the patriot, became as mighty as the sword. Washington was no greater in the field than James Otis or Patrick Henry in the forum. Each triumphed by force of right.

Following the usual divisions of the Revolutionary Period, we shall consider it for literary purposes under the following heads: The Period of Remonstrance, 1765–1775; the Period of Resistance, 1775–1783; and the Period of Reconstruction, 1783–1812. A quartette of great orators marked the Period of Remonstrance. The first of these is Samuel Adams, who was born 1722, and died 1803. An excellent study of Samuel Adams and his work may be found in Johns Hopkins' University Studies, II., 207. See also his life, written by J. K. Hosmer. Adams was, indeed, a stout-hearted old patriot. He was educated at Harvard College, in the class of 1740, became a prominent figure in the Continental Congress, was one of the signers of the Declaration of Independence, and was, for two years, governor of Massachusetts. As an orator, Adams has been compared with Otis and Quincy.

James Otis, who has been called the Patrick Henry of New England, was born in 1725, and died 1783. His most brilliant oratorical effort was his defence in the Supreme Court of Massachusetts of the rights of the British Colonies to annul the Act of the British Parliament restricting manufacturing in the colonies and all trade with

other nations. So impassioned and powerful was this address, that John Adams, who was a witness of the trial, said: "James Otis then and there breathed into this nation the breath of life." Otis was leader of the patriot party in Massachusetts. His speeches have not been preserved.

Josiah Quincy was born in 1774, and, like Adams and Otis, was educated at Harvard College. These form a trio of orators whose gifts were consecrated to the patriot cause in Massachusetts. In 1774, Quincy was sent on a private mission to England, and died on the return voyage, at the early age of thirty-one. His son, Josiah Quincy, born in 1772, became prominent in both politics and letters. He was president of Harvard College from 1829 to 1845. His principal works are his *Memoir of Josiah Quincy*, the *History of Harvard University*, *Municipal History of Boston*, and *Life of John Quincy Adams*.

Patrick Henry, the brilliant Virginian, was born in 1736, and died 1799. "While New England," says Prof. Pattee, "was busying herself with religious cavils, Virginia was training men who were to become skilled in statecraft, in oratory, in worldly wisdom." This not only gave her, as Prof. Pattee adds, the generalship of the War of Independence, but when peace came, it enabled her to furnish the young republic with some of the most wonderful statesmen of any century.

Patrick Henry's greatest effort was in the Virginia Convention of 1775, which had met for the purpose of discussing whether the colony should be immediately put in a state of defence. There is scarce any one to whom the

following wonderful words, given by Wirt, the biographer of Henry, is not familiar:

"It is now too late to retire from the contest. There is no retreat but in submission or slavery. Our chains are forged; their clanking may be heard on the plains of Boston. The war is inevitable, and let it come: I repeat it, sir, let it come. It is vain to extenuate the matter. Gentlemen may cry Peace! Peace! but there is no peace. The war has actually begun. The next gale that sweeps from the north will bring to our ears the crash of resounding arms! Our brethren are already in the field, why stand we here idle?"

The character of Henry's oratory was highly emotional. There was more in the man than in the thought. The fire spirit and impassioned voice—all were his. The *Life of Patrick Henry*, by Prof. Moses Coit Tyler, in *American Statesmen*, should be read by the student. The great Virginian stands out as the most brilliant orator of the American Revolution, orb'd with all the fullness of fire and splendor of the South.

The Period of Resistance is veined with heroism and romance. Poets and novelists have gone to it for their themes, charming the peaceful world of today with a recital of the daring and patriotic deeds of our forefathers. Longfellow has told the stirring tale of Paul Revere's Ride on the night before Lexington, while Emerson, in his *Concord Hymn*, has sung how

"the embattled farmers stood
And fired the shot heard round the world."
But one writer of note, however, belongs to this period—Thomas Paine. It was not a period of remonstrance,

but one of resistance; hence the sword, not the pen, found duty to do. The dramas of Lexington, Bunker Hill, Brandywine and Yorktown, were writ with the life blood of patriot soldiers who prized liberty and freedom and feared not death.

Thomas Paine was born in England, of Quaker parentage, in 1737. While Benjamin Franklin was in England, he met Paine and persuaded him to come to America and cast in his lot with the colonists. On his arrival in the New World, Paine became editor of the *Pennsylvania Magazine*, and advocated with great vigor and ability the complete independence of the Colonies. For his invaluable service to the colonies in their struggle for independence, the legislature of Pennsylvania voted him a gift of £500. Speaking of the aid which Paine gave the colonists in their fight for freedom, Underwood says: "The impartial historian must declare that liberty owes nearly as much to the courageous advocacy of Paine as to the military services of Washington."

Paine was a deist, and his blasphemous attacks upon Christianity towards the close of his life made men well nigh forget his early services to the cause of true liberty. The free thought of the time had engendered deism, and Franklin, Jefferson, Ethan Allen, Joel Barlow, and many other prominent Americans, had either openly or unavowedly professed it. Paine died in New York, in 1809. A complete edition of his writings has been edited by Moncure D. Conway.

We have now reached the Period of Reconstruction which John Fiske, the historian, calls "the critical period of American history." It is much easier

to fight bravely than legislate wisely for a people. The Treaty of Paris, 1783, left the thirteen colonies independent of Great Britain, but without any unit of government. The condition of things at the close of the Revolution is thus well summed up by Professor Pattee: "No sooner had peace been declared than the union of the colonies, which had been their strength during the war, was forgotten. It had been, at best, only a temporary joining of strength to ward off a common danger. Even after independence had been won, Union, in the sense in which we now conceive of it, was undreamed of, even by the most advanced thinkers. When, in November, 1783, the Continental army was disbanded, each soldier returned to his home, and spoke of himself, not as a citizen of the Independent Colonies of America, but as a citizen of Massachusetts, or of Virginia, as the case might be."—For a study of the American Constitution see McMaster's *History of the United States*, and Fiske's *Critical Period*.

George Washington, the Father of his Country—"the first in war, the first in peace, and the first in the hearts of his countrymen," claims the attention alike of the student of American history and American literature. His "literary remains," collected by Jared Sparks, fill twelve large volumes, made up chiefly of state papers, despatches, messages and business letters. His farewell addresses are models of stately English, and reflect in every line the wisdom and fine spirit of this imperial man, fashioned, as Lowell says, in massive mould, whose genius founded a New World Empire, and set its destiny among the stars.

John Adams, the second president

of the United States, was born 1735, and died 1826. His life and works have been compiled and edited in ten volumes by Charles Francis Adams. Underwood says of his letters that they are among the best in our literature.

John Quincy Adams, the sixth president of the United States, though inferior to his father in native ability, was much more learned and accomplished. He was born in 1768, and died 1848. His life has been written by W. H. Seward and John T. Morse, Jr.

Thomas Jefferson, one of the greatest minds that have shaped the destiny of the New World, was born in 1743, and died 1826. Lawrence considers Jefferson the most acute philosophic intellect of the time. His great work is the Declaration of Independence, which is the best known state paper in America. Jefferson was opposed to the new Constitution, because he considered it deputed too much power to the Federal Government, and in consequence he became at once the recognized leader of the Anti-Federalist party, from which has descended the Democratic party of today.

The life of Thomas Jefferson has been written by his grandson, Thomas Jefferson Randolph, by Henry S. Randall, and John T. Morse.

James Madison, the fourth president of the United States, who is justly styled "the Father of the Constitution," was born in 1751, and died 1836. He it was who made the first draft of the Constitution to be presented to the Federal Convention, and out of the eighty-five Federalist papers defending and explaining it, he wrote twenty-nine. His life has been written by Sidney H. Gay.

Alexander Hamilton, "orator, writer, soldier, jurist, financier," was born in 1757, and died 1804. The career of this great and versatile man is thus summed up by a writer: "First a student in Columbia College; then called from his studies to a brilliant career as a soldier in the patriot army; aide-de-camp to Washington; then jurist, winning the praises of such lawyers as Jay and Marshall; member from New York of the Continental Congress and Federal Convention; author of the greater number of the Federalist Papers; then orator for the new Constitution, turning, almost single-handed, the tide of public sentiment in the crucial state of New York; and, finally, the first Secretary of the Treasury creating a financial policy that saved the nation from bankruptcy." Such is, in brief, the remarkable career of a very remarkable man, whom Chief Justice Marshall regarded as "the greatest the country has every seen, if Washington be excepted." Hamilton was killed in a duel by Aaron Burr.—The best life of this eminent American is written by John T. Morse, Jr. See also Lodge's *Studies in History*, p. 132. Other writers of this period worth noting are John Jay (1745–1829), first Chief Justice of the United States; Fisher Ames (1758–1816), a powerful political speaker and journalist; and James Monroe (1758–1831), the fifth president of the United States.

As the literature of the Period of Remonstrance is a literature of oratory, so the literature of the Reconstruction Period is largely a literature of nation-building. It was not until 1787 that the American Constitution, which Gladstone regards as "the most wonderful work ever struck off at a given

time by the brain and purpose of man," was finally adopted and signed by thirty-nine members representing the various States of the Union. It is needless to say that the adoption of the Constitution was a compromise between radicals and conservatives, north and south, large states and small ones. The discussions which led to it dividing the people into two factions, Federalists and Anti-Federalists. The former upholding the Sovereign power of the Central government and the latter advocating the Independent sovereignty of each individual State. It would be interesting to compare, at this point, the distribution of power under the American Constitution with that which obtains under the Canadian Constitution.

The student of American literature should also note here the fact that between 1782 and 1809, nearly all the great poets, historians, and novelists of the National Age in American literature were born: Irving in 1783; Cooper in 1789; Bryant in 1794; Prescott in 1796; Bancroft in 1800: Emerson in 1803; Hawthorne in 1804; Longfellow and Whittier in 1807; Poe and Holmes in 1809.

American literature up to the present has been only an echo of the literature of England; but now that the New World Republic has achieved political independence, and has emerged in the fulness of nationhood into the full light of freedom, we may look in the near future for the beginnings of real American letters, full of the life blood of a great and hopeful people. A fact worth observing is found, too, in the statement of an American writer, that it was in her political literature that America first broke away

from the intellectual chain that bound her to England.

Before discussing the song and romance of the Revolution, let us touch briefly upon the religious freedom which naturally grew out of the political freedom so hardily fought for and won. The Catholics of Maryland contributed their quota to the Continental Congress and to the Continental Army of Washington, and Catholic France sent her great General LaFayette to battle for the cause of American independence. Commodore John Barry by his gallantry, skill and victories, laid the foundation of the American navy, while Thomas FitzSimmons and Daniel Carroll were members of the Convention that framed the Constitution. The presence of Catholic troops in Boston, New York, and Philadelphia did much to allay the spirit of intolerance, prejudice and bigotry which for years had found an abiding place in the heart of Puritan and Quaker.

Washington generously recognized the services of his Catholic soldiers, and when the Declaration of Independence was drawn up, among the signatures attached to it was that of the eminent and patriotic Catholic, Charles Carroll, of Carrollton, Maryland, a cousin of Most Rev. John Carroll, D. D., first Bishop of the United States and first Archbishop of Baltimore. The student should make a study of the life and work of this great Catholic layman.

While discussing the question of religious freedom and equality in the United States, Professor Richardson, in his very able history of American literature, makes this significant remark: "The United States is so prevailingly Protestant that probably no Roman

Catholic could be elected president, *but with this exception* the religious belief of presidential candidates is not even thought of in exciting elections. But a Roman Catholic has held the highest judicial position in the United States; many others have been senators: and since the Constitution requires that the president be of native birth, and prominent Roman Catholics are often of foreign birth, the question of the presidential eligibility of a member of this Church has not yet been fully tested."

It is to be hoped that when, some day, the presidential eligibility of a Roman Catholic is tested, the opinion that now obtains among even non-Catholics, such as Professor Richardson, "that *probably* no Roman Catholic could be elected president," will suffer a change. And that integrity, character and statesmanship, and not the profession of any particular religious faith, will form the pass-port to the Chief Executive Mansion of the Nation. We dismiss the specious statement that "prominent Roman Catholics of the United States are often of foreign birth," as unworthy of consideration.

At the time the United States started out as a nation, its entire population was about four million; and of these not more than forty thousand were Roman Catholics, spiritually cared for by some thirty priests, chiefly Jesuits. Rev. Dr. Carroll, a Marylander by birth, received his appointment to the See of Baltimore in 1790: Georgetown College was founded in 1789; the Sulpician College of St. Marys, in Baltimore, in 1791. In 1808 the Episcopal Sees of Philadelphia, New York, Boston and Bardstown were erected, and Baltimore became a Metropolitan See.

The student will, henceforth, do well to make careful note of the founding of Catholic Colleges and Convents; for from these shrines of learning, however humble their origin, radiated an intellectual light that graced alike sanctuary, home and the legislative halls of the nation. The Ursuline community of nuns had already been in New Orleans for three-quarters of a century, and Catholic faith received about this time a great impetus in the South, in the appointment of Rt. Rev. William Dubourg as Bishop of Louisiana.

Let us now return to a brief consideration of the poets and novelists of the Revolutionary Period in American literature. The work in romance and verse was, indeed, faint lisps of a literary childhood whose accents betrayed the artificial training of a foreign home. The Revolution gave birth to warriors and orators but not poets. "No poetry," says Stedman, "was begotten of the rage of that heroic strife; its humor, hatred, hope, suffering, prophecy, were feebly uttered, so far as verse was concerned, in the mode and language inherited years before from the coarsest English satirists."

British verse had not yet fully broken away from the "ten-linked chain" of Pope, nor had the clean, new and strong poetic spirit of Cowper, Coleridge and Wordsworth taken full possession of the royal palace of nature. The Revolutionary rhymers were, therefore, as Prof. Pattee remarks, not fortunate in their models. A few lyrics and ballads, crude and unfinished, succeeded somewhat in catching the spirit of the times. Of these the best known are Yankee Doodle, The Song of Braddock's Men, Hail Columbia, and The Battle of the Keys. Hail

Columbia has survived because of the stirring music its lines are wedded to. Its author, Joseph Hopkinson, was a son of Francis Hopkinson, one of the signers of the Declaration of Independence. The student might here read, with interest, Moore's Songs and Ballads of the American Revolution.

John Trumbull, born in 1750, and known as the American Butler, claims among the poets of this period the greatest attention. His poem *M'Fingal* was modeled upon *Hudibras* and is full of wit and epigram — its Hudibrastic couplets readily lending themselves to quotation. Trumbull's chief works is comprised in *M'Fingal*, *The Progress of Dulness*, *Elegy on the Times*, and *Essays*. He died in 1831.

Timothy Dwight, a grandson of Jonathan Edwards, and for twenty-two years president of Yale College, was born 1752. He is better known as a theologian, scholar and educator than as a poet. His principal prose work, *Theology Explained and Defended*, is made up of a series of sermons delivered before the Yale students. His most pretentious poem, *The Conquest of Canaan*, is dreary and unnatural. His death occurred in 1817. The *Life of Timothy Dwight* may be found in *Spark's American Biography*, vol. 14.

Joel Barlow completes the trio of Hartford wits who for a time made this city the intellectual centre of a nascent nation. He was born in 1755, and, like Trumbull and Dwight, was educated at Yale College. His colossal epic, *The Columbiad*, was published in London in 1808, and was the most sumptuous specimen of book-making ever attempted in America. As a literary production, however, it is of little value. It undertakes to tell the

entire history of America, real and imaginary, in ten books of over seven thousand lines. Hawthorne declared that some person should dramatize it and put it on the stage to the accompaniment of artillery and thunder and lightning. Barlow's fame as a poet is much more secure in his humorous poem, *Hasty Pudding*, which was written in France, in 1793, and dedicated to Martha Washington. He died in 1812. For a *Life of Barlow* see *Tyler's Three Men of Letters*.

Speaking of the drama it is worth noting that the first play acted by professionals in America was the *Merchant of Venice*, which was given by an English company at Williamsburg, Virginia, in 1752. The first regular theatre building was at Annapolis, Maryland. In 1753 a theatre was built in New York, and one in 1759 in Philadelphia.

Philip Freneau, the first poet of nature in America, was born in New York, in 1752. He was educated at Princeton College, and had for class-mate and room-mate James Madison, afterwards president of the United States. Most of his life was spent amid the active duties of journalism. His little lyric, *The Wild Honeysuckle*, has about it that flavor of nature which in after years formed a distinct quality in the verse of Bryant, Whittier and Longfellow. Freneau was also the first to make the Indian the subject of poetry.

Charles Brockden Brown is the sole name in fiction worthy of any notice during the heroic age of American life and letters. He was born in Philadelphia, of Quaker ancestry, January 17th, 1771. Of his novels, Thomas Wentworth Higginson says: "They are the

historical beginnings of all imaginative prose literature in America, and it is impossible to understand its development without having read them." Brown's principal works in fiction are, *Wieland*, *Ormond*, *Arthur Mervyn*, *Edgar Huntley*, *Clara Howard*, and *Jane Talbot*. His chief merits are his graphic portrayals of action, and his descriptions of wild nature.—See Prescott's essay on Charles Brockden Brown; Richardson II., pages 286–289; and Pattee, pages 103 to 105.

Now that we have closed the literary period of the Revolution, and are ready to enter a new era, which we shall call the first creative period in American letters, I desire to impress upon the student the wisdom of reading the life spirit of this heroic age, as well as that of the stirring times which follow through the ballads and historical romances that have their root and theme of inspiration in bold deeds of daring and adventure, which star the historic back-ground of New World canvas.

It is true, Howells, the realist, objects to historical novels, but what of that? Is not Shakespeare in his dramas one of the greatest historical novelists the world has ever seen?

With this purpose in view I would therefore direct the attention of the student to the following works: *Holmes' Grandmothers' Story of the Bunker Hill Battle*; *Cooper's Lionel Lincoln*; *The Partisan* by Simms; *John P. Kennedy's Horse-Shoe Robinson*; *Mrs. Child's Rebels*; *Thompson's Green Mountain Boys*; *Hawthorne's Septimius Felton*; *Miss Sedgewick's*

Hope Leslie; *J. P. Kennedy's Rob of the Bowl*; *Thackeray's Virginians*; *Irving's Knickerbocker History of New York*; *Cooper's Spy*; *Jane G. Austen's Betty Alden*; *Hawthorne's Endicott of the Red Cross and Snow Image*; *Paulding's Dutchman's Fireside and Bay Path*, by Dr. Holland.

For our next topic I shall invite my readers to take up with me *The First Creative Period*, extending from 1812 to 1837. This period being so prolific in literary genius, it will likely require two papers to do it even a measure of justice. Let the student remember that, like the Revolutionary period, it was ushered in amid a clash of arms. Consult the chapters in Richardson, under *Political Literature* and *The Dawn of Imagination*; Pattee, from 106 to 194; the third chapter in *Studies in American Letters*, by Henry Beers; and the fourth, fifth, sixth and seventh chapters in *Brander Matthew's* admirable little work on *American Literature*, published by the American Book Company. The latter, though not exhaustive, is marked by great accuracy, scholarship and fine literary appreciation, and I can heartily recommend it to students of American literature. Consult also *Stedman's Poets of America*.

The student should bear in mind that in studying the literature of America he is studying its intellectual life not after a narrow or sectional manner, but in the broad fields of its national development, and under the wide canopy of its ever changing tints and hues.

[TO BE CONTINUED]

OUTLINE FOR WEEKLY STUDY AND REVIEW—DECEMBER.;

AMERICAN HISTORY.

Study Chapter III. of Studies in American History in this number of the REVIEW, and continue the reading and study of the works suggested in November REVIEW.

Study also the World's Columbian Exposition, Chicago, 1893, with the object of showing the progress made in education, the arts and science since the discovery of America.

First Week, Dec. 14.—The World's Columbian Exposition—Educationally.

Second Week, Dec. 21.—Industrially.

Third Week, Dec. 28.—Scientifically.

Fourth Week, Jan. 4.—Artistically.

Fifth Week, Jan. 11.—Inventions.

Questions.

1. What was the first act of Columbus after his landing in the New World?
2. Which one of the Bahama islands is generally conceded to be the place where Columbus first landed?
3. How did the natives regard the Spaniards?
4. Give Columbus' estimate of the natives. How did he treat them?
5. Under what impression did Columbus continue his explorations of the islands of the Bahama group? Repeat the names he gave them.
6. What was the chief thought of Columbus for the natives?
7. Why did he prosecute his search for gold with such persistency and ardor?
8. Give Columbus' description of the island of Cuba. What did he believe the island to be?
9. Tell how tobacco was first discovered by the Spaniards. What was the value of this discovery to Spain?
10. What other products of the soil were discovered?
11. Describe the manner of living of the natives of Cuba.
12. What was the religion of the natives?
13. What motive had Alonzo Pinzon in deserting Columbus? Why did not Columbus take action against Pinzon when he first noticed the spirit of insubordination?

How did Pinzon regard this forbearance on the part of Columbus?

14. What form of government was practiced among the natives?

15. In whom did Columbus find a friend among the natives?

16. What great misfortune befell the fleet of Columbus.

17. Name the first fort built by the Spaniards on this continent. Why and how was it built?

18. When did Columbus set sail from La Navidad on his return voyage to Spain? What did he take with him as the fruits of his discovery?

19. Describe the voyage and the reception given Columbus on his safe return.

20. What was the fate of Alonzo Pinzon?

AMERICAN LITERATURE.

First Week, Dec. 14.—Study the growth of political unity among the Colonies and the causes which led up to the War of Independence.

Second Week, Dec. 21.—The Period of Remonstrance, 1765-1775; the great quartette of orators, Samuel Adams, James Otis, Josiah Quincy, Patrick Henry.

Third Week, Dec. 28.—The Period of Resistance, 1775-1783. Study the poetry, songs and ballads on the Revolution—Thomas Paine.

Fourth Week, Jan. 4.—The Period of Reconstruction, 1783-1812; Literature of nation building. Study the writings of Washington, Adams, Jefferson, Madison, Hamilton.

Fifth Week, Jan. 11.—The growth of Religious freedom. Founding of Catholic colleges and convents. Poets and novelists of the Revolutionary Period.

Questions.

1. How is the Revolutionary period designated?
2. What were the causes which brought about political unity among the colonists?
3. What part did the commercial spirit and commercial interests play in bringing about the War of Independence?

4. What agency shaped the character and destinies, and planted the power of France in the New World? To what was the downfall of this power due?

5. Give Parkman's estimate of the influence of the Church on New France.

6. What privileges were accorded the Catholics of Quebec by the treaty of Paris?

7. Name one of the causes that had not a little to do in rendering useless the mission of Franklin, Chase and Bishop Carroll in behalf of the American colonists?

8. What design had the English government on the Church in Quebec? Who nobly contended for the dignity of his office, and with what success?

9. Why should the student make a close study of the French colony of Louisiana?

10. What is necessary for the proper study of American literature?

11. What are the usual divisions of the Revolutionary Period?

12. What marked the Period of Remonstrance?

13. Sketch briefly the life of each of the following great orators of this period: Samuel Adams, James Otis, Josiah Quincy, and Patrick Henry.

14. What characterized the Period of Resistance? What writer of note belongs to this period? Sketch briefly his life and character.

15. What period is called the critical period of American history? Why?

16. What condition prevailed in the colonies at the close of the Revolution?

17. What claims has George Washington on the attention of the student of American literature? What is said of the literary merit of his farewell addresses?

18. What estimate has been placed on the letters of John Adams, the second president of the United States? How does John Quincy Adams compare with his father in native ability and scholarship?

19. How does Thomas Jefferson rank among the great men of American history? What is his great work, and the best known state paper in America?

20. Why did Jefferson oppose the new Constitution? Of what great party was he the founder and leader?

21. Who is styled "The Father of the Constitution?" What part did he play in defending and explaining it?

22. Sketch the brief and remarkable career of Alexander Hamilton.

23. Name other writers of note during this period.

24. What is the character of the literature of the Reconstruction Period?

25. How does Gladstone regard the Constitution of the United States? How was the adoption of the Constitution finally brought about by the Radicals and Conservatives?

26. Into what two great factions were the people divided, and what policy did each advocate in the government?

27. What remarkable fact is worthy of note in the lives of the great poets, historians and novelists of the national age of American literature?

28. When did America first break away from the intellectual chain that bound her to England?

29. Show how the participation of Catholics in the War of Independence did much to allay the spirit of intolerance, bigotry and prejudice against them.

30. Who is styled "The Father of the American Navy"?

31. Is a Catholic eligible to election as president of the United States? At the birth of our nation how many Catholics were in the United States? How were they cared for spiritually?

32. Why is a study of the founding of Catholic colleges in the United States important?

33. What effect had the Revolutionary Period in American literature on the production of poetry and romance? What do Tedman say of this? Name some of the most successful and popular ballads of the time.

34. Who claims the greatest attention among the poets of this period? Describe his chief work.

35. For what is Timothy Dwight chiefly distinguished? What is his principal prose work? What is said of his most pretentious poem, "The Conquest of Canaan"?

36. Who completes this trio of "Hartford Wits"? Of what value is his colossal epic,

The Columbiad, as a literary production? What does it undertake to tell? What does Hawthorne say of it? What famous humorous poem did Barlow write?

37. What was the first play acted by professionals in America? When and where was it produced? What city possessed the first theatre building in America?

38. Who is called the first poet of nature in America? And who was first to make the Indian a subject for poetry?

39. Who is the most distinguished writer of fiction of this age, and what are his chief merits?

40. What is the student advised to read in order to get the life spirit of this heroic age?

Suggested Reading.

Lossing's Field Book of the Revolution; Winsor's Handbook of the American Revolution; Hezekiah Butterworth's Patriot Schoolmaster; Lowell's My Study Windows, pp., 83-114; Wirt's Life of Patrick Henry; John Fiske's article on the Constitution, in Atlantic Monthly, February, 1887; Cooke's Stories of the Old Dominion; The Last Days of the Convention, from Madison's Journal; The Federalist Papers; G. C. Eggleston's American War Ballads and Lyrics; and Life of Charles Brockden Brown, by William Dunlap.

Suggestive Topics for Papers and Programs.

1. Map Study.
2. The Races of America.
3. Women of the Revolution.
4. Social Life, Manners and Customs of the Colonial Period.
5. Longfellow's *Evangeline*.
6. Selections from the speeches and writings of Patrick Henry, James Otis, Josiah Quincy and Samuel Adams.
7. Commercial Life in Colonial Times.
8. Catholics in Colonial Times.
9. A Series of Papers on the Founding of Catholic Colleges and Convents.
10. Selections from the Poets and Novelists of the Revolutionary Period.
11. Selections from Moore's Songs and Ballads of the American Revolution.
12. The Drama in Colonial Times.
13. Selected Readings from the Authors mentioned on page 221 in this number of the Review.

14. Christmas poems, articles and stories in the current numbers of magazines and periodicals.

American History and Literature—

Answers to Supplementary Questions in November Review:

1. The principal claimants to the Pre-Columbian discovery of America with dates of said discovery are: Chinese, A. D., 499; Irish missionaries, 565; Northmen, 1000; Arabs, 1125; Welsh, 1170; Venetians, 1380; Portuguese, 1463, and Norwegian, 1477.

2. (1) From Asia by passing across Behring Strait. (2) By the Aleutian Islands. (3) By voyages in open boats by the Polynesians. (4) From Europe by way of Iceland. (5) By accidents of winds, or currents, either from Europe or Asia.

3. It is said that the Chinese possessed Mariner's Compass 1000 years before the Christian era. It is claimed by Chinese that a band of Buddhist priests visited America in the fifth century. First European announcement of Chinese claim in Paris, in 1761. An eminent French scholar, De Guignes, gives a translation of Buddhist narrative—yet we have no means of ascertaining for ourselves the genuineness of Chinese narrative.

4. At the time of the Spanish Conquest of Mexico, a remarkable resemblance was noticed between the religious customs, &c., of the natives of Mexico and Central America, and those of Japan and China—a fact which strengthens the Chinese claim.

5. The claim of the Northmen is by far the strongest of the Pre-Columbian claims. Considerable part rests on reliable data, but part rests on evidence not so perfect.

6. The claims of the Northmen have been put forth for 200 years.

7. It would not be wise or well to accept ballads, songs and sagas as reliable testimony in behalf of the discovery of America by the Northmen. Pre-Columbian testimony should be in writing meant to be historical.

8. We should naturally look for reliable testimony, as to the discovery of America by the Northmen, in Iceland, Greenland, Norway, and Sweden.

9. There was great intellectual enlightenment in Iceland during the 11th and 12th centuries, when nearly all Europe was

buried in darkness, hence the Icelandic poetry of this period is worthy of close study.

10. Bancroft, the historian, does not attach much importance to the claims of the Northmen—he says that the sagas upon which they base the evidence of the discovery is mythological.

11. The records of Iceland discovery prove that the American coast was visited by Northmen. Furthermore the sagas upon which the discovery is based are confirmed by the annals of Iceland.

12. Humboldt and Fiske regard the claim of the Northmen as sustained, but Winsor holds an opposite view.

13. The Northmen occupied Greenland for about four centuries. The Greenland Colonists were, chiefly, farmers, fishermen and sailors. Seventeen bishops occupied the See of Greenland.

14. It is not likely, or probable, that Columbus knew of the discovery of America by the Northmen ere he had set out on his voyage of discovery.

15-16. The merit of Columbus is not that of being the originator of the theory upon which the discovery was based, but rather the practical demonstrator of it.

17. English colonization was based upon commercial enterprise, while that of France and Spain was founded in paternalism.

18. The fact that the people lived in village and town communities in New England, fostered intellectual advancement, while in Virginia the people were scattered over isolated plantations which retarded intellectual advancement.

19. The early literary expression of a people is poetic. This will be found in studying the beginnings of literature in France, in Germany, in England. In the latter country Caedmon, Gower and Chaucer sang centuries before prose took form in the gifted mind of a Sir Thomas Moore. In New England the musing of the poet, however crude and rhapsodical, preceded the beginnings of prose.

21. English literature properly includes the immortal thought of the English tongue in every English land—in England, Ireland, Scotland, India, Australia, South Africa, the United States and Canada.

22. The characteristics of a race are

stamped upon its literature, the surroundings of a people—climate, scenery, latitude have an effect upon their intellectual development; the spirit of an age in which a people live influences also their literature, and lastly, the personality of the writer—the personal equation is an agency, perhaps the greatest in giving diversity to literature.

23. The French critic Taine, attaches too much importance to environment in his consideration of art and literature.

24. The genius of a Shakespeare, a Bacon and a Milton, illumined English literature during the years of the first colony-planting in America.

25. The literary revival of the time of Queen Elizabeth did not grow out of the principles of the Reformation, and all that is valuable in the literature of that time is Catholic in its basic element. To show that the Reformation had nothing to do with the birth of Shakespeare, we have but to look across to Spain and see as a literary contemporary of Shakespeare, the great Spanish poet, Calderon, nurtured in a soil of Catholicity near the *auto-da-fe*.

26. Sir Walter Raleigh is connected with the first colonization schemes in Virginia.

27. The Bay Psalm Book was the first book printed in the United States. It was the joint production of several divines, among whom were Roger Eliot and Richard Mather, and was printed in 1640.

28. The first book—a religious one—was printed in Mexico, by a Catholic priest, nearly a century before this.

29. Owing to the centralized condition of society in New England, where there was an opportunity for the interchange of ideas and books, education grew to be a necessity.

30. Harvard, founded in 1636, had very humble beginnings; Yale in 1700, and Dartmouth in 1769.

31. Their belief that ignorance was an instrument of Satan tended to make the Puritans look upon education as a religious duty, while the narrowness of the Puritan mind and thought was a detriment to literary development and progress.

32. The fact that learning was largely confined to the clergy, and that it was a period of religious polemics, accounts for the literature being so largely theological.

33. The chief representatives of the Colonial Period in literature are: Jonathan Edwards, Cotton Mather, Anne Bradstreet, Michael Wigglesworth, John Winthrop and Benjamin Franklin.

34. The Catholic Colony of Maryland was established by Cecil, Second Lord Baltimore, in 1635. The colonists were nearly all Catholics. They were accompanied by two Jesuit Fathers. Maryland was the only colony in America that extended full toleration to every religion.

35. In New England, Quaker and Roman Catholic suffered alike. The intolerance of the early Puritan in Massachusetts and Connecticut has become proverbial. The Blue Laws of Connecticut are a monument of intolerance.

36. Long years before a Protestant Colonist had settled in Massachusetts or Virginia, the Catholic missionary bore the tidings of salvation to the native races of Florida, Virginia, California, Mississippi, and New Mexico.

37. It was Jesuits that accompanied the Catholic Colonists to Maryland.

38. Such reasoning does little credit to Prof. Pattee's sense of religious justice and right. Wrong inflicted on some person or party never justifies a return infliction, even by way of retaliation, for the wrong done. It would be no justification for the Catholics of Maryland to persecute Protestants because they (the Catholics) had been persecuted by a Protestant Queen in England. I fear Prof. Pattee is neither an impartial critic nor an impartial historian.

39. Quebec was the centre of the Catholic Missions in Canada. The Recollect and Jesuits were the chief missionaries. The chief missions were along the Georgian Bay and Bay of Quinte. The Franciscans had charge of the Florida Missions, to which were attached one time sixty priests. The Jesuits labored in New York and Maine, having begun their labors in the latter place in 1613. The Franciscans were the pioneer missionaries in California, in 1601.

READING CIRCLE CHRONICLE.

University Extension.

IN CONNECTION WITH THE CATHOLIC SUMMER SCHOOL OF AMERICA.

The course of lectures on Psychology, by the Rev. Jos. H. McMahon, in connection with the work of the University Extension of the Catholic Summer School of America, began most auspiciously on Wednesday, October seventh, at the hall of the Boland Trade School, Madison Avenue and 50th Street.

Over five hundred members, composed largely of the teachers of the public and parochial schools of the city of New York, were present at the opening lecture, and the attendance has steadily increased.

At each meeting the syllabus of the lecture for the following week is distributed, to enable the members to look up definitions of unfamiliar terms, and thus follow the lecturer more intelligently.

To those who wish to pass an examination at the end of the course, a quiz class has been formed, which meets at the close of each lecture.

SYLLABUS OF A COURSE OF LECTURES IN PSYCHOLOGY, BY THE REV. JOS. H. MCMAHON, A. M.

In connection with the University Extension Work of the Catholic Summer School of America, a course of fifteen lectures in Psychology will be delivered by the Rev. Joseph H. McMahon, at the Boland Trade School, northwest corner 51st Street and Madison Avenue, New York, on Wednesdays from four to five P. M., October seventh, 1896, to February third, 1897 (omitting November 25th and December 23d and 30th).

The general division of the subject matter of these lectures will be:

1. LIFE, Its Degrees and Principle: the lectures under this title will include a discussion of the various forms of life, organic and inorganic, and will differentiate brute life from human life, sensitive cognition from rational cognition. They will also embrace a discussion of sensation and the senses, external and internal.

2. INTELLECTUAL LIFE, and Its Operations. Under this heading will be asserted the es-

essential difference between senses and intellect. The origin of intellectual ideas will be considered together with the whole system of ideology. Finally, the rational appetite, free will and the emotions will be analyzed, and the various theories of the origin of language stated.

3. THE HUMAN SOUL. This will include an inquiry into the nature of the human soul, proof of its substantiality and simplicity, and also of its spirituality. Recent theories concerning the soul will be examined, the immortality of the soul will be proven by reason—finally the union of the soul and body will be discussed and the relations of the one to the other considered. Then the origin of the soul will be proved against the theories commonly taught.

In order to enable those intending to take these lectures to apprehend their scope and character, it is necessary to state that the following truths will be postulated as the basis upon which the lectures are founded:

1. The existence of a Personal God.
2. The veracity of our mental faculties: in other words all the principles assumed or demonstrated in Dialectics, Critical Logic, General Metaphysics and Cosmology are taken as having been proved.

The object of the lecturer will be to state what is conceived to be the correct psychological teaching as against the psychological teaching contained in the books which are most widely read, but whose influence must necessarily be considered pernicious by any one who accepts revealed religion in the Christian sense. It is the purpose of the lectures, not only to aid to a correct understanding of the principles of Psychology, but to enable the student to demonstrate the truth of these principles, to maintain them against the false principles that are so common. The following extract from an article on "The training of teachers" by the Very Rev. Canon Graham, D. D., published in the *Tablet*, June 20, 1896, will summarize the different false principles that are sought to be overthrown in these lectures:

"Among these [books] may be named Rousseau's *Emile*, Spencer's *Education*, Bain's *Education as a Science*, Rosenkranz's

Philosophy of Education, and Sully's *Teacher's Handbook of Psychology*.

Gabriel Compayré, one of the highest education authorities at present in France, says in his *History of Pedagogy*, recently published: "Religion has seen her influence curtailed. She is no longer, as she once was, the tutelary power under whose shadow the rising generations peacefully matured. It is necessary that education, through the progress of the reason and through the reflective development of morality, should compensate for the waning influence of religion. To prevent a moral decadence our teachers must make a vigorous effort to affect the will and the heart, as well as the mind, in order to establish character, and thus assure the recuperation of our country." This is an admission by the highest living education authority in France that psychology, in the modern acceptance of the term, is taken as the substitute for religion in one of the most recently founded training colleges for schoolmistresses in Paris. It is a system of pure paganism. There is an ignoring of God and the soul's relationship to God, the influence of prayer and grace in the formation of character, and the notion of future reward and punishment.

"It seems to me that in many of our works on education, the line taken is the same, viz., a negation of the fact of the separate existence of the soul, a defective definition of the mind, asserting that it is simply a bundle of states of consciousness, and a denial of free will.

"Rousseau's *Emile* was first published in 1762, thirty years before the French Revolution. The writer admits having been inspired by Locke, whom he calls 'the wise Locke.' In Rousseau's system the religion of nature is the only one which can be taught to the child, since the child is exactly the pupil of nature. If *Emile* wishes to go beyond this, if he needs a positive religion, this shall be for himself to choose. Rousseau's view is diametrically opposed to the Christian view, which says man is not born good, but having within him a proclivity to evil. He is wounded in intellect, in heart, and in will, and must not be abandoned to the spontaneous development of all his instincts.

"Spencer's *Education* is a most attractive book, and as readable as any novel. It is full of valuable practical hints on training and on the formation of character. Unfortunately Spencer makes a religion of science, and endows it with the power of inspiring moral qualities such as perseverance, sincerity, activity, resignation to the will of nature, even piety and religion. We do not object to his proof that it develops judgment, memory, and reasoning.

"The dominant trait of his pedagogy is the return to Nature, which was the characteristic of Rousseau's theories. He advocates the evolutionist philosophy which excludes the final cause from the conception of the universe. He remarks in speaking of physical education, that the sensations are the natural guides, which it would be dangerous not to follow. Spencer's system is simply a revived Rousseauism.

"Bain's *Education as a Science* is but a development of Spencer's principles, and is equally pernicious. He uses 'mind' to signify the sum of the states of knowing, feeling and willing, experienced by an individual, without any reference to an immaterial substance in which these states arise. He maintains that there are not, properly speaking, intellectual forces independent of the facts which succeed one another in the consciousness. For him, behind the facts of consciousness there come to view, without any intermedium, the cerebral organs.

"Rosenkranz in his *Philosophy of Education* denounces the religious state as contrary to the very principle of Christianity. He says: 'Education must not fear the overthrow of dogmatic abstraction since its downfall is an indispensable means for theoretical culture in its totality. The Universities in Catholic countries limited themselves to the scholastic philosophy and theology, but Protestantism first raised the University to any real universality.'

"Sully's *Teacher's Handbook of Psychology* gives what is uncommonly like a *rechauffé*. He ignores the religious factor in life either as a means or an end. He ignores the effect of grace on the natural faculties of understanding and will. He substitutes the altruism of the Positivists for God; at the same time he also advocates, rather inconsistently, the opposite Kantian doctrine

that self-development will be self-satisfied, and is its own sanction. He also, like Spencer, ignores the soul as the seat and origin of activities. He asserts that the sense of right is based on customs.

"I am quite prepared to admit that in most of these works the philosophic sin committed is rather one of omission than of commission. Some may contend that an intelligent teacher ought not to take any harm from the study of such works as these, but I confess I cannot share that opinion."

TERMS. The fees for this Course of Lectures will be two dollars. Membership in the Cathedral Library Reading Circles admits to all the privileges of this lecture course.

METHODS. The lectures will each be of one hour's duration. No interruptions will be permitted during the lecture. Students who wish to ask questions must send them in writing to the lecturer. This method is adopted in order to save time. Twice a month interrogation classes will be held for those who desire to pass examinations in the matter considered during the course for the purpose of obtaining a certificate from the Catholic Summer School of America.

TEXT BOOK. For the sake of convenience the *Logic and Mental Philosophy* published by the Rev. Charles Coppens, S. J., will be adopted as a text book for two reasons, first, because of the excellent outline of psychology it contains; second, because the one small book contains all the principles and terms of the preceding portions of logic and mental philosophy. This book may be obtained through the Cathedral Library Association, 123 East 50th Street, New York.

A SUPPLEMENTARY COURSE OF FIVE LECTURES on literary topics to be announced later will probably be given by the Rev. John Talbot Smith, author of "A Woman of Culture," "Solitary Island," etc., and the Rev. William Livingston, formerly lecturer at the Catholic Summer School, and now Professor in St. Joseph's Seminary, New York. These Supplementary Lectures will be free to those who have pursued the first course, and to members of the Cathedral Library Reading Circles.

For further particulars, syllabus, terms, &c., address

KATE G. BRODERICK,
TERESA E. BERNHOLZ,
OLIVIA J. HALL,
Committee.

AGNES I. WALLACE, Secy.,
123 E. 50th Street, New York City.

MASSACHUSETTS—BOSTON.—*The John Boyle O'Reilly*: Circle resumed its work for this season Thursday, September 24th, in the hall of the Catholic Union, Worcester Square. The work for the year will include Church history, current literature, a series of lectures, parlor talks, receptions and social entertainments. The Circle still continues under the leadership of Miss Katherine E. Conway, whose tact and judgment have made this Circle one of the first and most influential in the country.

The Notre Dame Reading Circle, of Boston, held its first meeting of the year on Sunday, October 11th, at the Convent of Notre Dame, Berkeley street. The Circle enters upon its Sixth Course of Reading, which will consist of a study of the principal events and characters of the thirteenth century, with a literary analysis of Longfellow's "Golden Legend" as a basis.

The *Cheverus* Circle, under the direction of Rev. William P. McQuaid, held its first regular meeting Tuesday, September 22nd. The work for the year, '96 and '97, will be as follows: Continuation of Church history, commencing with Missions in America and the Reformation; papers on "American Authors;" astronomy, and questions in science and ethics.

NEEDHAM.—Two Reading Circles have lately been started at Needham, by Mrs. Eliza G. Pember, with the warm approval of the Rev. T. J. Danahy, and are flourishing under her competent and earnest guidance. They are *St. Joseph's Senior* and *St. Joseph's Junior* Circles, the former having twenty-five and the latter thirteen members. Both are officered from their own membership. They are studying American History according to the programs of the Catholic Reading Circle Union, and interspersing the literary exercises at the public meetings with music and recitations. The young people have taken up the work with real interest.

CHARLESTOWN.—The *Fendon* Circle inaugurated the season's work by a reception to its friends, on October 15th, at the Catholic Literary Union building.

An interesting program of work is mapped out for the coming season. It consists of a continuation of studies in French history, synopsis of current events, one of Shakespeare's plays, two debates on subjects of interest, and Bible history. It is also intended to have a few parlor talks during the fall and winter.

NORWOOD.—The Rev. James B. Troy, rector of St. Catherine's Church, Norwood, has a flourishing Circle in his parish, which resumed work for the season on October 1, holding its meetings on the evenings of the first and third Thursdays. Its subjects for study this season are: "History of the Church for the First Three Centuries" and Tennyson's "Idyls of the King." The topics are all planned and assigned for the entire season until June 17th, inclusive, and with an admirable list of reference books, printed in pamphlet form for the members of the Circle.

The course of studies is being supplemented by a course of lectures on certain points of history, by Father Troy himself. The first of these, "The Inquisition," was given at the open meeting; the next, "The Massacre of St. Bartholomew," will be given on the evening of Thursday, November 5th.

Father Troy is a pioneer in this movement, having organized the flourishing Circle now known as the John Boyle O'Reilly Circle, seven years ago, while he was an assistant priest at St. Joseph's, Roxbury.

EVERETT.—The *Hecker* Circle, of Everett, Mrs. F. F. Driscoll, president, is devoting a portion of its meetings to the study of Church History, and a portion to Current Literature.

It is taking Current Literature in the form of magazine articles principally, a method which it found interesting and helpful last year.

HAVERHILL.—On the evening of Thursday, November 5th, the *St. Gregory* Reading Circle began its work for the season, which will consist of the study of American history and American literature, the history

of the Catholic Church, and the study of Catholic authors of note and their works, as outlined in THE CATHOLIC READING CIRCLE REVIEW.

PEABODY.—*The Rose Hawthorne Lathrop* Circle organized in October with ten members. The Circle will follow the course outlined in the REVIEW.

WATERTOWN.—*The Aquinas* Circle has reorganized for the season of 1896-'97.

WORCESTER.—*The Lady Fullerton* Circle has reorganized

CLINTON.—*The John Boyle O'Reilly* Circle of this place has reorganized.

SALEM.—*The Charles Warren Stoddard* Circle has reorganized and will study American history and literature, as outlined in the REVIEW.

NEW YORK—NEW YORK CITY.—In the report of the *Osanam* Circle, of New York, read at the Reading Circle conference at the last session of the Champlain Summer School and published in the October REVIEW, it was mentioned that this Circle would take up the study of Educational literature under the direction of the Rev. Thomas McMillan, C. S. P. The committee has issued a circular setting forth more fully the line of work for the current year, beginning with October, from which we quote:

"For the present year, besides the literary work that is to be continued as heretofore at the regular meetings on Monday evenings, it has been decided to comply with numerous requests from the members and their friends for opportunities to read and discuss some of the standard works in educational literature. Special meetings for this purpose will be held during the month of October, Friday afternoons, 4 to 5 o'clock, beginning October 9th, at Columbus Hall, West Sixtieth street, New York City. Admission free.

"Busy teachers are now seeking aids in guiding their reading. According to the decision of an eminent specialist in pedagogy, Professor G. Stanley Hall, the field of educational literature has become so vast that 'the general reader who attempts to master all the departments alike is almost sure to make shipwreck.' By judicious selection any one may hope to do profitable work, even with limited time and oppor-

tunities. The interest shown in educational problems is more general throughout the United States than ever before. It has never been so necessary to read and think deliberately to keep from falling behind in the race; and the rewards for the professional study of education have never been so sure and substantial."

The Cathedral Library Reading Circles—session of 1896-'97. Janssen's History of Germany and the German People before the Reformation.—This great book will be taken up and discussed chapter by chapter. It will be especially important as affording an opportunity to discuss the Educational Movement in Germany before the Reformation. The importance of such a study will be apparent to anyone who is acquainted with the tone of non-Catholic histories of education and the determined effort to ignore the service of the Catholic Church with regard to education.

According to the modern idea the training of teachers is of recent development and the outcome of principles introduced at the so-called Reformation. This view is untenable. It is true that some of the early Reformers in Germany and Scotland made efforts to educate the people with a view to divert them from their allegiance to the Church, and they succeeded to a considerable extent.

But the Church at that very time raised up great educators to counteract this baneful influence. The great St. Ignatius laid deep and solid the foundations of his illustrious order. A complete system of training practical teachers for Secondary schools has existed in the Society of Jesus for three centuries. Nearly every priest in the Society has been and is an efficient trained teacher. The greatest opponents of the Jesuits have been forced to admire their system and methods. Lord Bacon wrote: "As to whatever relates to the instruction of the young, we must consult the schools of the Jesuits, for there can be nothing that is better done."

Whilst St. Ignatius was thus engaged St. Charles Borromeo was founding Sunday schools of the Christian doctrine throughout his diocese. Not long afterwards St. Joseph Calasanz founded the Congrega-

tion of the Fathers of the "Scuole Pie," which spread rapidly and did great educational work in Italy, Germany, Hungary and Poland. What the Jesuits did for secondary education the Venerable de la Salle did a century later for primary education. In 1685 he opened his seminary for school-masters, and made the first effort to train elementary teachers for their work. Mention must also be made of the important educational work done by the great Benedictine Order.

For further particulars regarding membership in the Cathedral Library Reading Circles, address any member or the Rev. Joseph H. McMahon, Director, 123 East 50th Street, New York.

The Cruise of the Santa Maria.

POUGHKEEPSIE.—*The Santa Maria* [Circle] sailed from port January 16th, 1896, with passengers and crew to the number of twenty. In spite of stormy weather it has completed its outlined voyage and reaches harbor to-night with twenty-six on board. All are, we trust, invigorated by the voyage.

That there have been mistakes, we know, and more skillful mariners could have accomplished more.

We have stopped for a brief time at some never to be forgotten spots, and have learned anew some of life's lessons in the story of the world's heroes, saints, and martyrs.

From Genoa, then the queen of the Mediterranean, with its palaces of marble, to the gray walls of La Rabida we traced the footsteps of Columbus; from there we went to that royal court where, after seven years of weary waiting, we listened to the words that have linked forever the names of Columbus and Castile.

We traced with the fearless mariner the dark blue waters where human hand had never guided a bark before, and with reverent hearts we heard the story of the first Christian prayer that ever rose from the fair New World.

Havana, the resting place of Columbus, now alas the scene of war, was another stopping place.

On the south, from Florida to Cape Horn, we read the story of Spanish conquest, and, on the north, the history of New France is written in letters of blood that tell of deeds

of those who planted the faith there amidst trials and tortures of which Saints Peter and Paul never dreamed.

We lingered long and lovingly over the work of that noble body of men whose motto—"For the greater glory of God" has compelled the admiration of even their enemies. Of their early work in exploration, Parkman says, "Not a cape was turned nor a river entered but a Jesuit led the way."

Our purpose was to study American history from a Catholic standpoint. In our own dear land of the Stars and Stripes, though we are but a small fraction as to numbers, the record proved well worth reading. From the St. Croix River, the river of the Holy Cross, on the eastern shore of Maine, to San Francisco, the city of St. Francis, on the golden sands of the Pacific; from St. Paul on the north to San Antonio on the south, you may trace the extremities of a Latin cross, marked by Catholic names, and traversed by Catholic missionaries. Pierce this cross with the central city of St. Louis, and even the most prejudiced must admit that Catholics have a claim at least to priority. O may that faith encircle all, and then make true, religiously, the motto of our glorious country—"Of Many, One."

The history of three colonies, now three states, Maryland, Massachusetts and New York, has been carried down to our own times. The good work has begun, whether it shall go on, depends on us; it cannot be done by one alone, in union is strength.

Much of the pleasure of the meetings has been derived from the music. Miss S. E. Horsfall, the efficient organist of the church, has been untiring in her efforts in that direction, and we have never failed to have appropriate musical selections. We have a number of members musically inclined, and the Santa Maria now has a regularly organized orchestra of young ladies.

The Reading Circle movement is the work of the Catholic laity, ably seconded in many places by the Catholic clergy; surely what is for the interest of one is also for the other. We rise or fall together. Out of the Reading Circle movement grew the Catholic Summer School of America. It has in its brief time given rise to two other similar

schools—The Columbian, and the Catholic Winter School of New Orleans; both of which are now recognized as permanent.

These are centres of learning and centres of truth. Here one meets the best product of American civilization. A culture that is born not of today nor of yesterday, but that is upheld by a genealogy of two thousand years, and a faith that is as vigorous today as it was two thousand years ago.

Locally, we need the inspiration of the Summer School, the fresh, free, joyous, pious, helpful, social spirit. There must be many among us in the higher grades of schools who could help in this work and be helped by it.

Let us try to keep alive the spirit of the work, so that in years to come the children of St. Mary's, Poughkeepsie, may look joyfully forward to the cruise of the Santa Maria and imbibe the spirit of its motto, "Labor Conquers All."

ELLA M. BAIRD.

The *Santa Mari* Circle will follow the courses in American history and literature outlined in the *Review*, and will add one paper each meeting on Art and Artists, during the first half of the year, and on Music and Musicians the last half.

The course will be conducted on the following plan: The Circle, which contains about twenty-five members, will be divided into six clubs. These will meet in sections to read aloud, study and discuss the outlined readings and suggested readings. Each club will choose its own presiding officer, who will be responsible for the work. The usual fortnightly meetings of the whole Circle will be held as heretofore. It is thought that much more satisfactory work can be accomplished by the small study class system.

BROOKLYN.—The *Fenelon* Circle has resumed its meetings for this year. A matinee musicale was given at the Pouch Gallery, December 1st.

The *Catholic Club*, a very successful Circle, of which Dr. Marc F. Vallette is president, is following the *Review* outline this year.

Mr. George E. O'Hara, of Brooklyn, is one of the most zealous and efficient organizers in the Reading Circle movement. Last year he succeeded by his personal

efforts in organizing several new Circles in Brooklyn, and he is continuing this work this year with equal success. We hope to give a detailed report of these Circles in the next issue of the *Review*. Mr. O'Hara, although engaged in the practice of law, devotes himself to promoting educational work. He is one of the founders of the great Catholic Historical Society of Brooklyn.

LONG ISLAND CITY.—A new Circle is reported from this city.

SYRACUSE.—Two new Circles have been organized here, one of twenty-five members, composed of ladies and gentlemen, and the other among the young men of The Catholic Union. The *Review* outline will be followed.

MATTEAWAN.—The *Leo* Circle reorganized with ten members and will follow the course of the Reading Circle Union.

BUFFALO.—The *Holy Angels' Alumnae Association* has planned a three years' course of Bible study.

OHIO—COLUMBUS.—The *Wallerston* Circle has taken up the study of Church history, and literature for the current year.

FINDLAY.—The *Cardinal Gibbons'* Circle was organized in October with fourteen members, who are following the courses in American history and literature, as outlined in the *Review*.

SHELBY.—A new Circle has been organized under the direction of the Rev. Father Michaelis.

DENISON.—A new Circle has been organized in the Immaculate Conception School.

WEST VIRGINIA—WHEELING.—The *Camillus* Circle entered upon its second year's work the first Tuesday of October. The program for October was the study and analysis of the writings of Sir Walter Scott, and a study of the "Inquisition;" for November the writings of Cardinal Newman, the temporal dominion of the Pope, and Galileo.

PENNSYLVANIA—PHILADELPHIA.—There are twenty-two Circles in the Reading Circle Union of this city, following various courses, chiefly in history and literature. The guiding and animating spirit in the work is the Rev. James F. Loughlin, D. D., who is Spiritual Director.

ALTOONA.—The *Newman* Circle will celebrate its second anniversary on January 27th, when the distinguished and able lecturer, Henry Austin Adams, A. M., of Brooklyn, will lecture under the auspices of the Circle, on Cardinal Newman, a subject peculiarly appropriate for the occasion.

The *Newman* Circle is following the *REVIEW* outline closely. It is one of the most practical and successful Circles in the country. The Rev. Morgan M. Sheedy is Director.

READING.—A practical mother, of this city, and an earnest supporter of the Reading Circle movement, has formed a home, family Circle of three members and called it the *St. Aloysius* Circle; motto, "Lead, Kindly Light." Meetings are held every evening of the school week. The course includes reading, writing, arithmetic, geography and catechism.

REYNOLDSVILLE.—A new Circle has been organized here.

INDIANA.—New Circles have been organized in Bluffton, Valpariso and Terre Haute.

MICHIGAN — DETROIT. — The *Catholic Study Club*: "I am glad to announce the organization of a club by Catholic women, affiliated with the C. O. S. S., banded together for the purpose of study, and for the advancement of intellectual and social culture, under the name of the "Catholic Study Club." The outline given in the CATHOLIC READING CIRCLE REVIEW will be followed as a guide to the study of American history and literature, and an introduction to the study of Dante will also be taken up with a view to making it the special work of some future year. The association is officered as follows: President, Mrs. J. H. Donovan; vice-president, Mrs. M. Brennan; secretary and treasurer, Miss M. A. McMahan; critic, Miss Harriette Coyle.

"Respectfully,
JOSEPHINE JONES DONOVAN."

NILES.—The *Marquette*, a new Circle of ten members, has been organized here. Motto: "See God in all Things." The *REVIEW* outline is being closely followed.

ALPENA.—The *Rose Hawthorne* Circle has reorganized and is following the *REVIEW* outline.

WISCONSIN.—MILWAUKEE.—The *Cardinal Gibbons* Reading Circle resumed its meetings November 6th. Following is the order of studies:

The French History topics for each meeting will be taken up during the first part of the evening—occupying about thirty minutes. A recess of ten minutes will follow, after which the discussion of American authors (limited to thirty minutes) will be in order. It is expected to vary the program with entertaining musical features, recitations, etc.

The French historical topics are: Louis XIV., Louis XV., Louis XVI., The French Revolution, Napoleon and His Campaigns, Waterloo and the Restoration, Louis Phillip, Second Republic, Second Empire, Franco-Prussian War, Third Republic.

The American authors to be studied are as follows: Novelists: Irving, Hawthorne, Howells. Poets: Lowell, Bryant, Longfellow. Historians: Parkman, Bancroft, Prescott. Essayists: Emerson, Brownson.

A series of six social evenings will be arranged and announcement thereof made at a later date.

From time to time during the season lectures and addresses, from prominent Milwaukeeans and others, bearing on current topics will be arranged for. The Circle meets every Friday evening.

A new Circle of more than fifty members has been organized in the Young Ladies' Sodality of the Church of the Gesu. The Circle will study American history.

MINERAL POINT.—*St. Anthony's Court* is a small Circle of seven members and is in excellent standing. Our correspondent writes that much better work is being done now than when the Circle was larger.

OSHKOSH.—There is a new Circle here.

IOWA — KEOKUK. — The *Newman* Circle was organized in October with a membership of over sixty. The first course will be Church history.

IOWA CITY.—The *Emonds* Circle reorganized with fourteen members and is following the *REVIEW* outline.

COUNCIL BLUFF.—A new Circle will be organized in St. Francis' Day School.

FORT DODGE.—The *Lenihan* Circle has reorganized.

LE MARS.—The *Le Mars* Circle has reorganized and has included a Study Class in American literature.

MINNESOTA.—New Circles have been organized in Ryan, Cannon Falls and Zumbrota.

NEW JERSEY—NEWARK.—A new Circle of four members has been organized and is following the REVIEW outline.

PATTERSON.—The Rev. J. P. A. McCormick has organized a Circle in his parish—St. John the Baptist.

MISSOURI—PLATTSBURG.—The Rev. Dennis Kelly has organized a new Circle in his parish. The REVIEW will be the principal guide in the studies.

KANSAS.—New Circles are being organized in CEDAR VALE, and ARKANSAS CITY.

MARYLAND—BALTIMORE.—The *St. Agnes* Reading Circle, of Loyola College began its sixth year September 20th, 1896. The president, Miss Mary Schoolfield, outlined the work for the coming year. French Church history will be continued as the study of the last year only reached the period of the Renaissance. There will be several books discussed, written by women, beginning with "Meizerott," by Katherine Woods, a Baltimorean.

New Circles have been organized in MEMPHIS, Tenn.; EUGENE, Oregon, by Rev. J. A. Black; SACRAMENTO, Cal.: EXETER, New Hampshire.

REV. THOMAS J. CONATY, D. D., THE NEW RECTOR OF THE CATHOLIC UNIVERSITY OF AMERICA.

We are glad to join in the approval generally given to the appointment of Rev. Thomas J. Conaty, D. D., to succeed the Rt. Rev. John J. Keane, D. D., as Rector of the Catholic University of America. In our opinion Dr. Conaty will prove a worthy successor to the able and distinguished man whom he will succeed. Dr. Conaty, like his predecessor, Bishop Keane, has become one of the foremost men not only in the affairs of the Church in this country, but, also, in movements affecting the public welfare.

We regard Dr. Conaty's elevation to the exalted position of Rector of the Catholic University of America with feelings of great pride, because of his connection with the Catholic Summer School of America, for it is, undoubtedly, a fact that the latter institution is one of the highest rounds in the ladder of Dr. Conaty's ascent to his present position of honor. He has won his distinction, however, by his remarkable ability, his pure and zealous priesthood, and his sturdy and manly character.

There has been considerable discussion as to the probable successor of Dr. Conaty as President of the Catholic Summer School of America. We cannot understand why it should be taken for granted that Dr. Conaty will resign the presidency of the Summer School. On the contrary, he may

not only retain the presidency, but he will now be in a position to do more for the Summer School than ever. We are not writing officially or authoritatively, but simply expressing a personal opinion.

Among the many eulogies on Dr. Conaty's appointment we are pleased to quote the following from A. J. Faust, Ph. D., in the *Church News*:

"It appears to be an authenticated fact that the Rev. Dr. Thomas J. Conaty, Rector of the Church of the Sacred Heart of Worcester, Mass., will be appointed the successor to Bishop Keane in the Rectorship of the Catholic University of America. His name in this connection has called forth nothing but commendation. Intelligent Catholics following the various interests of Catholicity in our country need no information in regard to Dr. Conaty. In many phases of character and of work I may call him the *alter ego* of Bishop Keane, and this, from my point of view, means the loftiest encomium that can be given to any parish priest. Both men represent the highest ideals of the priesthood, and are fitted by temperament and by insight to understand most fully the environments of the Catholic Church in these United States. Dr. Conaty, like Bishop Keane, has the social culture which is so necessary for the successful labors of the sacred ministry in a land in which refinement and education go

hand in hand. They are both the exponents of that spirit of progress which is doing so much for the general elevation of the Catholic population. Among the forces at work for the elimination of passion and prejudice from American character, so far as they have any relation to Catholicity, we must include just this type of the priesthood. Men, who understand the temper of the times and are qualified to meet its issues, are the leaders and not the followers in the development of a civilization whose best elements are thoroughly Catholic. Dr. Conaty has justly earned a wide spread fame as the successful President of the Summer School at Plattsburg, New York. He has there shadowed forth, even to the interested spectator at a distance, those qualifications which are always the harbinger of well-merited success. Zeal, tact, culture, and address, other things being equal, will yield abundant fruits in any field of human endeavor. Such qualities predominate in the make-up of the new Rector of the Catholic University. They will win for him the helpful sympathy of his associates in his new sphere and the disinterested friendship of all lovers of higher education."

In the September number of the *Review*, 1892, we published a sketch of Dr. Conaty's life which contains practically all that has been said of him in recent biographical notices. The following brief but excellent and authentic sketch of his life which appeared in the *Catholic Union and Times*, of Buffalo, N. Y., will, however, be of interest to our readers at this time.

SKETCH OF DR. CONATY'S LIFE.

"The Rev. Thomas J. Conaty, D. D., of Worcester, Mass., the successor of Bishop Keane as president of Washington University, was born in the town of Kilnaleck, county Cavan, Ireland, August 1st, 1847. With his parents he emigrated to this country in May, 1851, and settled in Taunton Mass., where he received in the public schools the education which fitted him for entrance upon his collegiate course. In 1863 he entered Montreal College, from which he was graduated in 1867. He subsequently entered Holy Cross College, Worcester, Mass., from which he was graduated in June, 1869.

"Returning to Montreal College, he was ordained priest for the diocese of Springfield, December 21st, 1873. On his return home Father Conaty was assigned to duty as an assistant to the Rt. Rev. Mgr. Griffin, D. D., pastor of St. John's Church, where an opportunity was given him to fit himself for the public life upon which he entered. An ardent believer in the principles of total abstinence, his influence was directed toward promoting that movement. In Philadelphia, August 4th, 1887, he was elected president of the Catholic Total Abstinence Union of America. He has since then been prominently identified with the temperance cause. In January, 1890, he was assigned to his present charge, the Church of the Sacred Heart, Worcester.

"For thirteen years he was one of the Commissioners of Education of Worcester. He also served a term of six years as trustee of the Free Public Library.

"Identifying himself with the Irish cause in the early days of the Land League, he served as treasurer of the Parnell fund and chairman of the committee on resolutions at the Buffalo and Chicago conventions. At the Philadelphia convention he was the acknowledged leader of the Conservative party. He has lectured in all parts of the country on the Irish question, education and temperance. His pulpit utterances have placed him in the front rank among his clerical brethren.

"He has contributed frequently to the magazines on the questions of education and total abstinence. Besides his many duties, he edits and publishes a periodical, 'The Catholic School and Home Magazine.'

"At the centennial of Georgetown University in February, 1889, the degree of Doctor of Divinity was conferred upon him. In October, 1894, he was selected to read a paper before the conference of Unitarian Churches at Saratoga on 'The Catholic Church in Its Relation to Temperance.' This paper made a deep and favorable impression at the conference.

"Since the inauguration of the Summer School movement, his great talents and splendid energies have been directed toward promoting the cause. For the past four years, Dr. Conaty has acted as president of the Catholic Summer School on

Lake Champlain, having been repeatedly re-elected to that position at the annual meeting of the board of trustees. Bringing to the aid of this cause, as he has to all movements which have won his endorsement, the strength of his extraordinary abilities, his large influence and his great personal magnetism, it is not surprising that the Catholic Summer School has made such rapid advancement in the educational world. It is now an acknowledged power in the literary circles of the Catholic Church.

"A thorough American in his sympathies and education, it would seem that no more fitting successor to Bishop Keane could be placed at the head of the most prominent Catholic University of America.

"Dr. Conaty is of striking physique. He possesses a commanding presence and a musical voice of much power. As an orator, he ranks among the foremost on the American platform."

The directors of the Catholic University sent to Rome the names of Dr. Conaty, the Very Rev. Joseph F. Mooney, rector of the Church of the Sacred Heart, New York, and the Rev. D. J. Riordan, brother of Archbishop Riordan, of San Francisco, and pastor of St. Elizabeth's Church, Chicago.

Official Confirmation of the Appointment

The following is the Pope's letter officially confirming Dr. Conaty's appointment:

"TO OUR BELOVED SON JAMES CARDINAL GIBBONS, ARCHBISHOP OF BALTIMORE, LEO P. P. XIII.

"BELOVED SON: Health and apostolic benediction. It is with much pleasure that we have received the letter which you sent us from the meeting held in Washington to designate another president of the University, evincing, as it does, your eager desire to provide for the welfare and success of the great seat of learning.

"Yielding to your request, we have considered the names of the three candidates whom you have proposed as worthy to discharge the office of rector. Of these we have deemed fit to choose, and by our authority we do hereby approve the first on the list, namely, Thomas James Conaty, heretofore parish priest in Worcester and president of the Summer School.

"Both the learning and the zeal for the advancement of religion which characterize

this distinguished man, whom you, by your joint suffrages recommend, inspire us with the well-grounded hope that his efforts will not be without abundant fruits in watching over the interests of the University, as well as in enhancing its lustre.

"How dear to our heart is this matter cannot but be well known to you, for you are aware how untiring was our solicitude in founding this institution that we might deservedly reckon it among the works which, in the interest of religion and science, we have, out of our loving affection, undertaken for the furtherance of the glory of your country, and which we have, with God's help, been able to bring to a happy issue.

"Meanwhile, as an earnest of heavenly graces and as an evidence of our official good-will, we most lovingly in the Lord impart to you, our beloved son, to the new president of the University and to all its faculty the apostolic benediction.

"Given at Rome, at St. Peter's, on the 23d day of November, 1896, the nineteenth of our pontificate. LEO P. P. XIII."

Rt. Rev. John J. Keane.

A GRACEFUL TRIBUTE TO THE BELOVED PRELATE.

And now a few words about the great and noble man whom Dr. Conaty succeeds. The best and truest tribute of him is contained in *The Catholic University Bulletin* for October, 1896, which we are pleased to reproduce:

"It would be ungrateful in a high degree if, in the pages of this organ, no words were said of the retiring Rector—the man who helped so largely to found the Catholic University of America, and who threw himself with characteristic unselfishness into every movement and plan for its progress and welfare. His name stands throughout the United States as a synonym for good citizenship, the civic virtues, loyalty to the civil authority, love of fatherland, and devotion to the ideal Americanism. His voice has been heard in all parts of the Union proclaiming that the Catholic Church is in fullest sympathy with our institutions, and that from the Catholics of the land no one need fear any treason, nor the invocation of any foreign influence or interference.

"As a priest and a bishop his personal virtues, his numerous and prominent converts to Catholicism, his labors in the cause of temperance, his almost excessive generosity, and his affable manners, made him the idol of the communities in which he lived, and have bound to him in every state of the Union hundreds of men prominent in all the walks of life, who are better for having known him, or for the influence of his written or spoken word. His share of human defects he no doubt possesses, but of these, as of the reasons for his departure, it is not our business to speak. We are concerned only with the man into whose hands the infant University was confided, and who has nursed the tender charge until it has reached its present viable condition.

"The seventy acres of land on which the University will grow were purchased under Bishop Keane, and the three stately buildings that grace the site were erected under his administration. A very great share of moneys gathered for the chairs, and all the incidental donations that helped to keep alive the good work, were given through his personal influence. In the interests of the University he has traveled over the whole land, has risked his life in a great railroad disaster, and visited Europe several times. The professorial corps is the work of his vigils and forethought, and the entire public organism of the University is owing to him. He has had able assistants, but the chief honor is rightly due to Bishop Keane.

"In dealing with the professors and instructors he has ever been a courteous and refined gentleman; in his relations with the students a fatherly and experienced

guide, an inspiring and elevating influence. The unction of his speech was noticeable in his manner, and no youth ever came in contact with this Catholic bishop without bearing away a spark of idealism, a love of virtue, and a horror of sin and meanness.

"He found the University a hope; some said a velleity. He left it a fact. He found the corner-stone in the great Caldwell gift. He left a plant worth one million dollars, and an interest-bearing fund of some eight hundred thousand dollars. He found a Catholic community largely ignorant of the need or even of the idea of a University. He left ardent and intelligent friends of the work in every diocese—nay in every city and town of the United States. It is said that in ancient times an innocent virgin was often walled up alive in the foundations of great buildings, that the sacrifice might make them eternal. The life of John Joseph Keane has been the cement of the Catholic University of America, and though it may have in the future distinguished names on the list of its administrators, there will be none, to use the words of our eminent chancellor, 'more notable for zeal, devotion, and, above all, for absolute disinterestedness and self-denial than John Joseph Keane.'

"The best wishes of professors and students and friends follow him through life, and augur for him an abundance of spiritual peace, and a life of unbroken tranquillity of soul, in whatever station an all-reconciling Providence may assign him.

"Thou art not gone eing gone, where'er thou art,
Thou leav'st in us thy watchful eyes, in us thy loving heart."

EDITORIAL NOTES.

A HAPPY CHRISTMAS GREETING.

We are disappointed in not being able to present our readers with a special Christmas number; but we extend to all a sincere greeting, with the wish that God may bestow on them His choicest blessings during this happy season.

SOCIAL PROBLEMS.

The study of Social Problems—one of the studies in the course of the Reading Circle Union for the current year—will begin in the

January number of the REVIEW, and will continue for three months.

This study will be treated in practically the same manner as the studies in American History and Literature, and will be under the direction of the Rev. Morgan M. Sheedy. Besides the outline for weekly study and review, questions, and suggested readings, Father Sheedy will contribute brief papers touching upon certain important points in the study.

The required book for this study will be Father Sheedy's "Social Problems," a manual issued recently by D. H. McBride & Co., of Chicago, and one of the series of publications of the Catholic Summer and Winter School Library. The price is fifty cents. Every reader of the REVIEW should possess a copy. This little manual is the best that has been published in recent years, and has been highly praised by the critics in the Catholic and the secular press.

READING CIRCLES AND REVIEW OUTLINES.

We would suggest to the Reading Circles and students following the courses outlined in the REVIEW, that for the present, at least, and until further notice, they plan their work so as to begin about the fifteenth of each month instead of the first. By so doing they can the better take advantage of and follow with more conformity the outlines in the REVIEW.

BIBLE STUDIES.

The series of Bible Studies, entitled "Easy Paths to Bible Knowledge," by the Rev E. P. Graham, has been temporarily discontinued, owing to the introduction of the courses on American studies for the current year. The last installment appeared in the July number, '96. Father Graham will resume his scholarly contributions on this most important study during the next course.

THE CATHOLIC WINTER SCHOOL.

The managers of the Catholic Winter

School announce that the lecture courses of the session will begin March 4th; but the religious exercises opening the School will take place on Sunday, February 28th.

Among the lecturers who will appear at the School are, the Rev. Father Knapp, O. P., the eminent Dominican, of St. Hyacinth, Canada. His subjects have not yet been announced.

The Rev. Father Power, S. J., will deliver three lectures on Reason and Revelation.

The Rev. Father Mullany, L.L. D., who is called the founder of the School, will deliver two lectures on Some of the Phases of Modern Thought and The Church.

The other lecturers thus far named were announced in the last number of the REVIEW. Archbishop Janssens will invite the new Papal Delegate, Monsignor Martinelli.

The railroad managers will extend the railroad tickets of the visitors to the Mardi Gras festivities, so as to enable the holders to remain in New Orleans for the Winter School.

All those who contemplate visiting the session, should communicate with Mr. Alfred H. Fleming, Secretary, New Orleans, La.

SUPPLEMENTARY READING.

The Supplementary Reading selections have been omitted in this number, as we concluded we could offer our readers nothing better than the admirable article on the Deportation of the Acadians, by Dr. O'Hagan.

BOOK REVIEWS.

MAKING FRIENDS AND KEEPING THEM. 2nd Ed. Pages 85. Cloth. Price 50c.

A LADY AND HER LETTERS. Pages, 90. Price, 50c.

QUESTIONS OF HONOR IN THE CHRISTIAN LIFE. Pages, 89. Cloth. Price 50c.—All by Katherine E. Conway. Boston: Pilot Publishing Co.

We confess that we opened these books with a prejudice against all of their kind. There are so many books published and republished without end, containing tiresome platitudes and wearisome iterations of exaggerated sentiments and rules of conduct that here we thought to find a refresh. But we did not. On the contrary, we scarcely ever read anything so moderate and thoughtful,—all showing experience

and knowledge and touched with a gentleness and a delicacy and a unobtrusive humor that made the reading a downright pleasure. Miss Conway has a charming way of expressing her thoughts, and yet she pleases as much by what she omits as by what she writes, and this assertion we consider very high praise. Better advice more gracefully given cannot be found. Better books to guide young ladies in the lesser duties and minor difficulties of life cannot be recommended. Put them in libraries and present them to your friends; all who read them will thank you. Though all are good, we think *Making Friends and Keeping Them* is the most original and taking of the three. We hope Miss Conway will add another volume to the series, calling it, *How*

to *Be Happy*, or some such title, and aiming to show young people, especially of her own sex, how happiness may be promoted at home and elsewhere, and how contentment may be practiced. Contentment is capable of cultivation.

* * *

THE MONK'S PARDON. A Historical Romance of the time of Philip IV. of Spain. From the French of Raoul De Navery. By Anna T. Sadlier. 4th Ed. New York, Cincinnati, Chicago: Benziger Bros. Cloth. Price, \$1.25.

An extremely interesting novel, bringing vividly to view the Spain of old. What an atmosphere redolent of art, royalty, passion and religion! The enjoyment of anything connected with Spanish art is increased since the exhibition of Spanish paintings at the World's Fair, paintings which preserve to a remarkable degree the traditions of her great masters. How unsuited to understand the Spanish character, past or present, is the average man in our country, filled with business and of an intensely practical turn of mind. *The Monk's Pardon* in this excellent translation is a capital story and cannot fail to arouse the reader's curiosity and also to excite in him feelings of admiration for virtue and honesty.

* * *

READING FROM THE BIBLE. Selected for Schools and to be read in Unison, under supervision of The Chicago Woman's Educational Union, Mrs. E. B. Cook, president; Mrs. F. H. Strasburger, secretary. Editorial Committee: W. J. Onahan, J. H. Barrows, C. O. Bonney; Chicago: Scott, Foresman & Co., 1896. Supplied to schools at 25 cents. Mailing price 30 cents.

The publication of this work indicates the growing conviction of honest thinkers that the schools of the nation should teach morality. Private and parochial schools do, but the public schools are in many places an exception, that is, there was no distinctive effort made or text book introduced to inculcate the duties which man owes to God and to his neighbor. To meet this want, at least partially, was the desire of those who suggested, prepared and superintended the "getting up" of this book. It has the approval—if such be the right word—of many persons of various beliefs

and of none, and the quotations from Catholic pens would indicate, at least, a tacit consent to its use where more cannot be expected. "It is not much but it is better than none. Better have all taught some moral and religious truths than to leave the system entirely commercial in tone and spirit." Such, we imagine, are the thoughts of many Catholic readers.

The preface to the work, containing a sketch of its inception and completion, makes very interesting reading. As to the success which the book may have had, we cannot speak. The review of such a publication arouses many thoughts too numerous to even touch upon. Morality without religion, without dogma is a dream and we fear that our country will suffer much before it awakes to the stern truth. If the Scriptures are to be read, though strictly speaking from a republican standpoint they have no right in our public schools, a volume like this offers, perhaps, the fewest objections. The text is from the King James' version and thus has the Ten Commandments and the Lord's Prayer in a form unfamiliar to our eyes. It may, however, with the pastors' advice, in a special manner be of use to Catholic teachers employed in schools where the Bible is more or less compulsory.

* * *

THE VOCATION OF EDWARD CONWAY. By Maurice Francis Egan. Reprinted from the *Ave Maria*. New York, Cincinnati and Chicago: Benziger Bros. Cloth. Price, \$1.25.

This novel, interesting from start to finish, is, we think, Mr. Egan's best. His delicate touch, suggestive hint, quiet sarcasm and up to date knowledge of human nature and fashionable follies are all shown here in an admirable manner. It deserves rather the epithet "fascinating," for the story draws you on with great force and you feel stirred to the depths of your heart over the situations depicted in the book. But it is not necessary to praise any work from the pen of this author, as unfortunately his name alone will sell his writings. Why unfortunately? We have read, we believe, all of Mr. Egan's late productions, and with the exception of his poetic works, they have always excited an angry, or rather irritated feeling, because when read-

ing we are always haunted by the thought: here is a writer of great talent and rare gifts, giving promise of great things, and yet he waste his time and talents on work not really worthy of him. Why does he not concentrate his energies and toil with persevering labor, that persistent, energetic labor indicative of genius, and produce a master piece?

* * *

THE FLOWER OF THE FLOCK. By Maurice Francis Egan. Benziger Bros.: 2nd Ed. Cloth. Price, \$1.25.

Another of Mr Egan's entertaining stories about boys and for boys. The author is moderating that somewhat cynical humor of his, and we are glad of it.

* * *

MR. BILLY BUTTONS. A novel. By Walter Lecky. Benziger Bros. Cloth. \$1.25.

Walter Lecky has already won the ear of the Catholic public and this volume will not diminish, but rather increase his reputation. In this work, somewhat new in its line among us, he displays dramatic power appreciation of scenery keen observation, of his fellowman in some positions of life, a quick sense of the humorous and pathetic, and deals gently and kindly with faults and failings. It is a clever work, almost one of the "elect," and certainly one of the best produced by Catholic writers on this side of the water, but a critic may blame as well as praise, and we say the novel throughout is too sketchy, too abrupt. Some artists can make a striking picture by a few rough lines apparently drawn without much art or design; others depict a living figure by attention to all the details. Here we find neither the genius-like effect of the first nor the talented result of the second. Pere Monnier is hinted at, hastily outlined, cleverly touched, but it is not a finished picture even in suggestion. So of the other characters. We say it reluctantly, not to insinuate that the author lacks talent, we believe he has real genius, but because a little more study, care and labor, and Walter Lecky had drawn pictures on the literary canvass that might

have endured for generations. They might have become typical figures but we fear their outlines are so faint and broken that they will soon fade and faint away. We have often sought the cause why some authors can fashion characters, now in outline, now in detail, which seem to inhale actually the breath of life, since they continue to exist, long after their creator has passed into dust and we believe, that apart from that indefinable touch of genius, which escapes exact analysis, but which may, however, be the resultant compound of a number of elements distinctly separable, this cause can be detected and its effectiveness proved by example. Time and space may be found elsewhere to state this theory and its foundations.

When Corkey Slithers met his sad fate, we were shocked and disappointed. The shock came because it was the natural thing, the correct thing, under the circumstances and the disappointment—well, from the moment of Mr. Slithers' appearance on the stage, we felt there were great capabilities in the fellow; he might reappear with great applause in other acts and plays, but his death, while ending the scene tragically enough, cut off prematurely all hopes of a long and prosperous life of mingled misery, humor and villain.

What has been said of *The Monk's Pardon* as regards its selling quality, may be repeated with emphasis of *Mr. Billy Buttons* and *The Vocation of Edward Conway*. In cheap form, shining cover, with their present striking titles, of course they would sell well if put on the public market. The publishers are rich, cannot they venture few hundreds?

We congratulate Walter Lecky most heartily, and hope he will, in due time, give us another story. The preemption theory, though strengthened by the examples of Kipling and Ian McClaren, is not sound, still we venture to advise our author not yet to abandon the Adirondack Mountains, where there lie hid many gems to be discovered and polished and held up for admiration.

THE CATHOLIC Reading Circle REVIEW.

DEVOTED TO

History, Science, Religion, Literature, Art, Philosophy.

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Reading Circle Union.

Catholic Summer School of America.

DIRECTING BOARD. Rev. Morgan M. Sheedy, Chairman, Altoona, Pa.; Mr. James Clarke, New York; Rev. John F. Mullany, LL. D., Syracuse, N. Y.; Rev. Walter P. Gough, Philadelphia, Pa.; Warren E. Mosher, A. M., Youngstown, O.

OBJECT. The object of this institution is to encourage the diffusion of sound literature; to give those who desire to pursue their studies after leaving school an available opportunity to follow prescribed courses of the most approved reading; to enable others, who have made considerable progress in education, to review their past studies, and, particularly, to encourage individual home reading and study on systematic and Catholic lines. It is designed to meet the requirements of those who are desirous of self-improvement, and to enable them to become familiar with the Catholic aspects of the various important questions of the day. In short, it aims to unite earnest people who are anxious to devote their spare moments to the pursuit of knowledge and the cultivation of the intellect.

METHODS. The plan consists of clearly defined reading courses and carefully selected books. In these courses various books bearing on the subjects are indicated and a criticism of the same given, together with practical questions that make the reading of the books more profitable. The course for each year is complete in itself. Members may pursue one or more of the studies recommended for any year.

The lessons in these studies are marked in advance for each week, and the amount of reading in each study clearly defined. About forty minutes each day will accomplish the reading. The members procure the books recommended and read the lessons at home. Those who may have other approved books on the studies than those recommended, may use them. If there should be several persons in a place reading the course, they may meet together for mutual help and encouragement, and thus form a Local Reading Circle.

TERM. A full course requires four years' study, but members may join for one year or longer. The term each year begins October 1st, and ends July 1st.

MEMBERSHIP. Any person of good character, Catholic or non-Catholic, who is desirous of truth and self-culture, may become a member of this Reading Circle Union.

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COURSE OF STUDIES FOR 1896-'97—October to June Inclusive.—American Year.

1. Studies in American History, by Marc F. Vallette, LL. D. 2. American Literature, by Thomas O'Hagan, A. M., Ph. D. 3. Social Problems, by Rev. Morgan M. Sheedy, published by D. H. McBride & Co., Chicago—Price 50c. 4. Studies in Civics. 5. Social Institutions of the United States.

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INTRODUCTION TO THE STUDY OF TENNYSON.

BY MAURICE FRANCIS EGAN LL. D..

(A LECTURE—PART II.)

III.

Before considering "The Idyls of the King," that grand and exquisite epic, which combines the ideal of Christian chivalry with the perfection of modern expression, I must call your attention to Tennyson's lyrics, especially to the little songs scattered through "The Princess." There are two lyrics in "The Princess" which must live forever. And when you ask why? I can only say because they are *poetry*. No man has ever yet exactly defined what poetry is. But if any man should ask me for illustrations of the most evanescent quality in poetry,—that quality which is utterly incapable of being defined, I should point to the "Break, Break, Break," and the "Dear as Remembered Kisses after Death," of Tennyson and Longfellow's "Rainy Day." Tennyson's expression of the inexpressible,—Tennyson's crystallization of a mood is perfect,—

"Break, break, break,
On thy cold, gray stones, O Sea,
And I would that I could utter
The thoughts that arise in me.

"O well for the fisherman's boy,
That he shouts with his sister at play,
O well for the sailor lad,
That he sings in his boat on the bay!

"And the stately ships go on
To their haven under the hill;
But O for the touch of a vanished hand,
And the sound of a voice that is still!

"Break, break, break,
At the foot of thy crags, O Sea,
But the tender grace of a day that is dead
Will never come back to me."

I must apologize for using the word, "exquisite," so often; It is the only word by which we can express the art of these lovely—unsurpassingly lovely—little songs. The analysis of the other lyric will show the effect that can be produced by rhythm without rhyme.

IV.

We owe "The Idyls of the King" to the fact that Alfred Tennyson read and pondered over Sir Thomas Malory's old black-letter legends of King Arthur's Round Table. Here he found the story of his epic ready-made. In the form he adopted, we find the influence of Theocritus, who seems, of

all poets who wrote in Greek, to have most influenced him. The title of his epic poem, Tennyson took from Theocritus. The Idyls of Theocritus are short pastoral poems full of sweetness, tenderness and love of rural life. In these qualities, Theocritus and Tennyson are much in sympathy. Theocritus was born about two hundred and eighty-four years before the Birth of Our Lord. His songs are of Sicilian woods and nightingales, of the musical contests of shepherds. In Tennyson's "Oenone," we find many traces of Theocritus, even paraphrases on him. "Godiva" is formed on an idyl of Theocritus, and his famous lullaby is suggested by Theocritus' song of Alcmena over the infant Hercules, of which I have made this paraphrase:

Ten months had passed since rosy Heracles
Had opened wondering eyes unto the sun,
When, in the sloping light of summer's eve,
Alcmena, mother of the little twins,
The hero and his brother, fair to see,
Bared her soft breasts, as all our mothers
did,

In tender love, and gave her boys their
food;

And having laved them in the mellow
stream,

She laid them down within Amphytrion's
shield—

A half sphere of bright brass by bold blows
won

From slaughtered Pterilaus—then, with
hands,

Like blush-rose petals, on the head of each,
In tones like cithern-echoes, thus she sang:

"Sleep, my boys, in gentle, dewy sleep,
Until the dawn in glowing beauty peep
To call the hours from out the night's dark
deep

Into the light.

"Sleep, for the day has sunk in the red
west;

Sleep, 'neath the mother-heart that loves
you best;

Sleep, sleep, and peaceful, peaceful be your
rest

Till dark is light.

"Anemones and roses drop their leaves
In silent night, but still the ocean heaves;
And so my heart fresh waves of love receives
Through all the night.

"My other self in two, my heart in two,
Sleep happy, and wake joyous. Oh, for you
I pray the gods to give me all I sue
Through day and night!"

And as sea-nymphs soft toss a favoured
boat,
She rocked the buckler, singing as it moved.

Carlyle did not approve of Tennyson's reflections of the Greek. And he expressed it in his pleasant way. "See him on a dust-hill surrounded by innumerable dead dogs."

The term "Idyl," though applicable enough to the light, pastoral poems of Theocritus was hardly so appropriate to the various parts of the Arthurian epic. But Tennyson has made it his own; we love "The Idyls of the King" by the name he has re-created for them.

The "Idyls" are now complete. They follow each other in this order: "The Coming of Arthur," "Gareth and Lynette," "Enid," "Balin and Balan," "Vivien," "Elaine," "The Holy Grail," "Pelleas and Ettarre," "The Last Tournament," "Guinevere," and "The Passing of Arthur."

The "Idyls of the King" is an allegory, as well as an epic. It carries a great moral lesson. It is an epic of a failure,—a failure which falls on King Arthur and his knights because of the sin that crept among them, like a serpent, and left its trail over all. Arthur, the ideal king, the chivalrous servant of Christ, seems to represent the spiritual life. His Queen Guinevere is "sense at war with soul." She loves the things of earth better than those of heaven. And from her betrayal of the King,—her fall, like that of "The

Lady of Shallott,"—her sinful love for Sir Lancelot, who represents the pride of the flesh,—flows all the many evils that fall on the court of King Arthur.

It is true that the allegorical meaning in some of the Idyls is dimmer than in others. Sometimes it seems to disappear altogether. Permit me to mention Mr. Elsdale's "Studies in the Idyls, and Mr. Conde Pallen's in a volume of *The Catholic World*. This deserves special consideration. Lord Tennyson goes so far as to admit that King Arthur meant "the soul."

It is not fair to see in a poet's work more than he sees himself, and therefore I shall speak only of those allegorical meanings that are self-evident. It seems to me that the allegorical character of the Idyls was something of an after-thought with Tennyson.

"The Coming of Arthur" is the first Idyl. King Arthur typifies the soul. There is a dispute about Arthur. The King Leodogran will not give Arthur, the knight who has saved him, his daughter Guinevere, until he is satisfied about Arthur's birth. Some say he came from heaven, others that he was even as the earth. So men have disputed over the origin of the soul. There is no soul some say,—no spiritual life. But Queen Bellicent cries out, describing the scene of Arthur's coronation,—

"But when he spoke and cheered his Table
Round

With large, divine, and comfortable words
Beyond my tongue to tell thee—I beheld
From eye to eye thro' all their Order flash
A momentary likeness of the King:
And ere it left their faces, thro' the cross
And those around it and the Crucified.

"Down from the casement over Arthur
smote

Flame-color vert, and asure in three rays

One falling upon each of the three fair
queens,

Who stood in silence near the throne, the
friends

Of Arthur, gazing on him, tall, with bright
Sweet faces who will help him at his need."

The Lady of the Lake is there, too, "clothed in white samite, mystic, wonderful"—"a mist of incense curled about her."

The three Queens are Faith, Hope, and Charity, on whom the colors symbolical of them,—flame-color, blue, and green,—fall from the crucifix in the stained glass of the casement,—the crucifix being the source of all grace. There is no doubt that Arthur represents the spiritual soldier sent by Our Lord to conquer the unbelievers and make clean the land. The Lady of the Lake,—the Church,—gives him the sword Excalibur, which comes from the serene depth of an untroubled lake.

Merlin, the sage and magician, is human reason without grace, strong, quick to see, failing of being omnipotent because it lacks Faith. In a later Idyl, *Vivien*, we see the grave sage who relies on the proud power of his intellect ruined by his weakness when approached by the temptations of sensuousness. The lesson of *Vivien* is that reason and the highest culture, of themselves, are not proof against corruption.

When the question is put to Merlin whether King Arthur was sent from heaven or not, he answers, as human culture too often as to the origin of the soul, by a riddle. He says:

"Rain, rain, and sun! a rainbow in the sky!
A young man will be wiser by and by.

An old man's wit may wander ere he die.

"Rain, rain, and sun! a rainbow on the sea!
And truth is this to me and that to thee;

And truth, or clothed, or naked, let it be.
 "Rain, sun, and rain! And the free blossom blows!
 Sun, rain, and sun, and where is he who knows!
 From the great deep to the great deep he goes!"

This is the answer of modern skepticism to the questions of the soul. "Rain, sun and rain!" he says. They exist because we see them. But, after all, it makes no difference whether you believe that there is beauty in Heaven or no Heaven at all,—only the earth. Truth is only a mirage,—a delusion of the senses and the elements,—whether it seem of earthly or of heavenly origin. A young man will find this out, by and by, though the old man's wits may wonder and he may take visions for realities.

"From the great deep to the great deep he goes."

This is Herbert Spenser's answer, "The Unknowable." And Pilate's doubt, "What is truth?" finds its echo in Merlin's cynical phrase,

"And truth is this to me and that to thee."

The first Idyl has this line:

"The first night, the night of the new year,
 Was Arthur born."

Let us observe, too, that King Arthur and Guinevere were married in May; for, through all the Idyls* the unity of time is carefully observed. The time in "Gareth and Lynette," the second Idyl, is the late spring or early summer.

"For it was past the time of Easter Day."

And Lynette says:

"Good Lord, how sweetly smells the honeysuckle in the hushed night."

"Gareth and Lynette" is full of symbolism. Again, the Church appears more strongly symbolized. Gar-

eth represents the strength of manhood, the Lady Lyonors, the spirit, and Lynette, imagination. I would advise you to analyze this poem more closely.

Next comes *Enid*—most lovely study of wifely graciousness and patience. Guinevere's sin has begun to work horrible evil unconscious to herself. It plants suspicion in Geraint's mind and causes Enid to suffer intolerably. The time is still in the summer.

I have alluded to the lesson of *Vivien*. "Balin and Balan" precedes it with the same lesson. We shall pass *Vivien*,—the time is still summer, and a summer thunder storm breaks as Reason (Merlin) falls a prey to the seduction of Sensuality (*Vivien*).

Elaine follows. It is now midsummer. Guinevere and Lancelot begin to suffer for having betrayed the blameless King. Elaine, is "the lily maid of Astolat." Elaine has the charm of a wood-faun,—the purity of dew on a lily. But she, too, must die, because of the sin of Guinevere and Lancelot, and because of her own wilfulness in loving Lancelot in spite of all. Is there anywhere in poetry a more pathetic, more beautiful picture than that of the "dead steered by the dumb" floating past the Castle of Camelot when the Queen had learned that the fairest and richest jewels are worse than dust when bought by sin. And Elaine—

"In her right hand the lily, in her left
 The letter—all her bright hair streaming
 down,

And all the coverlid was cloth of gold
 Down to her waist, and she herself in white,
 All but her face, and that clear-featured face
 Was lovely, for she did not seem as dead,
 But fast asleep, and lay as tho' she smiled."

*Mr. Elsdale's "Studies" (1873,) elaborately treats the details of this quality.

"The Holy Grail," which, allegorically and practically, has puzzled most commentators, can have only its full signification to Catholics. It is doubtful whether Tennyson, taking the legend from the old romancers, has put any meaning into it other than he found in it. The time of "The Holy Grail" is still summer. In "Pelleas and Ettarre," we see again the growing evil worked by sin in King Arthur's plans for making the kingdom of Christ on earth. Sin grows and Faith fails; the strong become weak. Sir Galahad's strength is as the strength of ten because his heart is pure? The late summer is indicated by the "silent, seeded meadow grass." In the next Idyl, "The Last Tournament," when ruin begins to fall, the gloom of autumn lowers, we read of the "faded fields" and "yellowing woods." In "Guinevere," when the doom of sin falls on all the court, it is dreary winter. "The white mist like a face cloth to the face, Clung to the dead earth, and the land was still."

In the last of the Idyls,—in "The Passing of Arthur," we are in December,—at its close,—

"And the new sun rose, bringing the new year."

The splendid and blameless King lies by "the winter sea," defeated, helpless,—his Queen gone, his knights routed, his hopes fallen. Only Sir Bedivere, who seems to represent nei-

ther high Faith nor materialism, but something between the two,—is with him. At last, Sir Bedivere obeys and casts away the mystic blade, Excalibur. King Arthur, close by the "broken chancel with the broken cross," speaks the most solemn, most marvellous speech in this greatest of the Idyls,—in which Tennyson the exquisite becomes for once Tennyson the sublime.

"And slowly answered Arthur from the barge:

'The old order changeth, giving place to new.

Lest one good custom should corrupt the world.

Comfort thyself: what comfort is in me?

I have lived my life, and that which I have done

May he within Himself make pure! but thou,

If thou should'st never see my face again,
Pray for my soul. More things are wrought
by prayer

Than this world dreams of. Wherefore let
thy voice

Rise like a fountain for me night and day.
In what are men better than sheep or goats
That nourish a blind life within the brain,
If knowing God, they lift not hands of
prayer

Both for themselves and those that call
them friend?

For so the whole, round earth is every way
Bound by gold chains about the feet of God.
But now farewell.'"

The three Queens, clothed in black, gold-crowned, sail away with the blameless King in the barge, "dark as a funeral scarf,"—and he is seen no more.

[TO BE CONTINUED.]

OUR CATHOLIC COLLEGES AND UNIVERSITY WORK.

BY M. A. QUINLAN, C. S. C.

Higher education, considered in relation to its aims and ends, in relation also to its intended and incidental effects, and contrasted in its present state and progress with the conditions which a decade of years ago characterized its growth and development, presents to the minds of thoughtful men a series of problems which merit the closest attention and tend by reason of their importance to place school and college and university on a more solid and scientific basis. A means to stir up this new activity efficiently and to nurture it in its incipency is most assuredly the movement known as UNIVERSITY EXTENSION. Popular opinion has favored the existence of this modern factor in the intellectual life as a most deserving institution, —a fact clearly evidenced in the establishment of numerous Summer and Winter Schools, the ostensible object of which being to promote the interests of secondary education by stimulating in the teaching body a liking for personal research, an admiration for loftier ideals and a true appreciation of method. Profiting by all this, the tutor will obtain better results in the class-room and will more likely instil into the minds of his pupils a love for knowledge which is above and beyond the unexpansive ideals of common schools and of many text-book compilers.

Considering, then, the direct bearing which all this has upon the system of Catholic education in the United

States, I cannot but feel that a few observations as to the relative positions of our colleges and universities, touching upon the manifest duties of the former and the purports of the latter, will be neither out of place nor totally unproductive of results much to be desired.

The aim of the college is two-fold: to give its graduate that general culture or knowledge which is necessary in the ordinary pursuits of business life; or to prepare him for more advanced courses in the technical institute which is best equipped for his special work. Enunciating this idea more explicitly, President Eliot of Harvard University, in a paper read before the American Institute of Instruction at Bethlehem, N. H., July 11th, 1894, says: "The main object of education nowadays is to give the pupil the power of himself doing an endless variety of things which, uneducated, he could not do. An education which does not produce in the pupil the power of applying theory or putting acquisitions into practice, and of personally using for productive ends his disciplined faculties, is an education which has missed its main end."

A great responsibility rests on the Catholic schools and colleges, taken collectively, as well as on the individual student and teacher. All educational institutions, while not ignoring their immediate aims and ends no less than the specific interests which in some instances concern their founda-

tion and actual existence, should tend steadily towards the strengthening of the mind for the accomplishment of its noblest tasks and awakening in the youthful intelligence a love for the highest ideals. Perhaps out of the many only a few will take heed and respond to the stimulus; even so, in this the preceptor has gained so many allies, for by example more good is effected in the schools than by the most exacting discipline.

The true idea of a university has been realized only in concept. The most perfect and complete aggregation of educational establishments that any civilization has yet seen welded into one corporation cannot be said to constitute the consummate idea which is as a guiding star in the heavens and beckons the sailors onward. The Bible was the text-book of the Hebrews; Homer's *Iliad* and *Odyssey* embraced the sum and substance of what was once taught in Greece; Plato and Aristotle and Martianus Capella, together with the Fathers of the Early Church, whose works were preciously preserved on parchment, were the unconscious educators of generations; but not in their times, nor in more distant ages; not in the times of Moses or Homer or Plato or Cicero or John Chrysostom or Gregory the Great, had men witnessed the establishment of a university which even in the process of centuries became the realization of what the name should imply. To the *studium generale* of Salerno—the earliest of universities—to those of Bologna, Paris, Oxford, Cambridge, Padua, Naples, Florence, Leipsic, Louvain, Wittenberg, Breslau, to some of which the history of the Middle Ages has ascribed an attendance of ten,

twelve, and thirty thousand scholars,—to these and later growths in England and America, may be given the credit of a development more or less phenomenal in regard to some particular department, while in other respects they are and have been mediocre or wholly deficient. And yet they are worthy of the most generous praise; they neither directed their energies toward the impossible nor, with rare exceptions, failed in the achievement of what they undertook. The foremost seats of learning at home and abroad have usurped, not culpably, a title which indicates only a far off ideal; and it is against the realization of this ideal the argument militates. Lack of sufficient resources, as well as the absence of any real need, prevents more marked progress in this direction.

Yet the spirit of our higher educational institutions is manifestly in harmony with all that is at present practicable. They avail themselves of the opportunities which are theirs and each pursues the course for which it was intended. Whatever in theology or philosophy or law; whatever in history or sociology or letters; whatever in the languages, the arts, or the physical sciences, can be reduced to principle and systematized for the better understanding and clearer exposition, belongs properly to the work of a university. It must not fail to impress upon the mind of the student a knowledge of the importance, the rise and general progress that may justly be ascribed to new lines of thought, new developments in science, new discoveries in nature.

Each of the great universities knows in what lies its strength; each is conscious of its defects as well as tenden-

cies. One is devoted to theology; another to law; a third to philosophy, or mathematics, or the natural sciences, and so on. Of the first the Sorbonne of Paris was an example in the thirteenth century; of the second, Bologna. In medicine Salerno was then without peer. Likewise, in later times others attained prominence in these or newer branches of knowledge.

But in consideration of the fact that so many men of similar sympathies are gathered together to probe into some of the mysteries of mind and matter, it can readily be understood that any line of study which merits the attention of a specialist and in fact constitutes his life-work, is deserving of no little consideration even in those lesser institutions of learning which propose to prepare young men or young women to take part in the intellectual labors that go on about them. To accomplish this there need be no derangement of routine classes or noticeable increase in the number of courses; opportune remarks made by the teacher would go a long way towards broadening the pupil's mind and convincing him of the educational values of related studies. This problem of educational values is of so much importance that I would be in favor of having in secondary schools and colleges a course of lectures inaugurated for the discussion of such questions as are connected with its solution. Were the plan generally adopted, pupils might sooner understand the intentions of their parents and guardians in sending them to school; for, indeed, the principle of utilitarianism is as potent in guiding them as it is in directing the impulses of their elders.

By training the younger generation

in the principles that underlie the various systems of advanced learning, the college and university is preparing recruits for that army of investigators who are today pushing forward the standard of enlightenment and are only too eager to grapple with the intricacies of new problems that daily follow fast in the wake of discovery. In evidence of this propensity and of the enthusiasm of such auxiliary forces, may be cited the universal attention given to the Röntgen ray: countless laboratories have turned from the routine of regular work; countless experimenters have left their accustomed occupation to search the gold fields newly found in their own domain; even the Wizard himself is among the number, while thousands eagerly await the results.

In the realm of research there is no end of surprises. We have problems in law; problems in philology; problems in botany, in ethics, in theology, in the natural sciences, in pure mathematics, and pedagogy itself; and it is by attaching some real importance to their solution that the teacher can succeed in making the pupil more enthusiastic in his study. We want more enthusiasm on the part of the college man; more enthusiasm also on the part of the teacher. Herein lies the principle of success. The tendency of college discipline should be towards establishing between preceptor and pupil more confidence in matters of education. The personal interest which the master should in a generous way manifest in dealing with each of those placed under his charge, can be productive of an immense amount of good. The former should be a model for the latter to imitate, and rather have each

day's lecture seem the result of personal study for the particular occasion than appear capable of conducting the regular course without special effort.

When schools and colleges and academies come to realize more fully the truth of all this and put their observations into practice, we may expect better results from our universities, and men of higher education will be more numerous and more desirable in their respective positions. I do not wish to be understood as calling for an increase in men of the professions, but only for an increase in proficiency. We should rid ourselves of the opinion that the realm of advanced thought belongs to the professions alone; we should begin to look upon it as the inheritance of all,—as an essential element in our lives and in the lives of the many, and out of place neither at the lawyer's desk or the tradesman's fireside.

One phase of modern university work is the production of investigators, men who know and appreciate the value of systematic research and deem it more important to understand thoroughly the use of their tools than to have converted their minds into a store-house of unmeaning facts. What sound ideas on education were not evidenced by Confucius, the great sage of China, in declaring that when he had presented one corner of his discourse and the pupil could not of himself make out the other three he did not repeat his lesson!

Of course, I am aware that by carrying on its work under such a system, the college may seem to encroach upon the exclusive territory of the university proper: let the university proper be not too exclusive; the line of demarcation need not consist of an

impregnable wall; this encroachment cannot be helped if we wish to obtain the best results. And, then, the university proper can encroach upon the college by dropping below its standard,—this, at the risk of being apparently inconsistent, I would most emphatically decry. The dividing line, while not too marked, should be on the higher ground; anything to the contrary would be an unwise policy. A sudden departure from one method of study into another entirely different and necessarily distinct would be detrimental to the student in this, that he would practically have to waste much valuable time in acclimatizing himself with regard to conditions to which he could have already unconsciously conformed himself. Certainly, let the college keep within its proper limits and let it do thoroughly what it is supposed to do; but its limitations should be no narrower than are those of all elementary and secondary schools where there is a continual overlapping, so that one leads naturally up to the other, and by admitting this relation between the primary and secondary exponents of higher education, the consequence can be nought other than a happy welding together of many component parts into one complete and strengthened whole. The only danger to be guarded against arises from the petty jealousies which prompt one to under-estimate the other's importance. A spirit of rivalry can arise only too easily and while naturally creating a competitive advancement in the standard of excellence, it would nevertheless produce many pernicious effects. Contrasted with this, we would like to find a spirit of sympathy and large-hearted

co-operation, so essential to the religious character which the work has assumed.

The recent regulation of the Catholic University at Washington in specifying that a knowledge of French and German will be required of the applicant for the Doctor's degree, is a move in the right direction and will necessarily give these branches a greater importance in the college curriculum. The educational value of modern and dead languages will be readily appreciated by the student when he learns that some of the most interesting arguments arise in the discussions of writers who try to decipher the inscriptions which have come down to us; now it is a manuscript, now a marble slab—perhaps in the shape of papyrus or parchment it has rested for centuries in some mediæval monastery, or in the form of a neglected tomb-stone has been hid away for ages in the ruins of an ancient city. E. Benjamin Andrews, of Brown University, believes that youths of seventeen should and easily could, were they only taught with due system and ability, know sufficient Latin and Greek and have a fairly good reading and speaking knowledge of Italian, French and German. "It is," he declares, "a wicked waste of time and effort that students who already know Latin are made to learn French without utilizing the natural bridge from the Latin to the French language which is furnished by the Italian." These three worlds of thought demand no mere superficial attention. The most effective investigation of the day is carried on in these languages, and without one or the other the student suffers a positive loss.

The value of judicious reading as

applied to the preparatory as well as collegiate curriculum cannot be over-estimated. Specifications in this regard should be made with reference to pupils even in grammar. Regulations of the kind have been most successfully tested at Notre Dame in the preparatory department, and elsewhere with results no less satisfactory. Boys, too apt to make bold plagiarisms in the production of class essays and ordinary practice in English composition, should be taught the use of Encyclopædias and other ready sources from which they will, through laziness and inability to develop ideas, seek to derive the necessary information. The Encyclopædia is not to be spurned. It is surprising how truly helpful it can be rendered under proper management. The scientific use of magazines, too, is unquestionably a point to be well considered in this connection. To each particular branch of human knowledge and industry there belongs a number of journals the constant perusal of which will strengthen the mind and broaden the views of the student in an astonishing degree. He should learn, also, not to ignore the multitude of pamphlets which from far and near accumulate in the libraries; for these often represent the untiring work of some enthusiastic scribe who, for duty's sake or for pleasure's sake, gathered together in the smallest space all the facts that he could in a twelvemonth collect from innumerable sources. And whenever it is the student's duty to prepare a thesis—say, for commencement—let him be advised to adopt similar methods and first catalogue all possible sources from which he can draw; his notes come afterwards, then their arrangement and

transcription. It is folly to throw him always upon his own powers. Men who have any occasion to express their sane views on a question of importance rarely fail to consult authorities either as the subject matter of criticism or as a help by way of suggestion. The scholarly treatment of current topics constantly placed before our eyes in the literature of the hour exemplifies this fact most forcibly. No, the importance of systematic reading cannot be too much dwelt upon; and colleges, whose duty it is to dispose the minds of earnest students for better and higher work, should not fail to save them that valuable time which later on has to be spent in developing order in thought and method in research. This general acquaintance with libraries, to which he has access, is a momentous factor in college education. The boy who passes through the Freshman, Sophomore, Junior, or Senior years of his course without having a specific knowledge of the available books that relate to some favorite study of his, should be considered flagrantly superficial in his education or at least cruelly neglected. It is true that he may have no intention of pursuing other than some common avocation in life; yet he cannot ignore the fact that every man possessed of a liberal education is expected to profit by the advantages which are his, and oftentimes it happens that men while attending to their ordinary pursuits find time to devote to some particular science which for them becomes afterwards the stepping-stone to fame.

Cardinal Gibbons has happily said that the culture and preparatory training which the college graduate has received "in the languages, in the exact

and physical sciences, in history, and arts, and philosophy—all will avail him much when he comes to pursue, with larger facilities, the studies to which his tastes or his interests incline him; . . . a wider horizon is opened to his view; . . . noble examples of scientific achievement are proposed for his imitation; . . . and he has an opportunity of contributing by his own effort to the development of thought and to the furtherance of truth. Habits of observation, precision of thought, love of study, and, above all, initiative, are the qualities which we expect from the graduate. To cultivate these qualities is the all-important duty of the college." Language, therefore, and history, natural science and mathematics, afford the ground-work on which to train the pupil who has yet to acquire the general knowledge necessary for the higher pursuits, and also to afford him an opportunity for discovering his favorite line of work. The man whom we would most like to welcome and congratulate as a college graduate should not only have attained that knowledge which his degree implies, but should at the same time have formed a taste for some particular branch of study which, though he be of necessity directed to some other calling, he looks to as a limitless ocean of knowledge whereon he can launch his frail craft determined to dip his nets deep, with the consciousness that after he has taken his draught of fishes, there still remain other depths, and that other fishermen, more successful than he, will come after him. He should learn how vast are the realms of thought; how little, in fact, can he eventually accomplish; and still of how much value will be

that little if it be the result of his own labors.

This, then, is the scope of college education; this its relation to university work; and to the Catholic institutions of learning in America is the application of these principles especially urgent and opportune. Our Catholic colleges and universities already aided by a system of parochial schools and recently supplemented by the action of Leo XIII. in the establishment, at Washington, of a centre and standard of excellence for all, have reached that stage of development which calls for mutual co-operation and co-ordination of labor whereby will be produced that strength and stability which is necessary for the accomplishment of their noblest tasks.

The most characteristic element of university work at the present time consists in training up the young man to be a correct reasoner and diligent investigator. He should, therefore, be impressed with a clear idea of the nature, aim, end, and importance of such studies as it may be his good fortune to pursue later on; this duty of the teacher should be performed not in a dry, formulated manner, but vividly and with the intention of gaining for that science a devotee who will make it his own life-work or at least, while at college, become more truly a student than those idle, thoughtless squanderers who plod, as it were, aimlessly through their course, devoid of ambition, careless of their own progress and looking only for an end of that weariness which hangs upon them because they have no real interest in their work and which is so characteristic of many college men.

I believe that the greatest and, at

the same time, most difficult task of college discipline is to teach young men the real value of time and opportunity and, consequently, of study and method. Success in the class-room should not be considered to be merely the conscientious fulfilment of such duties as are usually ascribed to the pupil. The more important thing—and after that the routine requirements will be readily complied with—is to convince the pupil that only when he has taken a personal interest in some topic that might command his attention for a life-time, has he begun to know something; that in the pursuit of knowledge, not necessarily in its attainment, consists the happiness of the true scholar; that individual research is the key to the hidden lore; that the teacher is but a faithful guide and a model student; and that the old philosopher who declared, "I know nothing," felt in his heart how infinitely above him was perfect wisdom and goodness and truth and all that is knowable in heaven and on earth.

But it may be questioned, to what does all this final completeness tend? In what consists the final utility of pursuing such an exquisite ideal? It consists in many things. It may take the shape of fame, or pure love of knowledge, or it may consist in the self-consciousness of having developed properly the three great faculties of the soul—will, memory and understanding—and of having used them in the way most pleasing to God the Creator. That this should be the pinnacle of Christian education is but natural. For the building up of a suitable substructure were our schools placed under the direction of the Church. To rear the

edifice to its just proportions were founded those various seats of learning that fill up the gaps and counter-balance the ravages made by the Reformation, and rival now each older and perverted off-spring. Such is the final utility of true Catholic education; such is the mission of Catholic universities. Broad, expansive, all-embracing is the province that they are appointed to control. Wise and prudent must be the apportionment of their forces. In their guardianship is placed the future of the Church in America. To them and to the clerical seminaries is confided the sacred duty of shaping the lives and fostering the lofty aspirations and sharp-edging the intellectual swords of men who are to make hand to hand conflict with error wherever it is to be found. In the God-fearing, truth-loving and truth-knowing citizen are we to put our trust. The blind, the weak, the ignorant, the malicious foe must be met face to face and convinced that he has wandered from the course of righteousness; that about him has gathered the gloom of a bewildering mist wherethrough he sees but dimly; that the great upheavals caused in society by heathenism and heresy are but as an earthquake that breaks down and demolishes and destroys what is good and beautiful, while it builds up

only heaps of ruin. The paths, the by-ways and high-roads must be lit up with torches to show the wanderer the true and ancient avenue that leads to the glorious city beyond. In the wilderness the obstructing branches must be torn aside; from the fields the cockle must be taken away and burned. The good seeds of faith and hope and love, long ago planted by the Husbandman of souls, must be nurtured in their upward growth. The warmth of that charity which He taught mankind must expand and interpenetrate the cold hearts of men and diffuse itself again as was its wont in days when sorrow and imperial persecution fed its flame. The principle of Oriental Orthodoxy, that would dethrone the infallible Chieftain of the Church on earth, remains still to be so effectually unmasked that its constituency will vanish. Those divergent rays of light that shot from their course when the Augustinian priest of Wittenberg held up against them the mirror of private interpretation, must be brought again to the true focus. The hopes, the yearnings, the strong desires, the great aims of human endeavor, of which universities are the index, should tend but to one mighty end,—the salvation of precious souls.

LIFE.

BY CLIFFORD WESTMORE LAKE.

The candle's heart-flame stricken by a breath,
Or touched by a sharp gust of wind,
Pulsates no more.

The spark of life, though blighted as by death,
Leaps up to heaven and there enshrined
Throbs as of yore.

LITERARY CONCORDANCES.

AN IDEA COMMON TO MANY; ITS EXPRESSION PECULIAR TO ONE.

BY CAROLA MILANIS.

Human hearts seem to differ less than human faces; few faces are similar in features or expression, but many hearts are similar in sentiment, and though few faces look alike, it has been long conceded that great minds think alike.

Those who read much find that certain sentiments have, as it were, a common circulation, and pass from heart to heart, as a coin passes from hand to hand, only that the coin remains unchanged, in material and in value, as well as in its nature as money, whereas the medium, and therefore, perhaps, the value of the sentiment changes, as it takes its way from mind to mind; clothed in the peculiarities of varied literary styles.

Next to the desire for possessions, there is no sentiment more common, in human hearts, than the fear of losing what has been already gained. This fear mars, and even embitters the enjoyment of that which has been with difficulty attained. Friends and relatives, dearer than life itself, become a torture to the sensitive heart, through its dread of bereavement. Days of prolonged peace and contentment awaken an emotion of dismay, and the heart exclaims, "This is too good to last!" A pleasure long anticipated comes within reach, at last, but the enjoyment of it is marred by a thousand misgivings. If happiness floods the soul and thrills the heart, the limbs tremble with apprehension of some monstrous misfortune.

The brave, trusting heart, with its hopes based on faith and nourished with charity, will struggle against these joy-killing fears, and escape morbidness; but with that we have nothing to do, at present. We are interested in discovering if great minds have experienced these sentiments of dread and apprehension, and in what manner they have put them in circulation. It is an interesting and an instructive literary study.

Shakespeare, in one of his sonnets, grieves because

"Time will come and take my love away;
This thought is as death to the heart, which
cannot choose
But weep to have that which it fears to lose."

"Weeping to have, as fearing to lose" is then our text, as the immortal dramatist presents it.

Young says, "I trembled at the blessings, once so dear, and every pleasure pains my heart with fear." Johnson, in *Rasselas*, causes his princess to say, "I shall henceforth fear to yield my heart to excellence, however bright, or to tenderness, however fond, lest I lose again what once I lost in Pekuah." "To have loved and lost is better than never to have loved at all," some one has assured us, yet how natural the dread of the princess, lest she should love again, only to lose again; other loyal, even if not royal, hearts will sympathize with her.

Hood, that master of humor and of pathos, with his witty ideas, his suffering body and his melancholy heart,

his physical and his mental being in direct contradiction to each other,—Hood also has his word to say regarding a sentiment that none could feel more deeply than he, because none had experienced so much of the “Weeping to have, as fearing to lose.” Clothed in his own words, he gives us the idea thus:

“The sunniest words throw sternest shades,
And there is ev’n a happiness
That makes the heart afraid.”

One who has experienced great sorrows,—sorrows that seemed, at the time of their occurrence, to have crushed all buoyancy from the heart forever, and to have forever blotted out the sunlight of life,—such a one knows well what Hood means by “a happiness that makes the heart afraid.”

Nor is it the virtuous heart only that feels the dread of possible misfortune, “Weeping to have, as fearing to lose;” Horace, tuneful Roman, writes: “Gain is the wretched miser’s one thing needful, his all in all, and yet he abstains and dreads to use what he has gained.”

Hawthorne, as sensitive to impressions as an Eolian harp to the wind, found something superlatively more awful in happiness than in sorrow; and wrote: “Sorrow is earthly and finite; happiness is composed of the substance and texture of eternity, so that spirits still embodied may well tremble at it.”

Wordsworth, too, almost majestic as he is in his calm gentleness, has his word to say on this subject—

“Tremblings of the heart
It gives, to think that our immortal being
No more shall need such garments; and
yet man,
As long as he shall be a child of earth,
Might almost ‘weep to have’ what he ‘may
lose,’
Nor be himself extinguished, but survive,
Abject, depressed, forlorn, disconsolate.”

It is an awful thought, that of the gentle poet, that one might well weep to have an immortal soul, because it is possible to lose it.

The survival that is pictured is horrible indeed to contemplate, and yet, what were a thousand years in contemplation towards the faintest realization of that endless survival of a dead soul? Well indeed may we “weep to have” what we may so easily “lose.”

In the *Excursion*, Wordsworth has his Solitary bid them tremble to whom have been given a course of happy days multiplying into happy months, gathering into happy years; “for,” says he, “mutability’s nature’s bane.”

Leigh Hunt, in his poem, “To My Little Patient Boy,” says to the child, who was of a peculiarly lovely character:

“I sit me down and think of all thy winning ways
Yet almost wish, with sudden shrink, that
I had less to praise.”

To have so lovely a child but awakened a dread of *losing* him!

Lord Lytton matches the sentiment, in this connection thus: “What a perpetuity of fear the knowledge creates that whom we love, but too well, must die.” Also: “Every new affection opens a new channel whereby grief *can* reach and *will* reach each of us.”

Consider Dante and his almost sublime love for Beatrice, how it fills his heart with prophetic forebodings of disappointment and early death. When a chance gleam of brightness fell on Dante’s path, he hesitated to take another step, lest the light were some bitter darkness in disguise, and if ever so small a joy broke in upon his stern heart he

doubted his claim to the visitant, and thereby lost the sweetness of its brief stay.

Not in modern times only have men felt as these from whose works the above quotations have been culled; Plutarch tells us that Thales dreaded, continually, that he, like Solon, should be struck down by news of the death of a beloved son. Plutarch himself takes a high stand, and towers, Pagan though he was, above some of the Christian authors we have quoted, for he holds that to refrain from seeking what is desirable, through fear of losing it, is to act a mean and absurd part.

Horace Walpole carried this sentiment to an extreme; he loved dogs with an affection so strong that he feared to suffer through it, hence he dreaded having a dog presented to him, and would not buy one, lest some evil should befall it.

Nothing could be more delightful, or more edifying, than the domestic life of Sir Thomas More; for this he was indebted to his lovely wife and charming daughters, but his joy was constantly dampened by the dread of possible misfortunes that might affect the precious trio. After all, it was through himself that sorrow and pain reached them.

However, we may be assured that, under all circumstances, and in spite of all fears, his truly Christian heart rested on God. Sir Thomas More, the Catholic philosopher, was tenderly human in his emotions, but sternly consistent in his government of them.

"Tom" Moore, the song-writer, was not much given to serious thoughts or feelings; he was, indeed, a true carpet-knight, but he, too, could "weep to

have that which he feared to lose," and tells us, in reference to his fellow poet, and friend, Rogers, "I always feel, when I am with him, that *the fear of losing his good opinion almost embitters the possession of it.*"

Many of us know what it is to have such a friend, but do such persons deserve the name of friend, if their kind regard is so easily lost? "Charity endureth"; true friendship is founded on charity, not on mere social intercourse. To be in constant dread of giving offence must utterly oppose and positively destroy that which is most desirable in friendship.

We have already quoted Samuel Johnson; "rare old Ben" takes too dark a view of the uncertainty of happiness, and would fain have night through all the twenty-four hours, because he can have, at best, only a little more than twelve hours of daylight. Either day all the time, or no day at all, is the law by which he would govern things, if we may judge from the following sentiment expressed by him, viz.:

"From so short a happiness there can but spring

A world of fear, with thought of losing it;
Better be never happy, than to feel
A little of it, and then lose it, forever."

The above is matter for reflection, and a subject for debate among the members of Reading Circles.

Nobler is the sentiment of George III., of England, who said of "the sweet little prince" he lost in 1783,— "Many people would regret they ever had such a son, since they were forced to part with him, but I thank God for having graciously permitted me to enjoy the presence of so winning a creature for even four years."

Southey was not quite so resigned to a similar trial. "No father," says he of his son Herbert, "was ever blest with a son so entirely such as he had prayed for; therefore was it that I ever dreaded that which really befell, his early death."

DeQuincey experienced similar anxiety over his wife, but to a degree almost irrational in its intensity. The very sense of his felicity in possessing her, made him weep at the thought of the possibility of her death, even when it was, in reality, most remote.

Affectionate Dick Steele speaks of tenderness and love as creators of imaginary dangers lying in wait for loved ones.

Morbid this feeling may be, but we see that the best hearts and the noblest minds have been tortured by it, and, as DeQuincey assures us, "There is found for it no anodyne in all the schools, from Plato to Kant." Christianity can offer no remedy for it, but sanctifies by uniting it with resignation.

It is not the ethical but the literary phase of the subject that is to interest us, at present, and is to excite us to a search for further concordance, in sentiment and expression, among authors of diverse epochs and climes.

Shakespeare's wizard-like insight into the thoughts and feelings of mankind does not surprise us, but it is interesting to note how this single quotation from him echoes a common sentiment of so many great minds.

This search, among standard authors, for similar or identical ideas, variously expressed, will prove both interesting and improving to those who have leisure to devote to it. For example: "Old wounds reopened," "Time the Destroyer," "To drown so near the shore," "The good die first," and other statements familiar to the ear, are original, in the style of expression, but convey ideas common to many authors, and by them variously expressed.

CONTENTMENT.

BY LEO FRANCIS STOCK.

Who drives the horses of the sun,
Shall lord it but a day;
Better the lowly deed were done
And kept the humble way.

The rust will hide the sword of Fame;
The dust will reach the crown;
You cannot nail on high, a name
That Time will not tear down.

The happiest heart that ever beat,
Was in some quiet breast,
That found the common day-light sweet,
And left to Heav'n the rest.

HISTORY OF THE PERSECUTIONS.*

DURING THE FIRST TWO CENTURIES OF THE CHURCH. BASED UPON ARCHÆOLOGICAL DOCUMENTS.

BY JEAN MACK.

Translated for the REVIEW from the French of Paul Allard.

CHAPTER VII.—THE PERSECUTION OF DOMITIAN.

SUMMARY: THE PERSECUTION UNDER DOMITIAN—IT SPREAD BEYOND ROME—THE ACCOUNT OF IT AS GIVEN BY ST. JOHN IN THE APOCALYPSE—IN THE ACTS OF ST. IGNATIUS—IN PLINY'S LETTER TO TRAJAN—VIOLENCE OF THE PERSECUTION IN ROME—LETTER OF ST. CLEMENT.

Although the events previously related took place in Rome, the persecution undoubtedly extended beyond the limits of the city, since it originated in the refusal of the Christians to pay the *didrachma*—a tax imposed upon all who lived *more judaico*. Moreover, this fact has been established in precise terms by various documents that have come down to us.

The first of these, St. John's Apocalypse, claims at once our interest and respect; it was written toward the end of Domitian's reign.¹ St. John, for reasons unknown to us, either went or was taken to Rome; there he survived the ordeal of boiling oil.² Having escaped death, and having also shared "in tribulation and in the kingdom and patience in Christ Jesus,"³ he was

exiled to Patmos, an island of the Archipelago.⁴ But he was kept informed of all that occurred in the Christian world, "for Patmos was either the first or last port touched at by travelers, who went from Ephesus to Rome, or from Rome to Ephesus, on the coasting vessels of that time."⁵ He had been witness and victim of the persecution raging in the centre of the Empire, and now, as the storm broke over the churches of Asia, he followed it with attentive eye. On every page of that mysterious book, outcome of his revelations in exile, we find some mention of those who shed their blood for Christ. "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying: How long, O Lord, holy and true, dost thou not judge and revenge our blood on them that dwell on the earth? And white robes were given to every one of them: and it was said to them, that they should rest for a little time, till their fellow-servants, and their brethren who are to be slain, even as they, should be filled up."⁶ Again the Seer of Patmos speaks of those who "were

1 St. Irenæus, Adv. Hæreses V; Cf. Eusebius Hist. Eccle. V. The date attributed by Reuss, Renan, Aubert to the Apocalypse, namely, that of the persecution of Nero, seems to have been repudiated; see Mommsen, Rom. Gesch. V; Harnack, Texte, etc.; Neumann, Der Rom. Staat, Vol. I. The two last named critics attribute the Apoc. to the reign of Domitian.

2 Tertullian, Præscript., 38. M. Renan places this event in Nero's reign, that it may tally with the date to which he refers the Apoc., but while explaining the miracle from a rationalistic point of view, he still admits the actual fact. Ante.

3 Apoc. I., 9.

4 St. Irenæus, Adv. Hæres., V. 30, 3; cf. Eusebius, Hist. Eccle., III., 18. Clement of Alexandria, Quis dives salvetur, 42.

5 Renan, Antechrist.

6 Apoc., VI., 9-11.

* Continued from May Number, 1896.

beheaded for the testimony of Jesus and for the word of God."¹ These words apply to the Christian martyrs in general, but other passages refer to individual churches, and prove that the persecution extended from Rome to the Asiatic provinces. To the Angel of the Church of Smyrna said the Lord: "I know thy tribulation and thy poverty, but thou art rich: and thou art blasphemed by them that say they are Jews and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, the devil will cast some of you into prison that you may be tried: and you shall have tribulation ten days."² The message addressed to the Angel of the Church of Pergamus is even more explicit: "I know where thou dwellest, where the seat of Satan is: and thou holdest fast my name, and hast not denied my faith. Even in those days when Antipas was my faithful witness,³ who was slain among you, where Satan dwelleth."⁴

The Apocalypse has mentioned two cities of Asia in which Domitian's persecution raged. The Acts of St. Ignatius speak of a third. It is true the most authentic MS. of this work is of

later date and seems to have been written only at the close of the fourth century,⁵ yet there is good reason to believe that the author made use of a more ancient document in compiling his narrative.⁶ Therefore we have every right to consider as valuable testimony, what the preface of these Acts says concerning the storm raised against the Church in Antioch by Domitian, and the successful efforts Ignatius made to prevent, by his fasts and prayers, his untiring preaching and his burning zeal, any of the faint-hearted or weak-minded of the flock he then governed from dishonoring themselves by apostasy.

And so the persecution crept along the coast of Asia Minor: it was violent in Antioch, Syria, Smyrna, Lydia, Pergamus and Mysia; a pagan record tells how it extended northward along the shore of the Black Sea. Trajan's celebrated letter in reference to the Christians,⁷ justifies the belief that a conflict raged in Bithynia at this time—as it had previously under Nero. Pliny's letter treats of events occurring after those now narrated, yet it is just here of great importance. When he wrote: "I was never present at any

¹ Ibid., XX., 4.

² Apoc., II., 9, 10.

³ Ο μάρτυρ μου δ πιστός.

⁴ Ibid., II., 13. For the Acts and episcopacy of St. Antipas, see Tillemont, Mem. II., and note on the persecution of Domitian. "The custom of the author of the Apocalypse to use names symbolically and anagrammatically throws some doubt on this name; but there can be no hesitancy in maintaining that there existed a martyr of that name," writes M. Renan in Antechrist. This name of Antipas, Antipater, seems to us to have been too well known throughout Asia to have referred to anyone but the martyr of Pergamus. M. Le Blant claims to have discovered a phrase belonging to early Christianity in his Acts. It is interesting to note that the Acts place the martyrdom of Antipas under Domitian.

⁵ The Acts of St. Ignatius, that a critic of the 17th century claims as "the most ancient record we have in the Church, with the exception of the Holy Scripture," have since lost much weight. Although its authenticity was unhesitatingly admitted by Ruinart and Tillemont, and was supported by Usher, Pearson, Leclerc, Mochler, Hefele, it is a difficult point to uphold, as five different versions, often self-contradictory, have since been discovered. See Funk, Opera, II., and by Lightfoot, S. Ignatius and S. Polycarp, II. The Acts as given in Latin by Usher, in Greek by Ruinart and by Lightfoot, are the only versions of the martyrdom of St. Ignatius that may be regarded as truthful: these are the versions to be consulted when any reference to St. Ignatius occurs, either in this chapter or the next.

⁶ Cf. Lightfoot, I. c.

⁷ Pliny, Ep., X., 97. In the ensuing chapter I shall make frequent references to this letter of Pliny. Its authenticity is undoubted. It was contested by M. Aube, M. de la Berge, M. Ernest Desjardins, M. Ernest Havet. But it was well established by M. G. Boissier, M. Renan, M. Joseph Vailot, M. F. Delaunay, P. Charles Wilde, M. Hardy.

trials concerning those who professed Christianity,"¹ he evidently alluded to those instituted against them in Rome toward the close of Domitian's reign. That the persecution had before his time reached Bithynia is proven by his adding in reference to the examinations he conducted in his own province: "Some of those accused when confronted with witnesses, at first confessed themselves Christians, but afterwards denied it, owning that they once were of that sect, but had renounced their errors three years or more and *some as long as twenty years ago*."² Pliny seems to have left for his seat of government toward August of 111;³ his letter to Trajan was written toward the end of the year 112. Seventeen or eighteen years had, therefore, elapsed since the persecution of 95. Pliny may easily have spoken of them in round numbers as twenty years. In the quotation given above, he very probably alluded to those unfortunate Christians of Bithynia, who had been driven to apostasy by the cruelty of Domitian.

The spread of the persecution to the provinces did not abate its energy in Rome that continued to be its stronghold. Contemporary evidence shows how it flourished there. The pontifical See was then occupied by St. Clement, the most renowned successor of St. Peter during the first and second centuries. His memory, so revered by the early Christians, and venerated in Rome during the Middle Ages, has been revived in our own day by the

discoveries connected with the basilica dedicated to him at the foot of the Cælian Hill. Owing to the continuous making of new ground in Rome, and to the consequent change of level, the present basilica, which dates from the eleventh century, is the top-most of several buildings erected at various periods one above the other. Underneath this structure was another basilica that antedated the second half of the fourth century; below this again was a shrine of Mithras and two chambers, ornamented with stucco work, belonging perhaps to the first or second centuries, and forming a portion of the house occupied, according to tradition, by Pope St. Clement, on the Cælian.⁴ Unfortunately the information given in ancient documents concerning the social rank of his family cannot be looked upon as indisputable; we do not know positively whether he was of free birth, or even whether he came of Roman or Jewish parentage.⁵ But while we are ignorant of the details of his life, and know nothing of his origin, one of his epistles of unquestioned authenticity, reveals to us the magnitude of his personal influence and of his hierarchal position. While he was governing the Church of Rome, disturbances broke out in that of Corinth. The elders of that city appealed to Clement, as the successor of Peter, asking his intervention for the restoration of peace. St. Clement sent an embassy of priests to the Corinthians, with a letter that we find frequently quoted by

¹ *Cognitionibus de christianis interful nunquam.*

² Pliny, Ep. X., 97.

³ Mommsen, *Etude sur Pline le Jeune*, translated by Morel; Marquardt, *Rom. Statsv.*, vol. I.

⁴ For the basilica and group of monuments of St. Clement, see J. Mullooly, S. Clement, pope and martyr, and his basilica in Rome; Th. Koller, St. Clement of Rome; De Rossi, *Bull. di arch. crist.*; note de St. Clement of Rome in *Roma sott.*

⁵ Cf. *Bull. di arch. crist.*; Funk, *Opera*, vol. I.; Renan, *Les Evangiles*; Lightfoot, S. Clement of Rome.

the early Fathers.¹ The text handed down to us lacked two pages, but a recent discovery has restored it to us in its entirety.² We will not dwell here on this letter, described by one writer as "a striking monument of the practical wisdom, the far-seeing policy and governing power of the Church of Rome."³ An opportunity will be given later on to quote a portion of it. Its opening sentence should however be noted here, for it proves that Clement wrote this epistle during a severe persecution or shortly after its close. He apologizes for not responding at once to the entreaty of the Corinthian Church and gives his reasons in the following words: "The misfortunes and unforeseen catastrophes that have followed one upon the other, overwhelming us, caused us to delay our answer to the question you addressed to us."⁴ With the discretion that characterized the Christians of that time, he makes no further allu-

sion to the crisis through which the Church was passing or whence it was emerging, but, his subject giving him an opportunity to speak of the fatal effects of jealousy, he dwells especially on the memory of the martyrs who perished with Sts. Peter and Paul under Nero, and hints at his fear that the end of the persecution had not yet been reached—"We write you on these matters, dearly beloved, not only as a warning, but also to recall to your remembrance the past: for we are in the same arena, and the same combat awaits us."⁵ St. Clement's letter, however, was not merely a record of Domitian's persecution, the principal features of which were doubtless known to those whom he addressed. The Saint sets before us in a few brief sentences how it arrested by its violence the whole current of ecclesiastical affairs, suspending, maybe for months, the despatch of business of the gravest spiritual importance.

[TO BE CONTINUED.]

¹ St. Dionysius of Corinth in Eusebius, *Hist. Eccle.*; Hegesippe, *ibid.* St. Irenaeus, *Adv. Haeres.*; Clement of Alexandria, *Strom.*; Origen, *Princep.*, II.; Select. in Ezech.; in Johann.; Eusebius, *Hist. Eccle.*

² Due to Philotee Bryenne in 1875. The work had previously been known only through the Codex Alexandrinus; in it was a gap of two pages that were completed by means of a MS. in the Library of the Holy Sepulchre in Constantinople.

³ Renan, *les Evangiles*.

⁴ St. Clement, *Cor.*, I. A certain similarity may be traced between St. Clement's epistle and the prologue of the Acts of St. Ignatius in reference to the characterization of Domitian's persecution as blows struck successively and without warning. Compare Suetonius, *Domit.*, II.

⁵ St. Clement, *Cor.* 7.

A SOUTHERN CATHOLIC FICTIONIST.

BY MARY BYRNE CAMBROU.

Readers of Catholic fiction will at once recognize the name of Sallie Margaret O'Malley as one that has been appended very frequently of late to charmingly natural short stories for both adults and children.

Public approval is, in literature, as in all things a reasonably certain indication of merit, and of such excellence are her stories that they have been re-

produced many times in America and some of them in London, England. Though she has been nearly twenty years in active literary work, her first sketch having been accepted when she was only fourteen years of age, she has succeeded in keeping her personality almost hidden from the world at large, preferring, always, to let her work speak for her. Even before that age

she had essayed fiction, her first efforts in that line having been written upon the back of an illustration in Godey's Magazine, having a heroine, who rejoiced in the name of Violet Ethelinda, or some such fanciful cognomen, and which furnished amusement for her family, especially a teasing big brother, for many a day.

That work, which is now attracting much attention are her Southwest Missouri sketches, portraying the daily life of the descendants of the early settlers on the prairie. They are marked by strong character delineation, that at once place the writer upon a plane with the best drawers of local character. As Miss Wilkens has pictured the daily life of the New Englander, and Miss Murfree that of the East Tennessean, Mrs. O'Malley has brought out vividly the tragedies and comedies in the lives of these early French settlers. Though Missouri is not her native State, she loves it as true lovers love the land of their earliest recollections, the name of which is synonymous with that of happy childhood and loving parents. In her girlhood she lived on the prairie in full sight of the old adobe chapel, with its charred cross and neglected graves, vestiges of the old Catholic settlement introduced by the missionaries from far Acadia, Louisiana, nearly a century before. Her success, far beyond her expectations, in this work may be partly attributed to her liking for it, and that in turn to the tender memories evoked by thoughts of these familiar scenes.

Her best work in the opinion of many, is done along juvenile lines. She depicts healthy, happy boys and girls, whose virtues are tempered with the faults, which still exist in this leav-

ened world of ours, some critical writers to the contrary notwithstanding. The *Wide Awake* and other first-class publications have welcomed her work in this vein to their columns, and she is now a regular contributor to the *Weekly Bouquet* of Boston.

Mrs. O'Malley was born Sallie Margaret Hill, in Centreville, Wayne County, Ind., the same locality that has produced several other distinguished literators. Her father was a Virginian, related to the "rebel Hills," and her mother was a Miss Wilson, born and reared in Lexington, Ky. Through her she traces her ancestry back to colonial days, James Wilson, a signer of the Declaration of Independence, being a "forebear" of hers. When she was quite small her parents moved to Southwest Missouri. She received a liberal education, completing a course at Missouri State College. Following the natural trend of the brainy, college-bred girl, she taught school for a while. She soon relinquished this, however, to become the wife of Mr. Charles J. O'Malley, with whom she had become acquainted through a correspondence brought about by a mutual friend. Upon her marriage she moved to the O'Mally homestead, "The Cedars," near Hitesville, Union County, Kentucky; and, in this quiet country, with but few companions other than her talented husband and many volumes in various languages and of diverse themes, her love of literature was daily strengthened. During these years she wrote more verse than prose and much of it was widely copied. An early poem, which first appeared in the "Southern Bivouac" and has been reproduced many times, is "A Valley of Palm."

Years toiled I 'mong the reapers and worn
 laborers,
 Earning, ah! little indeed, more than life's
 sustenance,
 Hoping far off to behold the Palms of Peace
 and of Promise
 Rise coolly above the hot fields and grains
 tawny.

Long slept I at night 'bove the horses'
 heads in the sweet hay,
 Hopefully hearing the keen chirruping call
 of the cricket,
 The wood-worm steadily gnawing above in
 the heavy rafters,
 Dreaming glad dreams of how toil and pain
 and life's hardships
 Should bring to my tired limbs rest, in the
 shadow of full success.

But the years went by and a gleaner still
 stayed I in the harvest,
Nearing the far out field where the reapers thickest are,

Bending at close of day above the stubble
 there gleaming.

Then I looked far off for the Palms, as far for
 the fragrant coolness,
 And beheld a great green valley, filled with
 low mounds grassy.

Then heard I a reaper, old, saying while
 toiling slowly:

"I long to lie there at rest, the Rest Supreme,
 which He giveth."

To those, who fail not, nor falter, there is
 given bliss greater and purer—

To walk where the palms are coolest, and
 drink the cool cup of His Mercy.

Then down thro' all the ripe grain, passed
 a wind singing and fragrant,
 And, for a step unseen, parted the ripening
 wheat blades.

And every worn, tired reaper that reaped
 in the silence,

Knew to the close, soul-near, walked beside
 us the Master.

It was during these years of country life she became a convert to the Catholic faith. Her first contribution to Catholic literature was a poem, "A July Night," published in THE CATHOLIC READING CIRCLE REVIEW. Several children have been born to the O'Malleys, and it is of interest to know that the Maggie, Ethel, Grace and Charlie, who figure so frequently in her pictures of home-life, are live characters to friends of the family. Mrs. O'Malley is a fair, brown-eyed, brown-haired woman, who looks even younger than her years would indicate. She is an easy conversationalist, and loves the companionship of congenial people, though her duties have debarred her from many social pleasures. Although she is a woman of versatile talents, her artistic capabilities and musical perceptions being second only to her literary abilities, she is so thoroughly practical, so perfectly in touch with the world of action that she has none of the angularities of character or manner so often, and in too many instances justly, ascribed to people of genius.

No sketch of her could be in any degree complete that did not pay tribute to her loyalty to her friends and her generosity in the matter of giving help to literary aspirants.

The door to literary success is open to her. That she will enter and win none doubt, who know her ability and her unwavering perseverance.

IDYLS OF THE KING.

BY FRANCIS P. GUILFOILE.

Some bard in twilight times let fall the seed
 Which would not die, altho' the years were long
 Ere Arthur's manhood, faith and kingly deed
 Might in these idyls, bloom a deathless song.

SIX SUMMER SCREEDS.

CRITICAL AND DESCRIPTIVE OF THE CATHOLIC SUMMER SCHOOL OF AMERICA.

BY HELENA T. GOESSMANN, M. PH.

III.

CLIFF HAVEN, July, 1896.

MY DEAR KATE:—Your missive, full of the doings and pleasure of Rock Crest, came to me as a most welcome good morning salute from the outside world and my social clan. I read with interest, but, let me confess, not with envy your round of *social obligations*—can they be anything else to the woman whose social experiences are as numerous and persistent as the days of the year and the implacable decree of time? Yet, I am confident I may succeed in making you so discontented with your present abode, that some fine evening, as a sprite from the depths of the lake, you will rise up before my astonished vision, and make life even more complete for me by proclaiming—"Louise, I have come to your Utopia for what I have failed to find elsewhere in these mid-summer days."

You say to me to send you every detail of life here. Well, I can assure you that I carry with me a mental diary, jotting down in its pages incidents—serious and gay—occasionally affixing to a statement a little pencil sketch to keep the episode more clearly in my mind and place it more perfectly before yours in the future.

There is a great temptation to be too analytical of people and theories here; at least if one thinks the most interesting study to be a human being, and the most exact science that of getting at the real quantity and qual-

ity beneath the surface of a character well disguised in the garb of the common place.

Such a party I encountered yesterday in the author of "Rhythms and Rhymes". Knowing her only by her pen name, I did not recognize at once her personality under the title of Miss S——. We met at "The Willows". She was sitting reading the morning paper, and as I came onto the veranda, Miss Grew, a lovely Baltimorean, introduced us. We chatted on ordinarily for half an hour, and in my mind I was just voting her a little indifferent when a random remark, or rather criticism, of hers of the last evening's lecture caused me to halt and say inwardly, "This woman thinks a bit herself." It is a little humiliating to form impressions of one's fellow beings after what one may consider the most approved methods, and then find oneself degrees below the true state of affairs. I began a study of Miss S—— at once, and I can say to my credit that not for several days after my new born admiration of her mentality, sociability and womanly heart, did I learn of her identity in the world of letters. So this latter feature did not influence me.

You ask for Carol. She is still here, rather quiet, but I think as content as she can be. Will you promise to seal your lips on the subject if I tell you something? You must remember my allusions to Mr. Harper in my last missive. Well, Carol was engaged to him

two years ago, but it is all broken off now. She has not seen him since the summer of her experience, and in spite of what she was the cause of herself, and the necessity which she felt to say adieu to her once sweet dreams, she is a trifle distrustful of mankind in general—as though one swallow made a summer! Last week when she told me the story I was certainly surprised, and our talk resulted in a worldly argument. "To think, Louise, that he was a Catholic," she exclaimed. I always hate to hear anyone use such an expression, especially when the party involved has proven so conclusively by *act* and word his remoteness from the heart of our faith.

I simply told her how I classified her friend among the *fin de siècle* pagans.

It is a fearful thing to see the spirit of disbelief in the verity of the human soul growing up side by side with the virtue in a good woman's heart. I have no place for cynicism in life. It is never found deeply rooted in the truly pure heart or broad minded intellect. If Carol, who is nursing her disappointments, could draw the curtain of oblivion over such memories, and extending with perfect faith her hands out to those in her world who are anxious to grasp them in sincere friendship, she would one bright day marvel that so trifling a flaw in her picture of life could have stirred her heart so deeply and set her music of existence to minor strains, even for a prelude.

You remember how interested we were in Chaucer two years ago—I heard him rather brilliantly treated yesterday. In fact, the lecture proved so full of word pictures and bright extracts that I revelled in the witticisms

of the Canterbury pilgrims, saw, in fancy, Tabard Inn and its genial host, Harry Bailie, and those lines of Spenser so simple and eulogistic came to me as the amen of a profitable hour. I believe they run something like this:

"Great Chaucer well of English undefiled
On Fame's eternal bead roll worthy to be
filed."

When I came out of the Auditorium, near the door I encountered Miss Mackin and her niece, Sadie, who, almost embracing me, with one voice told me I looked as healthy and happy as ever, and then extorted from me a promise, quite easily, to come over to "The Cedars," their abode, directly after the evening lecture Monday, and meet a few people from B—.

"You know that John and Mary Williams and Carol Wilkinson are with me," I said.

"Oh bring them too," exclaimed Sadie. "Miss Downs is going to read one of her pretty Canadian sketches, and I am going to capture, if possible, Mr. Villard, and ask him to sing—was he at this lecture?"

"He was, I believe, supporting the speaker from the front veranda of the Auditorium. For some reason his hay fever and Chaucer will not merge satisfactorily. Is he not an impressive being?" said I.

"Yes," said Sadie, "when he does not get on a bit of every suit he owns with a tie and cap that are fighting with each and his whole attire."

"Genius is privileged to dress as it wishes," said Miss Mackin, Senior.

"I suppose so," said Sadie. "There he comes—Oh how do Mr. Villard!"

Here I left them.

These little evening affairs where a few congenial friends come together

are really productive of a great deal of pleasure; and who can deny the profit in them?

Saturday—yesterday—I visited Dannemora Prison with a party of friends, piloted by Mr. X., whom we have dubbed with loving regard "The Unselfish Man."

We were dining with Mrs. Dillman at the Garrison.

"You must visit the prison at Dannemora before you leave Plattsburg," said our genial hostess in addition to the enumerative catalogue of local attractions which her pretty daughter had offered us as the not inconsequential accessory to the frozen pudding and Mocha of a dainty bill of fare.

"It is many years since I last saw this institution," she continued, "but I remember even today how distinctly all my previous ideas of a prison were changed by a contemplation of the reality."

"For better or worse?" inquired Mr. Breen, as he gracefully dropped a second piece of sugar into his coffee.

"For the better, decidedly," reassuringly laughed our hostess. "Gleaned from some source or other, possibly the newspapers, I had formed an impression that the atmosphere of a prison redounded with blows, groans and cries for mercy, varied at times by inhuman discipline and starvation rations. Instead of this preconceived picture, I met quiet order, reasonable cheer, and humanity clad rules."

"You speak of cheer," interrupted Mary Williams, "I suppose it was of that quality which springs from the inevitable, buds into resignation, and blossoms finally into passive contentment. An evolution of the mind, to

my way of thinking, equally serviceable, in prison and out of it."

"I have never visited a prison in my life," remarked John Williams, "although there is a very well known one located in my native town."

"Had you any particular reason for not doing so otherwise than lack of time?" inquired Mr. Breen with that inflection of voice, peculiarly his own, which obliged those interrogated to duly respect his questions in forming their answers.

"No," replied the latter, "except that I may lack the morbid curiosity of some, and then, too, seeing as I do in my practice the varied sides of human perversity, I can scarcely gain new information on subjects which I have already at first hand, or be interested to any great degree in characters which, according to my ideas, are receiving in nine cases out of ten fair punishment for their transgressions. Perhaps the real truth of the matter may be explained, however, by the simile of the man who for twenty years walked round Boston Common simply because it being a *stationary feature* of the Hub, he felt *undue haste* in visiting was *uncalled for*."

The result of our talk was an immediate plan to see the famous prison on the Saturday following, and Mrs. Dillman made us all happy by promising to join our expedition.

At the appointed noon hour on Saturday, at the D. & H. R. R. Station we met, and after a brief and friendly argument with the ticket master, almost at the expense of missing our train, we gained the privileges of half rates accorded to summer tourists, and boarded an over-crowded car with nothing in the way of an empty seat avail-

able but a wood box. Not being accustomed to this style of accommodation, we took kindly to it because of its uniqueness. Some railroads make you long for a good dinner, while others make you woefully regret its acquirement, and as we swung round the uninterrupted curves of the narrow gauge road, passing like flashes the bits of lake view visible through the dense foliage of a water edge, into the country where pine tree succeeds rock, and emaciated cornfields merge themselves into luxuriant patches of the succulent huckleberry and its dangerous affinity of a canine persuasion, we felt that while there may be *many virtues* in the *beauteous curve*, the straight line as applied to railroad steel and gastronomic conditions is by far the most desirable for the well fed traveller encompassed by July heat and cinders.

A halt or two as higher we climbed brought us beside the border of seemingly deserted hamlets where

"The trees grow rarer presently,
The air blows up more fresh and free."

We crossed the rushing dark Saranac swishing between its perpendicular walls of rock as it bore onward the message of delight and admiration to an outer world from the calm faced pools and spitting rapids miles beyond where the boatman's paddle and the voice of nature joined in a symphony of delight.

Our destination at last reached, we alighted at the tiny wooden station and in a few moments were climbing the hill between a row of modest cottages which line the way to the prison.

There was little life stirring in the streets. A few women sat sewing in their door yards, and small children galore with bare brown feet and sunny

smiles (the latter taken principally on faith because of obscuring mud masks), gambolled on the grass, or stood wide-eyed and silent gazing at our party, looking, no doubt, for the inevitable stripes of convict livery incident to new arrivals. Down the dusty road a huge box laden wagon drawn by two antiquated mules rolled toward the station.

A sharp turn in the road, and the prison with its massive walls of solid masonry burst upon our vision, greeting us in its silence and strength like a mighty commandment to all men, a mute lesson to the king and beggar alike, a modern Sphinx whose riddles are answered only by years of work, and not infrequently gasped out in the last breath of its victim.

From one guard house on the wall to another walked the armed sentry, their loaded Winchesters held in position for immediate use, and their restless eyes noting every detail of passing life. The great black entrance gate swung back at our approach, aided in its movements by a negro convict, young, well built and as opened faced as one generally finds the African physiognomy.

A few feet behind him stood a guard who demanded our business. The Unselfish Man, acting as spokesman, replied that we desired to visit the prison.

As we moved on toward the warden's office, under the close scrutiny of this gate official, a parcel, in the possession of Carol, was detected and a halt called.

"What have you there," was asked.

"Candy," confessed the startled maiden.

"What are you going to do with it," was added.

"Why eat it," she replied.

"Then leave it here until you return," ordered the official.

The package of sweets thus wrested from our possession reposed upon the gate house desk, and any possible dream of an indulgence in courage-inspiring bon-bons while wandering down dark corridors and in the region of gloomy dungeons, was dispelled.

We were, to put it briefly, introduced to all the departments open to visitors, and had I sufficient time and also sufficient confidence in my own powers of portrayal, I would tell you minutely of it all. However, I am keeping my data for our Social Science Club and the winter series of meetings, when a little actual experience and fresh facts will perhaps be a welcome addition to some rather prosy sessions.

But one fact I cannot omit. Imagine music in a prison! Real fine music, too—and considerably better than that we often hear in the haunts of the free. Its echoes came to us once or twice, but so far away they sounded that we were not sure of their genuineness. The flowers in the garden had surprised us not a little, but to add music to this in a prison regime was beyond our greatest expectations.

"Music here!" exclaimed Carol.

"Why certainly," replied the guide, "We have a fine orchestra, a choir, and a brass band, all the members being convicts. Would you care to hear and see the orchestra?" he added.

We all willingly assented, and seated in the neat, bright little theatre we listened, wonder struck, to the soft limpid tones of a Beethoven Sonata, the cheery suggestion with which Haydn clothes his musical ideas, and then all harmony merged into that now

strangely doleful refrain for a prison, "Home, Sweet Home."

"How does this dear old air affect the prisoners?" asked the inquisitive girl.

"Differently," replied the guide. "Some hang their heads and silently weep, others, stoical from habit, gaze at the players with well feigned indifference, while occasionally there are those among the convicts who will show sincerely their grief at the remembrance of other days."

Mary drew nearer at this remark.

"That," she said, "carries out my belief that the sentiments of the heart die last in mankind."

"And it seems to me," said Mr. Breen, "that such demonstrations may be the fluttering of an awakened conscience."

As we left the theatre, Carol dropped her veil, but only realized the loss a few moments later when a young, worn faced convict in charge of that corridor presented it to her with a Chesterfieldian bow, surprising to see under the very archway of a dungeon.

I felt a tiny lump swelling in my throat as the strains of music grew fainter, and fainter, and the picture of sorrows and crimes and heart breaks crowded before my imagination. The tragedy of not one but eleven hundred lives was being enacted at this tiny end of the great world's play house. The playwright's, *Fate*, had left the choosing of his company to grim sin, and, strangest of all, he knows not the finale of his own plot.

As we passed out from this portion of the prison, Carol was detected in wiping away a stray tear or two, and whispered to me, "If I do not laugh I will certainly cry."

John Williams and myself silently walked side by side. "I can understand," said he, finally, "one thing that has always puzzled me of yore, and, in fact, often during the progress of a criminal trial, drew from my lips only contemptuous criticism. I fully realize now how a *tender hearted* and *strongly emotional* woman, an angel of virtue herself, might, in a moment of human sympathy for a condemned criminal, forget, under the pressure of a kind heart, the *crime in sympathy* for the *human being*, and express her feelings in a bunch of flowers, a book, or package of delicacies."

"But is that not a morbid interest, and best discouraged?" remarked Mr. Breen, who overheard this comment.

"Certainly," replied John, "It should, even if allowed to live in the imagination, never be permitted, under so slight a provocation, to find a tangible expression.

"The garb of a Sarah Martin attended by her clever ideas of discretion, and the sacrificial devotion of our good Sisters of Mercy to prison work, is a healthy and divine charity, a plea in itself which the society women in *search of a fad*, or the romantic girl seeking the hero of her ten-penny novel cannot lay claim to."

As we passed back through the court up the spiral stairways our guide turned and hesitated. "Would you ladies care to see the hospital?" he asked.

I replied for the party, "by all means. There is *nothing* more interesting to us."

Years and sights in many lands cannot obliterate the impression which the First Ward, that devoted to consumptives, made upon us. The not

unpleasant odor of carbolic acid revealing its identity.

Two convicts alone were the inmates. Near a western window, with his face turned toward the setting sun, his eyes closed, and his attitude that of exhausted sleep sat a Chinaman. He did not heed our approach. No doubt his thoughts were far away in other climes, where the voices of home, the breezes of a native heath and the glad sun of a summer flower time spoke to him in his loneliness and captivity. Murderer, thief or opium smuggler, as he *might have been*, he was *now* a frail body holding a soul which reluctantly acknowledged its fetters and strained them hourly in obedience to the mighty call of the Great Judge of the Universe. His companion, a mere lad, lay white and still on his cot, only opening his eyes and indifferently closing them at the coming of our party. Clad in stripes, the dweller in a prison cell, looking dispassionately upon the slowly advancing liberty of death, we, the sight seers, the freemen, the beings untainted by legal punishment could have little in common with his crime, sorrow and weakness. One right alone he held, of which no man could deprive him—

"Earth I praise thee,
Thou has a grave also for me."

It was here that a gentle word, a spoken sympathy, a kindly touch of the hand, would have been the natural expression of our feelings, but a silent prayer in the recess of the heart was all that rule or custom would permit.

"Poor boy," said Carol, in her soft pretty voice.

When, at last, we had reached the terrace in front of the Warden's office,

the prison band was playing that half sad musical reminiscence, "Sounds of the Ball," with such delicate handling that, closing the eyes, it seemed to come to us on the winds from out the prison walls, a sad mockery to these eleven hundred souls, of pomp, and song, and freedom. As the sun grew lower in the west, we slowly and half reluctantly sauntered toward the gateway. In answer to our profuse thanks to the guide for his courtesy and patience he simply smiled and replied, as he doffed his cap, "This is what we are here for."

Once again in the free world our spirits rose to the emergency of the restored box of sweets and a bountiful supply of iced lemonade. A circle of seats on the breezy veranda of the hotel opposite the prison awaited us, and from this vantage ground we saw the gates locked for the night, the guard houses closed, and the great pile of masonry assume a death like air of calm. The night of prison, while the sun was still shining for us, had come to the hundreds of cells across the way where hearts were beating, hopes rising and dying, tears falling, or imprecations against fate being hurled on High.

"Are you not impressed by the divine justice of law," remarked John Williams, "that he who defies the right of others pays the penalty of his crimes by a loss himself of a freeman's privileges."

"And to this add a tribute to the far-reaching paternity of the state," said Mary, "who saves while she punishes, and rewards while she chastises."

In the little village church at the foot of the hill, neat and quiet, seemingly decorated for a marriage feast, so

profuse were the fresh flowers and ferns on its altars, the Eternal eye of the Sacred Heart looked down unquestioning whether His supplicant be in the raiment of virtue or convict stripes. Not a sound disturbed the stillness of our little group of worshippers as we knelt in silent prayer, except the rustling of the trees and the songs of the midsummer locusts as they floated in through the half open windows to the east and west of us.

As we stood waiting for our train at the isolated and deserted station, Mr. Breen recited for us that dear thought of Mrs. Browning's. You know it, do you not?

"I count the dismal time by months and years

Since last I felt the greensward under foot,
And the great breath of all things summer-mute

Met mine upon my lips. Now earth appears
As strange to me as dreams of distant spheres,

Or thoughts of heaven we weep at. Nature's lute

Sounds on behind this door so closely shut.

A strange wild music to the prisoners' ears
Dilated by the distance, till the brain
Grows dim with fancies which it feels too fine.

While ever with a visionary pain
Past the precluded senses sweep and shine
Streams, forests, glades and many a golden train

Of sunlit hills transfigured to divine."

We were all strangely silent on our homeward way, and I fancy that the lesson offered us to-day may prove a valuable one.

We worldlings judge too quickly and often too uncompromisingly of our fellow beings and their deeds. The fountain of human sympathy is too meagre in its actions with most of us. We want a very liberal philosophy for

our own individual lives, but we are too apt to make the one we intend for our neighbors proportionally as hard as our own is easy. Putting oneself at times within the environment of sorrow, and that sorrow, too, which may be the reward of sin, makes us humble when we think that even "such as these" are dearly beloved, not simply tolerated, in their repentance by the Gentle Heart of the Saviour.

Where is the Assembly you will say? Well, my next letter will tell of that. I could not resist giving you this experience of mine, and even if its coloring has a gloomy aspect re-

member I am not in that condition myself.

There have been nearly a hundred new arrivals these past two or three days, but "The Oaks" is so cozily filled that we cannot think of acquiring any more inmates at present.

I send you by this mail a package of the local paper. Please read the accounts carefully, and above all that one of the "Joan of Arc" lecture. It is simply saturated in truth (undiluted), and a fine scholarly interpretation.

Faithfully your friend,

LOUISE H.

[TO BE CONTINUED.]

TEACHERS' COUNCIL

EDITED BY MARC F. VALLETTE, LL. D.

"THEY WHO INSTRUCT OTHERS UNTO JUSTICE SHALL SHINE AS STARS FOR ALL ETERNITY."

READING IN UPPER GRAMMAR GRADES.

BY WM. T. VLYMEN, PH. D.

The art of reading, now well-nigh universal, is seen to be in many instances far from a blessing. It opens the way to knowledge that is both good and bad, and its possibilities are often abused. While a love for good literature is one of the best and most valuable possessions a child can receive, it too often happens that an indifference to and an ignorance of what is good are replaced by an active search for what is unprofitable, if not actually bad. The problem confronting our teachers is how, by school means, the pupil can be endued with lasting impressions in favor of the higher kinds of literature.

Up to a few years ago all school readers consisted of short selections from various authors. These selections were,

for the most part, excellent. They undoubtedly were an inspiration to a large number of children. By pupils with a natural love of reading they were perused with delight, and the best passages of a number of authors were in this way inlaid in the minds of youth at an age keenly susceptible and enduring of impression. The difficulty was to interest the majority in reading that which, from the necessity of the plan, was scrappy. Many children never used their readers except in the classroom, and before any permanent interest could be aroused the subject was changed, and another author was on the carpet. In mental as well as in physical nature the best sustenance does not consist in sweets. The stom-

ach needs bulk as well as nutriment. Variety conduces to digestion, but more than variety is advisable. It is a commonplace of criticism that the most perfect literary jewel does not look so well when torn from its setting.

But the most potent argument against the old system is that it fails to inspire a love for reading. When the children left school they failed to continue in the good work. Complaints were heard everywhere that the young sought their literary recreation in publications that were both vulgar and indecent. A vicious taste had sprung up from the knowledge already obtained. Evidently something was wrong, the difficulty being to find an adequate remedy.

The means suggested was based on the belief that instead of readers made up of selections, complete literary works should be read by the pupils. There is a growing disposition to believe that this method is, to say the least, an advance in the right direction. The text-book of the class is the complete work of a reputable author. It must be adapted to the age of the pupils, it must be interesting, and it must be pure in its language and in its tone.

At first, difficulty was experienced in obtaining works of a suitable character adapted to the needs of school use, but now so many publishers have issued books to meet the growing demand that any teacher who desires to try the plan will be able to make a selection from a large list. In doing this several points must be maturely considered. The teacher must not select the book merely because it is pleasing to his taste though the teacher should be interested in whatever work

is chosen. The pupils have to be considered. Unless the children like the exercise the teacher teaches in vain. Again, many books interesting to young and old alike contain passages that are not fit reading for the young. This may be, not because the book is immoral—who would call the Bible immoral? yet who would allow children to read all of it?—but because what is, under conditions, suited to men and women is not necessarily suited to immature minds.

The work being selected, the question arises, how should reading be taught so as to accomplish the object in view: to instil in the pupils a desire to read what is best in literature, so that when they leave school they will be attracted by what is good and repelled by what is bad? The answer to this question depends largely on the teacher. The personality of the teacher in this as in every other subject will accomplish much, but even the best of teachers, as well as the poorest, will be assisted by attacking the subject in a systematic way. The object of this article is to show one method of doing it, a method which has at least the merit of having been tried in actual teaching and has been found to be measurably successful.

The story of the book should be known as a whole. The pupils should be able to give the plot in their own language. This can best be done by having the class read the work through rapidly with this object alone in view. Not more than ten lessons should be spent in this first reading. The number of lines or pages being noted, the teacher should divide the book into ten parts. Care should be taken that the end of the lesson should be a nat-

ural end. It should not be in the middle of a paragraph. A page or two, more or less, should not be considered in opposition to a fitting conclusion. If the work is too long to be read in class in ten lessons, the pupils should do the reading as part of their homework—a better form of homework could not be devised—and the time in class could be spent in the reproduction of the lesson in the language of the pupils. Any attempts to reproduce by memorizing should be discountenanced. Each lesson should include a brief review of the story from the beginning. At the end of the ten lessons a written recitation or composition should be required on the story of the whole book.

The work should then be read a second time more carefully, to obtain a knowledge of the principal divisions of the plot, and to form an estimate of the different characters. About twenty lessons will accomplish this, a part of the reading, if necessary, being done at home under the direction of the teacher. Here some help and instruction will be ordinarily required by the children. It will be well not merely to tell the pupils to do it, but to show them how to do it. One lesson can be profitably spent in instructing them how to study. Let the teacher go over the lesson with the class, explaining whether or not the portion of the story told comes to an end, what characters are introduced, what effect they have on the plot, how the pupils shall determine the characters by their words and actions, whether the people acting are good or bad, the story of each character as narrated in the lesson, and what impression is made on the reader by each. In short, let the teacher teach the pupils in the

way and on the points he wishes them to study. At the end of this second reading, or during its continuance, short written recitations or compositions should be made on the main topics or characters.

The third reading should continue for the rest of the term, and should include not less than fifty lessons. In this reading a more critical study should be devoted to the minutiae of the work. The meanings of the difficult words should be clearly brought out, either by definitions or by use in sentences. Every pupil should have a small dictionary and access to a large one for this purpose. The children should be encouraged to look up all new or obscure words for themselves. When the wrong meaning is given they should be taught to try if the sentence will make sense when that meaning is substituted for the word in question.

All allusions and references should be clearly brought out. Much optional work may be given by asking pupils to hunt up an allusion as far as their access to books allows. But too much should not be required. The enthusiasm of the class must be relied upon for anything more than what is strictly necessary for obtaining the full meaning of the passage. The meaning of phrases and clauses, when at all obscure, should not be overlooked. Quotations should be assigned to the proper authors, whenever practicable.

If the work is in poetry the metre should be taught and the pupils should be required to read and to write lines and passages so as to show the metrical divisions. Unusual and exceptional changes of metre should not be dwelt upon, but the differences of accent which are intentionally made by the

poet should be noted and their reason explained.

During the third reading, preferably at its commencement, the biography of the author should be studied. This can be more or less extended at the pleasure of the teacher or the opportunities of the pupils. At least the dates of the author's birth and death, his nationality, a few important events of his life, and the titles of his best known other works should be familiar to the pupils. The influence of his times on his personality, and the influence of the work studied on his own and other times may be studied, under favorable circumstances, but it will be unwise to go beyond the children's comprehension and interest. They are more impressed with the concrete. The author's personality is of more importance to them, and any anecdotes illustrating this will be gladly received.

Passages of unusual beauty or felicity, worthy of remembrance, should be committed to memory. In this exercise, absolute accuracy should be insisted on. If the matter is worth memorizing, it is worth memorizing with absolute fidelity to the original. While in reproductions of the story the pupils should give the matter in their own words, the selections should be learned without the variation of a syllable. Nor will teachers find this difficult if they insist upon it from the beginning. No slouchiness should be tolerated. It is worth while to remember that insistence upon accuracy at the proper time is a valuable means of mental training.

In addition, on this reading, the teacher may wisely spend time on the grammatical exposition of the lesson. It is not meant that the dreary round of mechanical parsing should be re-

quired. Difficult sentences may be made clear by a broad analysis. It should not be forgotten that grammar, properly understood, is the application of common sense to language. If a pupil can tell the component clauses of a sentence and what each clause modifies he must necessarily possess a clear comprehension of the meaning. To call for the syntax of a word or clause or phrase, whose meaning might be mistaken, is to require the pupil to show that he has mastered the sense of the passage. Used in this way grammar will not raise any sense of discontent or disgust with the lesson.

Another exercise valuable as a test of the pupil's knowledge of the lesson, is to change sentences to ones similar in meaning but of a different form. For example, require that a compound sentence should be rewritten as a simple or as a complex sentence, and *vice versa*.

Frequently, or occasionally, a written recitation or a composition will prove a valuable means of giving definiteness to the pupil's ideas and information to the teacher as to the success of the class in the performance of the work. Even from a hasty inspection of this written work the teacher can obtain valuable hints as to what lines should be emphasized. It is a poor teacher who cannot learn from the ignorance of his pupils the means to remove that want of knowledge.

In conclusion it may be said that success largely depends on how the lessons are taught. Perfunctory lessons will beget no tangible results. The teacher should be familiar with all the points he intends to impress upon his pupils. He must prepare himself before each lesson. He must feel the

beauties of the author before he can expect his class to become aware of them. In each lesson he must have clearly in view just what he intends to teach and how he intends to teach it. He cannot afford to wait upon the inspiration of the moment. Enthusiasm is catching. The class will be interested in what the teacher is interested. Children are good imitators. They follow the teacher in many ways which not all teachers suspect. Let him then be sure that he has what he pretends to give. If he has not that love for reading with which he seeks to inspire

them, let him get it before he attempts to teach the subject. Even in these late times bricks cannot be made without straw.

At least two complete literary works can be read in this way during the year. Opportunities should be allowed for the pupils to do what supplementary reading is possible. Suggestions and hints can be given by the teacher according to his opportunities. At least he can be sure that if he has inspired his class with an admiration for what they have read with him he has gone a long way in attaining the end of his purpose.

Educational Thoughts.

(Gleaned from the Scrap-Book of an Old Pedagogue.)

Genius is the power of making efforts.

We shall always find mercy behind a cloud if we look for it.

Truth is as impossible to be soiled by an outward touch—as the sunbeam.

Knowledge is a diadem to a young person, and a chain of gold about his neck.

□ Like unto trees of gold arranged in beds of silver are words of wisdom uttered in due season.

Vain is science to him who has not knelt at the feet of the ineffable Being, who everywhere exists.

Correct opinions well established on any subject, are the best preservative against the seductions of error.

Knowledge was not given to keep, but to impart; the grace of this priceless jewel is lost in concealment.

The passions are the *gales* of life and it is Religion only that can prevent them from rising to a *tempest*.

We unconsciously imitate what we habitually admire. Hold up no ideal before the child that is unworthy of admiration.

It is the duty of the teacher to instruct his pupils; he may not enter into the house of each to give his lessons; but he can speak to them by his example.

A good education will *prevent* faults in young people, which nothing but rigid discipline will *cure* when they have taken root.

Well arranged time is the surest mark of a well arranged mind. Little can be done well to which the whole mind is not applied.

It is only to the man of large and noble soul, to him who blends a cultivated mind with an upright heart, that men yield the tribute of deep and genuine respect.

The Gospel contains so perfect a body of ethics that Reason may be excused from inquiry, since she may find man's duty clearer and easier in Revelation than in herself.

Our talents and our learning are to be employed in promoting Virtue, Religion and Truth; in practices, examples and persuasions, proportioned to the measure of these advantages.

In teaching history the worth of nations should be fairly estimated. Justice requires that while their vices are put into one scale, their virtues should as conscientiously be poised in the other.

Good training and a fair start constitute a more desirable patrimony than wealth; and the parents and teachers who study the welfare of children rather than the gratification of their own avarice or vanity would do well to think of this.

The only living end and aim of everything we learn, of everything we experience, of every truth we are taught, is the practical use we make of it for the enrichment of the soul, the attuning of the thoughts and passions, the exaltation of the life.

After the most powerful efforts of our knowledge and prowess, there are multitudes of facts with reference to which we are equally ignorant and helpless; herein our best wisdom is modest surrender and acquiescence. It is not natural that the creature should see as far as the Creator.

The Conversation Method.

What shall I do to interest my pupils? In the first place, let them see that you are interested in your work, and not doing it for so much a month. Next, don't cling to the same way of doing that work at all times and with all children. Put yourself in touch with your children, bearing in mind that there are different kinds of "touches," and that they are not always to be reached in the same way. See to it, *when you give instruction*, that your pupils *absorb it*. Make sure that *they* understand what *you* are talking about, and—what is equally if not more important—that they understand

what *they* are talking about when they recite their lessons to you. See that they know the full *meaning of the words* they use in defining terms proposed to them.

Every well regulated teacher knows that circumstances will arise when not an answer will be forthcoming all along the line; when a lack of understanding will seem to have taken possession of the entire class. There must be some cause for this, and the teacher should at once find out that cause. It may lie in himself; in his want of clearness, in his form of explanation, or his defective and uninteresting manner of presenting the facts. Then, again, his mode of questioning may be weak and unattractive. The wide-awake teacher will grasp the situation at once, go over this part of the lesson again more carefully and change the style of questioning.

The fault, may, on the other hand, be with the pupils themselves and be owing to indifference, inattention, weariness, bad physical conditions, or being kept in one position too long. The teacher might here relax the rigidity of "class formality," and drop into a simple, pleasant conversation with his pupils upon the subject under consideration. Now, the teacher assumes the role of sympathetic friend, and gradually draws his pupils out of their, too often, usual restraint, and makes them feel quite at home. He talks in a free and unrestrained manner; suggests certain things, draws out necessary information, as if seeking it for his own enlightenment, and without the slightest evidence of any desire to instruct others. Children soon forget that *they* are being taught; learning no longer seems a drudgery and

the interest of the whole class is awakened. The pupils have been drawn into a conversation, without restraint, they have stated what they knew; they asked such questions as suggested themselves, and the alert teacher has been able to take advantage of this state of mind of his pupils, to direct their thoughts and attention; to ply them with questions and to guide the

work at all points until he has reached the desired end.

While this method of securing and holding attention works admirably with older pupils, it is especially adapted to young children. Skill and judgment are necessary on the part of the teacher to carry on such a work with effect, but, it will pay, and pay well, in the end.

READING CIRCLE UNION.

COURSE OF STUDIES FOR 1896-'97.—OCTOBER TO JUNE, INCLUSIVE—AMERICAN YEAR

STUDIES IN AMERICAN HISTORY.

BY MARC F. VALLETTE, LL. D.

COLUMBUS: HIS LAST VOYAGES AND DEATH.

CHAPTER IV.

RECEPTION OF COLUMBUS BY THE SPANISH SOVEREIGNS.—POPE ALEXANDER'S BULL OF DEMARCATION.—SOLICITUDE OF THE CHURCH FOR THE CHRISTIANIZATION OF THE NATIVES.—SECOND VOYAGE OF COLUMBUS.—BERNARDO BUIJOR BOYLE APPOINTED FIRST VICAR APOSTOLIC OF THE INDIES.—FURTHER DISCOVERIES.—DESTRUCTION OF THE COLONY AT HISPANIOLA.—ISABELLA FOUNDED.—RETURN OF THE FLEET TO SPAIN.—BAD FAITH OF AGUADA.—COLUMBUS RETURNS TO SPAIN.—THIRD VOYAGE OF COLUMBUS.—REACHES THE MAINLAND.—RETURNS TO HISPANIOLA.—IS SENT HOME IN CHAINS.—FOURTH VOYAGE OF COLUMBUS.—DISAPPOINTMENTS AND SICKNESS.—RETURNS TO SPAIN.—HIS LAST HOURS.—DEATH.—WHERE ARE HIS REMAINS?

In the meantime the Spanish Sovereigns had been informed by messenger of the return of the Admiral; of his wonderful discoveries, and of the treasures in gold, spices, rare birds, and still rarer human beings that he had brought with

him from the New World beyond the main. They prepared to receive him at Barcelona with all the honors and magnificence his glorious mission merited. The nobility of the united kingdoms and other provinces of Spain came to Barcelona to meet Columbus, and his triumphal entry into that city was that of a prince of future kingdoms. At the head of this ever memorable procession marched the seven natives brought by Columbus from the newly discovered land, as a living proof of the existence of a hitherto unknown race of men. Their bodies were painted in different colors, and decorated with strange feathers, gold necklaces and pearls. Upon the heads of Moorish or negro slaves were borne, in golden basins, the precious stones, the unknown plants and other curiosities collected on those distant shores. To give variety to these, animals and birds of wondrous plumage were exhibited to the astonished eyes of Europeans. Then came the great Admiral himself, mounted upon a superbly caparisoned charger,

the gift of the royal Ferdinand, and surrounded by a cavalcade of nobles and courtiers and knights. All eyes were turned upon the man who, a few months ago had been regarded as a "visionary," but who was now recognized as inspired of Heaven. "None could compare with him, all felt him to be the greatest or the most fortunate of men."

Seated under a golden canopy upon a throne erected for them, Ferdinand and Isabella awaited the man who had "added a new world to Castile and to Leon." As he approached, they rose from their seats as if receiving an inspired messenger; they bade him sit upon a level with themselves, and listened with respect and admiration to the detailed account of his voyages. His story told, the Sovereigns, moved even to tears, fell upon their knees and with grateful hearts recited the *Te Deum* in thanksgiving for the greatest conquest that God had ever yet vouchsafed to mortal kings.

Messengers were immediately sent to bear the glad tidings and the fame of the poor geographer of Cordova, to all the courts of Europe. Honors, titles and rights over lands to be discovered later on became, by formal treaty, the reward of Columbus. The Viceroyalty and the government, and "one-fourth of the riches and produce of the seas, the islands, and the continents on which he should plant the Cross of Christ or unfold the banner of Spain were made parts of the Admiral's reward.

Knowing that disputes would arise between Spain and Portugal concern-

ing the newly discovered lands in "the Indies," the Princes of Castile and Leon applied to Pope Alexander VI. to confer these lands upon their crowns. The application met with the approval of the Holy See. Greatly commending their laudable purpose in the Lord, the Pope required of them, for "the zeal of the Catholic faith, to prosecute the said expedition (the second voyage of Columbus now in contemplation) to lead the people of the aforesaid lands and islands to the Christian religion, and that they (the Sovereigns) shall spare no labors at any time, nor be deterred by any perils, convinced of a firm hope and confidence that the Omnipotent God will give good success to their holy efforts.* The *Bull of Demarcation* goes on to "grant and assign to you, your heirs and successors, all mainlands and islands found, or to be found, discovered or to be discovered, towards the West and South, drawing a line from the Arctic or North Pole to the Antarctic or South Pole; continuing in this donation whatsoever mainlands or islands are found toward India or toward any other part whatsoever it be, being distant from, or without the aforesaid line drawn one hundred leagues towards the West and South from any of the islands which are commonly called *de los Azores y Cabo Verde*.

"All the islands and mainlands, therefore, found or to be found, discovered, or to be discovered, from the said line towards the West and South, such as have not actually been heretofore possessed by any Christian King or Prince until the day of the

* *Requirimus ut cum expeditionem hujusmodi omnino prosequi et assumere probamente, orthodoxe fidei zelo, intendatis populos in hujusmodi insulis et terris degentes ad Christianam religionem suscipiendum, inducere debeat; nec pericula nec labores ullo unquam tempore vos deterreant firma spe fiduciaque conceptis, quod Deus Omnipotens conatus vestros feliciter prosequatur.*—BULL OF ALEXANDER VI., *Inter caetera*.

Nativity of Our Lord Jesus Christ last past, from the which beginneth this present year of Our Lord M, CCC., lxxxiii, whensoever any such shall be found by your messengers and captains; we, by the authority, &c., do forever, by tenor of these presents, give, grant and assign to you, your heirs and successors (the Kings of Castile and Leon), all these lands and islands, with these dominions, territories, castles, towns, places and villages, with all the right and jurisdiction thereto pertaining: constituting, assigning and deputing you, your heirs and successors the lords thereof, with full and free power, authority and jurisdiction. Decreeing, nevertheless, by this, our donation, grant and assignation, that from no Christian prince which actually hath possessed the aforesaid islands and mainlands unto the day of the Nativity of Our Lord aforesaid, their right obtained, to be understood to be hereby taken away, or that it ought to be taken away."

The solicitude of the Church for the Christianization and civilization of peoples to be found upon these "mainlands and islands" manifests itself most touchingly in the very next paragraph of the Bull just quoted:

"Furthermore we command you, in virtue of holy obedience (as you have promised and as we doubt not you will do out of pure devotion and royal mag-

nanimity) to send to the said mainlands and islands, honest, virtuous and learned men, such as fear God and are able to instruct the inhabitants in the Catholic faith and good manners, applying all their possible diligence in the premises."*

In the meantime preparations were being made for a second voyage to the New World. Before the departure the Indians brought by Columbus were baptized. The religious character of the great work of Columbus stands out prominently in every voyage and in every point of discovery. In compliance with the express wishes of the Holy Father, Columbus applied for zealous apostles to accompany him on his second voyage. Several religious orders, especially Dominicans and Franciscans, were ready at his call, but their superior for the missions of the Western World, was to be a Benedictine. Father Bernard Büll, or Boyle,† of the famous monastery of Monserate, in Spain, believed to have been of Irish birth or descent, and a man of reputation for piety and learning, having been suggested to Pope Alexander by their Catholic Majesties, was appointed by him his Vicar Apostolic for the Indies, and Legate in the New World. He was accompanied by twelve priests, some belonging to religious orders, and others to the secular clergy. Among the Franciscans, Columbus had the happiness of numbering his dear old

*The Bull *Inter Cætera* quoted above, was not the first Bull drafted and issued by Pope Alexander VI., in reference to the lands discovered by Columbus. On the day before (May 3, 1493,) he had published a Bull, the text of which, for the greater part, agrees with that of the Bull *Inter Cætera*, but differs from it in its most vital passages, i. e., those laying down the line of demarcation that was to separate the possessions of the King of Portugal from those of the Spanish Sovereigns. The copy of the Bull of May 3d, is preserved in the Royal Archives at Jamaica, and is printed in Navarrete's *Coleccion*, Vol. II., p. 23, seq. The variation referred to is as follows: "Sed de nostra mera liberalitate, et ex scientia ac de Apostolica potestate plenitudine, omnes et singulas terras et insulas predictas sic incognitas, et hactenus per nuntios vestros repperitas et repriendas in posterum, quæ sub dominio actuali temporalium aliquorum dominorum Christianorum constitutæ non sint, etc."

†Nova typis transacta Navigatio Novi Orbis Indis Occidentalis, Buellii Catalani, Abbatis Montis Serrati, et universam Americam, sive Novum Orbem sacre sedis Apost. Rom. a Latere Legati, Vicarii, ac Patriarchæ: sociorumque Monachorum ex Ordine S. Benedicti, ad supradicti Novi Mundi barbaras Gentes, Christi S. Evangelium prædicandi gratia, delegatorum Sacerdotum, dimissi per Papam Alexandrum VI. an. 1493, nunc primum e varis Scripturis in unum collecta, et figuris ornata. Auctore Venerando Fr. Don Honorio Philopono, Ord. S. Benedicti Monacho.

friend and benefactor, Father Juan Perez de Marchena.

Columbus set out on his second voyage to the New World, from the port of Cadiz, on September 25th, 1493. The fleet, this time, consisted of fourteen caravels and three large caracks, the highest of which, the *Maria Galante* (Gracious Mary) bore the Admiral's standard. Among the Admiral's companions on his flagship were Father Antonio de Marchena, the astronomer;* Doctor Chanca, the surgeon-in-chief; two baptized Indian interpreters, Alonso de Ojeda, who later on became famous as an explorer of great daring; Diego Columbus, the youngest brother of the Admiral; Pedro Margarite, a favorite of the King, but who proved himself a bitter enemy of Columbus; Juan Ponce de Leon, subsequently famous in the history of Florida, and the pilot, Juan de la Cosa. Besides these there was, as a simple passenger, Don Francisco de Casaús, (better known as Las Casas), father of the world-renowned Bartolomeo Las Casas, who, at a later date became the Apostle of the Indians. The Vicar Apostolic and his religious were on one of the other vessels. Among the stock of supplies taken on the vessels were eight hogs, the parent stock of nearly all the hogs in the West Indies and of the new continent.

On the evening of November 2nd, the Admiral recognized that he was

near land, though none of his captains dreamed of such a thing. Early the next morning, Sunday, a mountainous island came in sight, and in honor of the day he called it Dominica, (Sunday Island). On the following day he discovered Guadeloupe, and on the 10th the island of Antigua. After making other discoveries, which we need not follow in detail, the Admiral arrived at Hispaniola, only to find his little colony at Navidad entirely destroyed. The fort, built in part with the timbers of the ill-fated Santa Maria, his first flag ship, was in ruins, and the men he had left to guard it, after quarreling among themselves, and abusing the kindness of Guacanagari, were set upon by Caonabo, a neighboring chief, who burned the tower and killed or dispersed the garrison, none of whom were ever heard of more. Columbus built another fort in a different part of the island, and called his new colony Isabella, which became the first Christian city in the New World. He established friendly relations with the natives, built, cultivated, and governed the first European colony. He desired to bring to the native tribes of Hispaniola and of the New World the religion and civilization of Europe and not its yoke, its vices and its sins. He searched for gold in regions which he still took for India, and found only a rich and fertile soil and a people as easy to govern as to subdue. Being in

*There seems to be a disposition on the part of historians to confound Father Juan Perez with Father Antonio de Marchena, both Franciscan Friars of the Convent of La Rabida, and both friends of Columbus. Father Antonio was an "Astrologer," as a professor of astronomy was called in those days, and to him the theory of Columbus presented no scientific difficulty. Rossely de Lorges claims that "it was Father Juan Perez de Marchena," that accompanied Columbus on his second voyage, and that he was "the first minister of Jesus Christ, that trod the soil of the New World; and he must have been the person that blessed all the wooden crosses that Columbus planted in the lands he discovered." It must not be forgotten, however, that Rt. Rev. Bernardo Bull or Boyle was, not only superior to the band of priests that accompanied Columbus on this second voyage, but that he was appointed by the Pope in *universum Americam, sive Novum Orbem sacras sedis Apost. Rom. a Latere Legati, Vicarii, ac Patriarchæ*, and, it is more than likely that he would have exercised his right as Vicar Apostolic to say the first Mass in the New World. Would not Columbus and his followers naturally have looked to him to do so?

In regard to the two Franciscan Fathers above referred to, the late Dr. John Gilmary Shea, in his "*Columbus and the men of Palos*," says: "The piety of Father Juan Perez, and the learning of the Guardian of the Convent, Father Antonio de Marchena, aided Columbus in his final appeal to the Sovereigns of Castile and Aragon."—*U. S. Catholic Hist. Mag.* Vol. II., No. vi.

want of fresh supplies of men, domestic animals, tools, plants and seeds, he decided to send the greater part of his ships back to Spain. Disaffection and envy had already asserted themselves among his followers, and the disaffected, and jealous and envious were the first to seek passage home that they might poison the minds of the Sovereigns against their leader and raise murmurs, accusations and calumnies against him.* The result of these intrigues was that the Sovereigns sent out Don Juan de Aguada as *comisario* to verify the truth of the charges brought against the Admiral. Aguada soon proved that he was unworthy of the confidence reposed in him and Columbus found it necessary to return to Spain to justify his acts and confound his enemies. This he did, leaving the colony in charge of his brother, the Adelantado, Bartholomew Columbus. On reaching Spain (1496) he soon succeeded in clearing himself with his Sovereigns, and in 1498, he set out upon a third voyage. This time steering more to the southward, he discovered Trinidad and the mouths of the Orinoco, which on account of the dangers encountered, he called the Dragon's Mouth, — and landed at Paria, on the coast of South America. After these discoveries the Admiral returned to Hispaniola, where he found everything in disorder. The ears of the Sovereigns had been again abused, Don Francisco Bobadilla had been sent out from Spain to supersede Columbus as governor, and it was not long before he sent Columbus home in chains. When the noble prisoner ar-

rived at Cadiz, a cry of generous indignation went up from the inhabitants, and was re-echoed throughout the Peninsula. The Sovereigns disavowed all knowledge of this disgraceful and ungrateful proceeding, the generous Isabella was moved to tears, and even the cold hearted Ferdinand was touched with compassion when he looked upon the face of this extraordinary man now grown old with suffering. Unfortunately this sympathy did not extend beyond words, except in the case of the noble Isabella. Nicholas Obando was appointed successor to Bobadilla, and, in spite of disappointments and broken faith, Columbus set out on his fourth voyage on May 9th, 1502, to seek a passage uniting the Atlantic and Pacific Oceans, which he imagined lay between Honduras and Paria. But the mutinous character of his crew forced him aside to seek for gold, and after many difficulties and disasters, and having been able to add but little of importance to his previous discoveries, he returned to Spain in November, 1504, only to find his ever faithful friend Isabella dead, and Ferdinand as heartless and ungrateful as ever. From his sick bed he wrote to the King: "Your Majesty does not think fit to keep the promises which I have received from you and the Queen,† who is now in glory. To struggle with your will would be wrestling with the wind. I have done my duty. May God, Who has always been good to me, accomplish what remains according to His divine justice."

Columbus now realized that his days were drawing to a close. Deeply in his

* Among the first to go were Father Boyle and the treacherous Margarite.

† "Queen Isabella was one of the purest spirits that ever ruled over the destinies of a nation. Had she been spared, her benignant influence would have prevented many a scene of horror in the colonization of the New World, and might have softened the lot of its native inhabitants. As it is, her fair name will ever shine with celestial radiance in the dawning of its history."—*Washington Irving*.

very soul he felt the triumph of his enemies at court, the loneliness in which he now found himself in an ungrateful town; the remembrance of a life one-half of which was spent in waiting for the realization of a gigantic scheme, and the other in brooding over the uselessness of genius. Then, too, his thoughts wandered over the mighty ocean which he was the first to cross, to the innocent and happy races of Indians he had found there dwelling in childish simplicity, to whom he hoped to bring the saving truths of Christianity, and which he had been obliged to leave in cruel bondage, despoiled and outraged at the mercy of their oppressors. All these reflections weighed upon the mind of the desolate old man in his lone chamber in Valladolid. He asked an attendant—"the last remaining companion of his voyages, his glory and his misfortunes—to bring to his bed-side a little breviary, the gift of Pope Alexander, at a time when he received the treatment of a Sovereign. He wrote his will with a weak hand on a blank page of this book."

"Strange sight for this poor servant! An old man, abandoned by the world, dying on a pauper's bed in a hired room, distributing in his will, seas, islands, continents, nations and empires!"*

His earthly affairs being now settled his thoughts turned to God whose instrument and servant above all others he felt himself to be. He humbled himself beneath the hand of nature and was exalted by the hand of God. He was full of repentance for his faults, and of hope for immortality. A poet at heart, as evinced by his discourses

and writings, he found in the sacred poetry of the Psalms the last prayer of his soul and the last utterance of his lips: "*In manus tuas, Domine, commendo Spiritum meum*", (Into thy hands, O, Lord, I commend my spirit.†) and yielded up his soul to his Creator, at Valladolid, on the feast of the Ascension, May 20th, 1506, being about seventy years of age.‡

The remains of the great navigator were first buried in the vaults of the parochial church of Santa Maria de la Antigua at Valladolid, and later on were transferred, by order of King Ferdinand, to the vaults of the monastery of Las Cuevas, at Sevilla. This was intended as a token of respect to the remains of the man he had treated with ingratitude during life. From here the remains of Columbus were removed to the Chapel del Cristo in the burial place of the Capuchins. Twenty-three years later, (in 1526) they were taken across the Atlantic to Hispaniola, where the illustrious dead had expressed a desire to rest forever. In the vault of the Cathedral of St. Domingo the leaden coffin containing the remains of the great discoverer were deposited, and here they still repose awaiting the resurrection.

There has been much discussion as to the real resting place of the remains of Columbus. It is claimed that they were transferred to the Cathedral in Havana. Reterring to this claim Dr. John Gilmary Shea, a historian whose statements are always accepted as authentic, said:

"I have written to several editors (in Havana) and endeavored to ascertain the evidence in the hands of the

*See La Martine's *Memoir*.

†Las Casas, *Hist. Ind.*, Lib. II., cap. 38. *Historia del Almirante*, cap. 108.

‡Cura de los Palacios, cap. 121.

writers, but, not in a single case could I obtain the slightest response. One thing is clear, they do not emanate from any of the historical scholars of the country. They are merely the work of penny-a-liners The Spanish advocates have failed to prove the Havana remains to be those of Christopher Columbus; and they have failed, so far, at least, to make out anything against the alleged discovery in 1877 The weight of evidence, as the question now stands, seems to be in favor of the view that the remains of Columbus were then discovered.

"To sum up all. The Havana remains are without a shadow of proof. They are simply as the Act declares them, the remains of some person found in the vault at the right of the High Altar. To identify them with Columbus it must be shown that *his* bones and *no others* were ever deposited there."*

By the will of the Admiral "all his property and offices which he held by right and inheritance as determined in the *mayorazgo*" was devised to his son Diego, and in default of male issue, successively to his son Ferdinand, and his brothers Bartholomew and Diego and their male issue respectively.

With regard to his descendants, his sons Diego left, by his wife, the daughter of Toledo, and niece of the Duke of Alva, two sons, Luis and Cristobal, and three daughters. In 1538 Luis com-

promised with the Emperor, Carlos V., and surrendered his pretensions to the Viceroyalty of the New World in exchange for the titles of Duque de Veragua y Marques de la Jamaica, and his tenth of the produce of the Indies for a pension of one thousand *doblonos* in gold. He died shortly after without male issue. His nephew, Diego, the son of his brother Bartholomew, succeeded him, and by intermarriage with his cousin, Felipa, put an end to a litigation she had commenced for the succession. With Diego, who died in 1578, the legitimate male line of Columbus became extinct. It is not surprising that many competitions for the splendid inheritance presented themselves, but the Council of the Indies, on December 2d, 1608, awarded it to Don Nuno Gelves de Portugallo, the grandson of Isabella, third daughter of Don Diego, son of the discoverer. She married Don Jorge of Portugal, a member of the Portuguese house of Braganza, who had settled in Spain, the heirs of which bore the title of De Portugallo, Colon, Duke de Veragua, Marquis de la Jamaica y Almirante de las Indias. Revolutions in Spanish America have done much to diminish the resources of the family, and it has become necessary for the government to supplement them with a pension from the royal treasury.† The present Duke de Veragua, was the guest of the American people during the great Columbian Exposition held in Chicago in 1893.

[TO BE CONTINUED.]

* Magazine of American History, January, 1883.

† Irving's *Columbus*; Charlevoix—Hist. of San Domingo (A. D. 1506).

AMERICAN LITERATURE.

BY THOMAS O'HAGAN, M. A., PH. D.

THE FIRST CREATIVE PERIOD.—1812-1837.

CHAPTER IV.

1. BENEFICENT EFFECT OF THE WAR OF 1812 UPON AMERICAN NATIONAL LIFE AND LITERATURE.—2. SETTLEMENT OF THE WEST.—3. THE CONDITION OF AMERICAN LITERATURE ON THE EVE OF THE FIRST CREATIVE PERIOD.—4. CATHOLIC CONTRIBUTIONS TO AMERICAN LITERATURE UP TO THE BEGINNING OF THE 19TH CENTURY.—5. THE CONDITION OF LITERATURE IN ENGLAND AT THE BEGINNING OF THE 19TH CENTURY.—6. WASHINGTON IRVING.—7. JAMES KIRK PAULDING; NATHANIEL PARKER WILLIS.—8. JAMES FENIMORE COOPER.—9. OTHER AMERICAN WRITERS.

Up to the present we have noticed that American literature has had nothing distinct in it. Jonathan Edwards had gained readers in the Old World, not as a literary writer, but as a metaphysician, while Benjamin Franklin was known as a scientist and statesman rather, than as an author.

For a number of years after the establishment of the Union, there was a lack of confidence and security in the public mind—the new order of things brought about by the Revolution being on trial without any surety that it would stand the test of time. It is not surprising, therefore, that the literature of these years of hesitancy and doubt, is a literature lacking a national impress; for the heart of a nation in its hope and in its confidence stamps and forms the literary image of the time.

There can be no doubt that the war of 1812 had a most beneficent effect upon American national life and literature. The student should study the effect of this war on the consolidation of the Union, in the Johns Hopkins Studies, V., 251. Senator Benton thus sums up the result of the war in his work, *Thirty Years' View*: "It immensely elevated the national character, and as a consequence put an end to insults and outrages to which we had been subject. No more impressments; no more searching our ships; no more killing; no more carrying off to be forced to serve on British ships against their own country. The national flag became respected. It became an *Ægis* of those who were under it. The national character appeared in a new light abroad, we were no longer considered as a people so addicted to commerce as to be insensible to insult It was a war necessary to the honor and interest of the United States, and was bravely fought and honorably concluded and marks a proud era in our history."

From 1791 to 1837, thirteen new states were added to the Union: Vermont, in 1791; Kentucky, in 1792; Tennessee, in 1796; Ohio, in 1802; Louisiana, in 1812; Indiana, in 1816; Mississippi, in 1817; Illinois, in 1818; Alabama, in 1819; Maine, in 1820; Missouri, in 1821; Arkansas, in 1836, and Michigan, in 1837.

It was during this period, also, that immigration from Europe to America

began to assume such proportions. The Great Republic recognizing naught but the dignity of manhood and honest toil, stretched out its young and mighty arms to the oppressed of every European land, and invited them to flee from the feudalism which had ground them down, and seek their fortunes in the fair fields of possibility which stretched out towards the illimitable West.

In connection with the history of the settlement and peopling of the West, it would be well for the student to read the following works: Roosevelt's *Winning of the West*; Irving's *Captain Bonneville*, and *A Tour on the Prairies*; Paulding's *Westward Ho!* Parkman's *Oregon Trail*; Goodrich's *Recollections of a Lifetime*; Flint's *Recollections*; and Drake's *Making of the Great West*. Let the student note, too, what factors in the development of commerce the steamboat, the telegraph and the railroad were in their introduction during this period. Commerce is not literature, but it makes possible the soil upon which literature grows.

The condition of American literature on the eve of the First Creative Period, is well set forth by that clear and sympathetic veteran critic and poet, Richard Henry Stoddard, in his *Life of Irving*. "Authorship," says Stoddard, "as a craft, had no followers except Charles Brockden Brown, who was still editing the *Literary Magazine*, and, perhaps, John Dennie, who was editing the *Portfolio*. The few poets of which America boasted were silent. Trumbull, the author of *McFingal*, which was published the year before Irving's birth, was a Judge of the Superior Court; Dwight, whose *Conquest of Canaan* was published three years later,

was merely the president of Yale College; Barlow, whose vision of Columbus was published two years later still, and who had returned to this country after shining abroad as a diplomatist, was living in splendor on the banks of the Potomac and brooding over that unreadable poem which he expanded into the *Epic of the Columbiad*; and Freneau, by all odds the best of our early versifiers, who had published a collection of his effusions, in 1795, had abandoned the muses and was sailing a sloop between Savannah, Charleston, and the West Indies; Pierpont, who was two years younger than Irving, was a private tutor in South Carolina; Dana was a student at Harvard; and Bryant, a youth of twelve, at Cummingtown, was scribbling juvenile poems which were being published in a newspaper at Northampton. Everybody who read fiction was familiar with the novels of Fielding and Smollett, and lovers of political literature were familiar with the speeches of Burke, and the letters of Junius. Everybody read (or could read) the poetical works of Cowper and Burns, Campbell's *Pleasures of Hope*, and Scott's *Lay of the Last Minstrel*, and whatever else in the shape of verse American publishers thought it worth while to reprint for them."

A word here as to the Catholic contribution to American literature up to the beginning of the present century. The period prior to 1800 may be designated as the missionary period of American Catholic literature. Speak of this heroic time Dr. Gilmory Shea says: "The oppressed state of the Catholics had prevented the reprint of our Bible and other necessary books, so much so that the clergy were often

compelled to copy even the Missal, and the laity any book which they wished to possess." It was not till after the Revolution that any original Catholic work was published in English on this side of the Atlantic. Yet this missionary period was not without its value to literature. As Dr. O'Kane Murray points out, "It had its poetry, history, travels, and works on religious controversy written by Catholics. Father Francis Pareja composed his Catechism in the dialect of the Yamassees, the first work in any of our Indian languages that issued from the press, one hundred and eighty-three years before the Declaration of Independence was signed, and fourteen years before the English had made their first permanent settlement on the coast of America."

Referring to early Catholic literary labors in America, Dr. Shea writes: "When the Pilgrims were yet in Holland, a Peruvian wrote in Florida the first of its historical books. Ulloa, the first Spanish Governor of Louisiana, is a well known name in Literature. Lescarbot, on the coast of Maine, composed his '*Muses de la Nouvelle France*;' Charlevoix and Lafitau wrote their histories on the banks of the St. Lawrence; there too, and on the shores of Lake Huron, Lallemand, Chatelain and Ragueneau wrote their ascetical works, which France welcomed with joy. Jogues, in the office of the Dutch Commandant at Albany, wrote in Latin of classic purity the narrative of his sufferings, which Rome and Austria reprinted at length."

A work of great value, and without which we would know but little of the Indian Missions in New York, Maine, Canada and the Northwest, is the

"*Jesuit Relations*." These were written between the years 1611 and 1679. The entire series was republished by the Canadian Government, in 1858. A Cleveland, Ohio, Publishing House is now bringing out a limited edition of the "*Jesuit Relations*," translated into English.

The "*Narrative of a Voyage to Maryland*," by Father Andrew White, S. J., is another little work of much value and interest. It relates to the early missions and settlement of Maryland, and extends from 1635 to 1677.

The earliest Catholic poem in America is from the pen of Rev. Father Lewis, S. J. It was written in 1750, and is entitled, "*Journey from Potapoco to Annapolis*." Father Lewis was Superior of all the Missions when the Jesuits were suppressed. A number of his sermons are preserved in manuscript in the library of Georgetown College, D. C.

It is worthy of noting that Catholic literature in America subsequent to the Revolution was largely controversial. Rev. John Carroll (afterwards Archbishop) and Rev. John Thayer, a convert to the Catholic Faith, ably defended Catholic doctrine and repelled, courageously, every attack made upon it. These champions of faith and religious freedom did much to lay low the monster of prejudice and bigotry that had been enthroned for years in Colonial America.

Let us now, for a moment, examine the condition of literature in England at the beginning of the nineteenth century. To this period belong the poets, Byron, Shelley, Moore, Keats, Campbell and Wordsworth; and the prose writers, Scott, Southey, Coleridge, Wilson, DeQuincey and Lamb.

Scott, Southey, Coleridge, Wilson and Campbell were distinguished both in poetry and prose.

This was the age of romantic poetry, the artificial school having crumbled away under the influence of the folk songs and ballads published by Bishop Percy, bearing the title of *Percy's Reliques*. This, too, was a period of social and industrial revolution. The poor were emerging from their hovels of misery and squalor, and much of the divinity that doth hedge a King was passing away. The American Revolution and the French Revolution were death blows to kingly absolutism, and that cursed doctrine of the divine right of kings was fast fading away in the light and growing liberties of a toiling democracy. Sovereigns at last began to realize that the divine right which belonged to the sceptre, came indeed from God, but was delegated through the people.

This, too, was an age of great poetic awakening. The splendor of the genius of Byron blazed through the dark clouds of cynicism and misanthropy in his character; Shelley, ethereal Shelley, taking refuge in the future, poured out his lyrical heart with a sweetness and uplift akin to his own Skylark; Moore charmed the drawing rooms of London with his Irish Melodies, and made the Saxon forget the feud of centuries; Keats, though he "writ his name in water," will live immortally as a modern Greek "who loved the principle of beauty in all things;" Campbell, the author of the *Pleasures of Hope*, touched the Irish heart in all lands with his "*Exile of Erin*;" Coleridge, who was a possible great poet, a possible great philosopher, a possible great theologian, a possible

great statesman, and a possible great political economist, still addresses our imagination through the weird lines of the *Ancient Mariner*; and Wordsworth, the high priest of nature, who interpreted for man its spiritual moods and meanings, lingers yet in our affections around his own beloved Rydal Mount.

Nor were masters of prose wanting to this period. Scott, the "Wizard of the North," who sang of the Last Minstrel, the Lady of the Lake, and bold Marmion, turned from verse to the wider and more congenial field of fiction, and by his inimitable *Waverley Novels*, twenty-nine in number, made fiction for the first time the successful rival of poetry and the drama. His genius did for the historical novel what that of Shakespeare accomplished for the historical drama.

Then came Southey, who always carried two intellectual burdens, author of a *Life of Nelson*, a *Life of Cowper*, and a *Life of Wesley*; Professor John Wilson, "*Christopher North*," of *Blackwood's Magazine*, a brilliant essayist, author of *Noctes Ambrosianæ*; De Quincey, "*The English Opium Eater*," whose style is unsurpassed as an English writer, but who, like Coleridge, lacked continuity of purpose; Charles Lamb, the gentle "*Elia*," a charming essayist and letter writer; Sydney Smith, one of the wittiest and ablest contributors to the *Edinburgh Review*; Hazlett, the essayist; Thomas Arnold, of Rugby fame; Lord Jeffrey, of the *Edinburgh Review*, who tortured young poets with his pen; Gifford, of the *London Quarterly*; Jeremy Bentham, of political science; and John Lingard, the Catholic historian, whose work is characterized by candor, learn-

ing and ability. Such was the world of letters in England and America when Washington Irving began his literary career—the first American author who pursued literature as a profession, and, as Thackeray designated him, “The first ambassador whom the new world of letters sent to the old.”

This gifted writer, who is justly and worthily called the father of American literature, was born in New York, April 3d, 1783, a few months before the British evacuated the city. The boy was not baptized until after Washington and his army had entered the city. “Washington’s work is ended,” said the mother, “and the child shall be named after him.” It was meet, indeed, that he who is known to history as the father of his country should perpetuate his name through one whose fine literary gifts were to win for their possessor in after years the proud title of father of American literature.

Irving spent his boyhood in New York, which retained yet about it as a city something of the quaint and sleepy atmosphere which was wont to envelop it as the Dutch town of New Amsterdam. Being of a frail constitution, he was never sent to college—perhaps it was well that professors never fooled with his genius, since there is narrowness as well as breadth to a college training. We wonder what Edinburgh or Glasgow University would have done with the genius of Burns—perhaps clipped its wing and destroyed forever its heaven-born lyrical flights. After a trip to Europe for the benefit of his health, Irving settled down to the study of law, and in due time was admitted to the bar—a proof rather, as Brander Matthews says, of the mercy of the examiners than of

the amount of his legal knowledge.

A few weeks after his admission, his brother William and his friend James K. Paulding started a periodical, bearing the quaint title of *Salmagundi*, fashioned somewhat after the *Spectator* of Addison and Steele, but with more of a humorous vein in it, to which Washington Irving was a regular contributor. The object of the publication, as set forth in its salutatory, was “simply to instruct the young, reform the old, correct the town and castigate the age.” *Salmagundi*, however, died young, perhaps because of its virtue and goodness.

Irving’s first work was published in December, 1809, and was entitled “A History of New York, by Diedrich Knickerbocker.” The publication of this book marked the beginning of Irving’s fame. The *Knickerbocker* history of New York was received with acclamations on all sides. Sir Walter Scott praised it and read the book aloud to his family. The work is a playful parody of the *Annals of New Amsterdam*. The humor of the book is of the finest flavor and quality. “The author makes us laugh,” says Bryant, “because he can no more help it than we can help laughing.”

Between 1809 and 1826, Irving devoted his time chiefly to the writing of sketches. In 1815, he visited Europe and was warmly welcomed by Murray, the great Edinburgh publisher, Lord Jeffrey, of the *Edinburgh Review*, and Sir Walter Scott. The first number of the *Sketch Book* was published in America, in 1819. It contains some of his happiest and daintiest work. The *Legend of Sleepy Hollow* and *Rip Van Winkle* are classics of the heart which the world will

never let perish. Referring to the scenes glorified by the genius of Irving in the *Sketch Book*, George William Curtis writes: "Irving colored the shores of the Hudson with the softest hues of legend. The banks of Tarrytown stretching backward to Sleepy Hollow, the broad waters of the Tappan Zee, the airy heights of the Summer Kaatskill, were mere landscape, pleasing scenery only, until Irving suffused them with the rosy light of story and gave them the human association which is the crowning charm of landscape."

Bracebridge Hall was published in 1824, and deals with ideal English country life. It was, as a writer says, Sir Roger de Coverley Papers from a new standpoint.

From 1826 to 1832, our author dealt chiefly with Spanish themes. In 1828, Irving wrote *The Life and Voyages of Columbus*; in 1829 the *Conquest of Granada*; in 1831 *Spanish Voyages of Discovery*; in 1832 the *Alhambra*; in 1833 *Moorish Chronicles*; in 1835 *Legends of the Conquest of Spain*, and in 1850 *Mahomet and His Successors*. From 1832 to 1846, Irving dealt chiefly with Western American themes, producing *A Tour on the Prairies* in 1835, *Astoria* in 1836, and *Captain Bonneville* in 1837.

In 1849 Irving published his *Life of Oliver Goldsmith*, which may be regarded as the most charming of all his biographies. But a few months before his death, Irving completed his *Life of Washington*, the crowning work of a brilliant literary career. He died at "Sunnyside" on the Hudson, November 28, 1859, and was buried on a beautiful Indian summer day, near the Sleepy Hollow which he had made immortal.

Professor Brander Matthews, in his sympathetic and scholarly study of Washington Irving, thus sums up his gifts and qualities as a writer:

"No later writer has surpassed him in charm. Before Irving had discovered the beauty of the Hudson, the river was as lovely as it is today, but its legends were little known. He it was who peopled the green nooks of Sleepy Hollow and the rocky crags of the Catskills. His genius was not staid or rugged, and it did not conquer admiration; it won its way softly by the aid of sentiment and humor. *Knickerbocker's History* and the *Sketch Book* and the *Alhambra* are his titles to fame; not the *Columbus* or the *Washington*. He had the conscience of the historian, and he could color his narrative artistically and give it a movement; but others could do this as well as he. But to call into being a civilization, to give to a legend the substance of truth, to present a fiction so that it passes for fact, and is accepted by the people and gets into common speech—this is a feat very few authors have ever accomplished. Irving did it, and his greatest work is not any one of his books—it is the *Knickerbocker legend*."

In connection with a story of the genius and character of Washington Irving, it would be well for the student to read the following works: *The Knickerbocker History of New York*, *The Sketch Book*, *Bracebridge Hall*, *The Life of Washington*, *The Alhambra*, *A Tour on the Prairies*, *The Life of Goldsmith*, and *Dudley Warner's Life of Irving*.

James Kirk Paulding and Nathaniel Parker Willis are two writers of note who belong to the First Creative Period.

Paulding's best work is his *Dutchman's Fireside*. He was early associated with Washington Irving in the publication of the periodical *Salmagundi*. His work lacks the fine artistic sense and delicate touch of Irving. Other works by this author are *Westward Ho!* *Life of Washington*, and *The Old Continental*. During the administration of Van Buren, Paulding was Secretary of the Navy. He died in 1860. His life has been written by his son, William Irving Paulding.

Nathaniel Parker Willis was born in Portland, Maine, in 1806, and died in 1867. Thackeray said of Willis: "No other American author has represented with equal vivacity and truth the manners of the age." Before the advent of the New England Choir of Singers, Willis enjoyed the distinction of being the most popular American poet. We have introduced him here under the heading of prose, because we think his best work was done in that department. Perhaps the most popular of his poems is *Absalom*. The author's best work in prose is contained in *Pencillings by the Way*, and *Letters from Under a Bridge*. Lowell, in his *Fable for Critics*, thus sums up his characteristics as a writer:

His prose has a natural grace of its own,
And enough of it too, if he'd let it alone;
But he twitches and jerks so one fairly gets
tired,
And is forced to forgive where one might
have admired;
Yet wherever it slips away, free and un-
laced,
It runs like a stream with a musical waste,
And gurgles along with the liquidest sweep—
'Tis not deep as a river, but who'd have it
deep?

A very good life of Willis has been written by Professor Beers, of Yale College.

We have now to deal with one of the greatest of American novelists—James Fenimore Cooper. Professor Matthews thus introduces our author in his admirable little work on American literature:

"As Irving was the first American author whose writings won favor outside of his native land, so James Fenimore Cooper was the first American author whose works gained a wide circulation outside of his native tongue. While the *Sketch Book* was as popular in Great Britain as in the United States, the *Spy*, and the *Pilot*, and the *Last of the Mohicans* were as popular on the continent of Europe as they were in America, North and South. To the French and the Germans, to the Italians and the Spaniards, James Fenimore Cooper is as well known as Walter Scott. Irving was the first American writer of short stories, but Cooper was the first American novelist; and to the present day he is the one American novelist whose fame is solidly established among foreigners."

Cooper was born at Burlington, New Jersey, six years after the birth of Irving, whom he preceded to the grave by eight years. In his infancy, Cooper was taken to Otsego Lake, in the interior of New York. There in the wilderness, he grew up with the foundation of Cooperstown, called after his father. From his earliest days, our future novelist had the opportunity of studying backwoods scenes, and backwoods characters—the craft of the woodsman, the tricks of the trapper, and every delicate art of the forest.

Cooper entered Yale College, but did not graduate. He was too fond of fun, frolic and adventure to take kindly to serious study. A year's cruise on a

merchant vessel and three years as a midshipman in the regular navy gave him a store of experience and knowledge which proved afterwards of more value and service to him than could the most brilliant lectures at Yale. In 1811, Cooper married a Miss De Lancy, with whom he spent forty years of happy marital life.

It is worth noting that Cooper reached the age of thirty before he ever thought of becoming an author. The poet flowers early, the novelist late. Scott and Hawthorne both reached the threshold of middle life before *Waverley*, and the *Scarlet Letter* were written.

His literary career may be divided into four periods. The first extends from 1820 to 1830, and to it belongs the creation of the following novels: *Precaution*, *The Spy*, *The Pioneers*, *The Pilot*, *Leonel Lincoln*, *The Last of the Mohicans*, *The Prairie*, *The Red Rover*, *The Wept of Wish-ton-Wish*, and *The Water Witch*.

The second period, which may be known as the Period of Controversy, extends from 1830 to 1840, and to it belongs these works: *The Bravo*, *The Heidenmauer*, *The Monikins*, *Home-ward Bound*, *Home as Found*, and *History of the Navy*. During the Second Creative Period from 1840 to 1846, Cooper published the following works: *The Pathfinder*, *Mercedes of Castile*, *The Deerslayer*, *The Two Admirals*, *Wing and Wing*, *Wyandotte*, *Miles Wallingford*, *Afloat and Ashore*, *The Chainbearer*, and *Satanstoe*.

The last four years of Cooper's life, which, as far as authorship is concerned, may be considered his period of decline, were given to the writing of his weakest works: *The Redskins*, *Jack Tier*, *The Crater*, *Oak Openings*, *The Sea Lions*, and *Ways of the Hour*.

The forest and sea were Cooper's literary domain, and his place in American literature is secure as the novelist of the Indian. Whether his characterization of the redman is true to nature in every respect may be doubted, but it is through Cooper's idealized pictures that the aborigine of literature must be forever known. As writers of sea stories, Captain Marryat and Clark Russell have followed Cooper, and are his legitimate disciples. Perhaps four of the greatest characters created by Cooper are *Leather Stocking*, *Harvey Birch*, *Natty Bumppo*, and *Long Tom Coffin*.

It is not too much to say that Cooper's novels will live forever, notwithstanding their many manifest defects. In them are found a portrayal of action, a rush of incident and a strength of narrative never excelled by any other American novelist, while his pictures of forest, lake and prairie are unrivalled in the domain of vivid word painting.

In concluding a discriminating study of the great American novelist, Professor Matthews says: "Other novelists have a more finished art nowadays, but no one of them all succeeds more completely in doing what he tried to do than did Cooper at his best. And he did a great service to American literature by showing how fit for fiction were the scenes, the characters, and the history of his native land."

The only biography of Cooper is that of Professor J. R. Lounsbury, in *American Men of Letters*. Professor Richardson, in his history of American literature, has a splendid critique of the genius and character of the first great American novelist.

Six other American novelists of some note were contemporaries of Cooper.

Catherine Maria Sedgwick, John Neal, John Pendelton Kennedy, Robert Montgomery Bird, William Gilmore Simms, and Herman Melville.

Miss Sedgwick was the first American woman to achieve substantial success as a novelist. She is the author of some six novels and twenty other volumes consisting of biographies, letters, essays, and sketches of travel. Of her novels *Hope Leslie*, and *The Linwoods* are the best. She was born the same year as Cooper, and died in 1867.

John Neal was born of Quaker parentage, at Portland, Maine, in 1793, and died in 1876. His chief novels are *Logan*, *Seventy-six*, *Randolph*, *Rachel Dyer*, *The Down-Easters*, and *Ruth Elder*. Neal wrote with great rapidity. During his life-time he was connected with many papers and magazines, both in America and England.

John Pendelton Kennedy lived between 1795 and 1870. He held for some time the office of Secretary of the Navy. He wrote three novels of much merit, dealing with American life—*Swallow Barns*, *Horse Shoe Robinson*, and *Rob of the Bowl*. It may not be generally known that the fourth chapter of the second volume of Thackeray's novel, *The Virginians*, was written by Kennedy.

Robert Montgomery Bird, who was born in 1803, and died in 1854, is best known as the author of the powerful tragedy, *The Gladiator*. He is also the author of several novels dealing with Mexican and American frontier life.

William Gilmore Simms, the first novelist of the South, was born in Charleston, South Carolina, in 1806. Besides a *History of South Carolina*, he has written the lives of Generals

Marion and Greene, Captain John Smith, and the Chevalier Bayard. He wrote, also, some twenty novels, dealing chiefly with Colonial and Revolutionary life and incidents, but these have now little value as works of fiction. Simms died in 1870. His life, written by William P. Trent, may be found in *American Men of Letters*.

Herman Melville, a native of New York City, was born in 1819, and died in 1891. After cruising for eighteen months on the Pacific, and living for some months among the Typee Cannibals, he returned to America, where he published a volume, descriptive of Polynesia, and several works dealing with life before the mast.

In our next paper we shall discuss the Poets and Orators of the First Creative Period, a study of whom may be found in the pages of Richardson, Pattee, Beers, Matthews, and Stedman. Let the student, too, note the progress of Catholic education during the quarter of a century extending from 1812 to 1837. It will aid him in his work (perhaps aid her would be better here) should he read John O'Kane Murray's and Gilmary Shea's histories of the Catholic Church in the United States, and the souvenir volume of the Centennial Celebration and Catholic Congress of 1889. Remember that in our next paper we will touch the threshold of our poetic greatness, for the voices of Bryant and Poe are the voices of true and strong inspiration. Note carefully the ideas each poet, orator and novelist stands for—the idea being the main thing in literature—in fact the immortal thing—style being but the accident, the dress, the shell.

[TO BE CONTINUED.]

INTRODUCTORY REFLECTIONS ON THE STUDY OF SOCIAL PROBLEMS.

BY REV. MORGAN M. SHEEDY.

Supplementary to the required text book, *Social Problems*.

The study of the social problems of our day is one well worthy of the attention of the members of the various Reading Circles throughout the country. The subject is of profound importance since it deals with practical issues of vital interest to the peace and stability of society. The recent political campaign, probably the most bitterly contested, endured by this country, was full of instruction for those who take the trouble to think. Apart from the special issue of the money question, it was quite evident to every thinking person that there were other and deeper issues involved; there must have been great social wrongs where there was such general and wide-spread social discontent. Now, if we are wise, we may find more instruction in the retrospect than we did in watching the progress of the fierce struggle between the two contending political parties. The students of our Catholic Reading Circles will do well if they devote some time to the inquiry, why it was necessary that the country should pass through such an ordeal; and how it should have been threatened with a change in its fiscal policy which, according to most men having a knowledge of finance, either as students or men of affairs, would introduce, were it carried into effect, such uncertainties into every business relation as would probably bring trade and industry to a stand-still and fix upon the country the rank disgrace of repudiation of

national indebtedness? Or passing by this matter, let them examine the causes which have led to a tendency on the part of the poor to accept the idea that they, as a class, have a grievance against the rich. Back of our social discontent there is the feeling that there are wrongs in modern society which must be righted; that the structure we are building does not square with the laws of justice. The impression prevails that the able and unscrupulous man is getting too large a share; that dishonesty and trickery have become too glaring in the conduct of business and politics; that the game is not fairly played; that few great fortunes have been honestly acquired. These are ideas, whether true or false, uppermost in the minds of many, and they find expression not only during the heat of a political campaign, but in the discussions carried on daily by groups of workmen in the factory or the lodge-room.

If the people once get it into their heads, rightly or wrongly, that wealth comes not by industry, thrift, and foresight, but by speculation, act of legislature, "getting in on the ground floor," and other such questionable methods; if they are led to believe that the moral code has no application in business or politics, we are certain every few years to have recurring spasms of anxiety, and to live in a constant state of unrest.

No one believes that the vast multitudes who maintained Mr. Bryan's can-

didacy with their votes were all advocates of the free silver policy. Many, undoubtedly, were opposed to it, and a greater number indifferent regarding it. Largely the promoters of his candidacy were those who were dissatisfied with their condition. A vast body of them represented discontent, unrest, and antagonism to existing economic and social conditions. These latter were not by any means the ignorant, idle, or vicious. Among them were earnest, thoughtful, intelligent, industrious men, whose votes were cast because of dissatisfaction with the existing order, and in the desire to effect a change of public policy that would better their condition. These are the men who will, unless reconciled by reason and justice, continue to keep alive and aggressive the spirit of social discontent. Whether their grievances be real or imaginary is not of so much consequence as that *they think* there are grievances. How to remedy them is the vital question. And this is the question to which our Reading Circles might well give their serious attention during the next few months. A careful study of the Encyclical of the Holy Father, Pope Leo XIII., on the *Condition of Labor*, which is appended to the text book—*Social Problems*—will help materially to find an answer.

Labor and capital must be harmonized and made to understand that their mutual rights are not antagonistic, but in reality, when properly understood, in harmony with each other. It is to be hoped that our own country, which has set an example of self-government to the nations absolutely unique in the world's history, will take another forward step and maintain the advanced position which it has thus far

held by presenting a practical and simple example of the complete reconciliation of labor and capital.

It was this idea that was paramount in the mind of Leo XIII. when he wrote in the Encyclical, already referred to:

"The great mistake that is made in the matter now under consideration is to possess one's self of the idea that class is naturally hostile to class; that rich and poor are intended by nature to live at war with one another. So irrational and so false is this view, that the exact contrary is the truth. Just as the symmetry of the human body is the result of the disposition of the members of the body, so in a State it is ordained by nature that these two classes should exist in harmony and agreement, and should, as it were, fit into one another, so as to maintain the equilibrium of the body politic. Each requires the other; capital cannot do without labor, nor labor without capital. Mutual agreement results in pleasantness and good order; perpetual conflict necessarily produces conflict and outrage." We should, then, begin to learn ourselves and teach others the doctrine that to mend our economic and social laws we must convince capital and labor that, being mutually dependent one upon the other, it being impossible to wholly separate them without injury or destruction to both, and their interests being practically identical, the nearer they get together, the closer and more cordial they make their daily relations, and the more active and more common are their sympathies, the better it will be for them and the community or state. Let us, then, set about understanding the nature of the problems involved and ed-

educating capital and labor, as far as we may be able to do so, to know the truth—that their interests are identical, and that their relations should be those of harmony and good will.

This social harmony or unity is much to be desired. And since every one wishes it, the question arises, why does it not exist? The general answer is, because of man's selfishness. Mr. E. L. Godkin, in the December number of *The Atlantic Monthly*, treating of this subject, gives a specific answer to the question, why social unity does not exist. "Because," Mr. Godkin writes, "since the application of machinery to industrial operations, one class, the employed or laboring class, has increased enormously, is massed in cities or towns, has come into possession of a superior degree of intelligence, and has learned through the growth of this intelligence and through the spread of cheap literature, to give expression, as never before, to discontent with its lot." This discontent of the workingman with his lot is largely due to the belief—originated or stimulated by a new school of economy, founded by Lassalle and Karl Marx—that, in the distribution of the earth's products and of the products of industry, the laborer has been cheated of his share by the employer or capitalist; that, in other words, when he ought to get all, or most, he only gets some, or very little, and that the employer or capitalist treats him as an inferior. This will be generally considered as a fair statement of the case.

To treat, however, the issues here raised economically, it would be necessary to devote more space and time to the subject than are at the disposal of the writer, or of those for whom he

writes. They involve the broad question of the distribution of wealth; an inquiry into the present mode of distributing the earth's products among its inhabitants; and the justice or fairness of that distribution under the present system. But leaving the economic study of the subject to those who have the desire and leisure to prosecute it, let us look at the matter from the moral point of view. Turning once more to the Encyclical of Leo XIII., it tells us of the marvellous force of religion in promoting social unity. It draws rich and poor closer together; it reminds each class of its duties to the other, and especially of the duties of justice and fair-dealing. "Religion teaches the laboring man and the workman to carry out honestly and well all equitable agreements freely made; never to injure capital, or to outrage the person of an employer; never to employ violence in representing his own cause, or to engage in riot or disorder; and to have nothing to do with men of evil principles, who work upon the people with artful promises, and raise foolish hopes which usually end in disaster and in repentance when too late. Religion teaches the rich man and the employer that their work-people are not their slaves; that they must respect in every man his dignity as a man and as a Christian; that labor is nothing to be ashamed of, if we listen to right reason and to Christian philosophy, but is an honorable employment, enabling a man to sustain his life in an upright and creditable way; and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power. Thus, again, Religion teaches that, as

among the workman's concerns are Religion herself and things spiritual and mental, the employer is bound to see that he has time for the duties of piety; that he be not exposed to corrupting influences and dangerous occasions; and that he be not led away to neglect his home and family, or to squander his wages. Then, again, the employer must never tax his work-people beyond their strength, nor employ them in work unsuited to their sex or age. His great and principal obligation is to give to every one that which is just."

Were these principles observed in the modern world of industry and commerce, would not our social condition

be far different from what it is? Would not peace and harmony be largely restored? Would not social unity be advanced? Discontent we can not hope to cure. It is part of the lot of men. Combined with great human virtues, it has done wonders for the race; but linked with social hatred, with love of dreams and delusions, it can work, and has worked, untold mischief.

With these introductory reflections, let us begin the study of Social Problems, holding fast to the principles of guidance laid down for us by the Church, the divine Teacher of mankind, and so luminously set forth by our illustrious Pontiff, Leo XIII., in his Encyclical on Labor.

OUTLINE FOR WEEKLY STUDY AND REVIEW—JANUARY.

AMERICAN HISTORY.

First Week, Jan. 18.—The American Continent, Physiography: 1. Contour and shape of Western Continent.—2. General description of North American Continent.—3. Sections or divisions of North American Continent according to topography, climate, moisture, and fertility.—4. Natural resources.

Antiquity: 1. Antiquity of American Continent.—2. Antiquity of Western man.

Second Week, Jan. 25.—Study the Origin of Man in America: Antochthonous, Asiatic and other theories.

Third Week, Feb. 1.—Study 1. The Pueblo People and Cliff Dwellers.—2. The Mound Builders.

Fourth Week, Feb. 8.—Study the Indians. 1. Name Indians and Indian names.—2. Classification of native races of America, and particularly of tribes of North America.—3. Physical and mental characteristics of Indians.—4. Indian life, culture and manners.—5. House and home of the Indian.—6. Social and political organization and government.

Fifth Week, Feb. 16.—1. Important Columbian topics.—2. Character of Columbus and his place in history.—3. Contemporaries

and successors of Columbus.—4. Effect and results of the discovery.

Questions.

1. Describe the reception of Columbus by the Spanish sovereigns on his return to Spain, and his triumphal entry into the city of Barcelona.

2. How was Columbus rewarded for his discovery?

3. What was the *Bull of Demarcation*? What did it grant?

4. Show how the solicitude of the Church for the civilization and Christianization of the natives of the newly discovered lands is manifested in this Bull of Pope Alexander VI.

5. Describe the equipment and voyage of the second expedition of Columbus to the New World. When and from what port did the fleet sail?

6. Who was Father Bernard Buil, or Boyle?

7. Name the chief men who accompanied Columbus on his second voyage.

8. What caused the destruction of the colony which Columbus left at Navidad on his first voyage to America? What name did Columbus give to his new colony?

9. What important fact is asserted about

the presence of Father Juan Perez with the second expedition of Columbus, and against the claims of some historians who assert that it was "the monk Antonio de Marchena" who accompanied Columbus?

10. What was the result of the intrigues against Columbus among the disaffected, jealous and envious followers who joined him in his second expedition? How did Columbus acquit himself of the charges against him?

11. What discoveries did Columbus make on his third voyage?

12. What condition of affairs did Columbus find on his return to Hispaniola?

13. What treatment did Columbus receive at the hands of Bobadilla, who superseded him as governor?

14. How was the noble prisoner received by his sovereigns?

15. What was the object of his fourth voyage, and why was he obliged to turn aside from his purpose?

16. Describe the last days and death of Columbus.

17. Where were the remains of the great navigator finally interred?

18. What does the eminent historian, John Gilmary Shea, say of the claims made that the remains of Columbus were transferred to the cathedral in Havana?

19. What disposition did Columbus make of his property by his will?

20. Trace the descendants of Columbus with the possessions and titles bequeathed to them.

Suggested Reading.

Agassiz, Geological Sketches; Bancroft, History of Pacific States, V. 22; Fiske, Discovery of America, V. 1; Lyell, Antiquity of Man; Nadailac, Prehistoric America; Huxley, Principles of Anthropology; Wright, Ice Age of North America; Dana, Manual of Geology; Geikie, Text-Book of Geology; Brooks, Story of the American Indian; Catlin, North American Indians; Jackson, Ramona, Century of Dishonor; Parkman, Conspiracy of Pontiac.

AMERICAN LITERATURE.

First Week, Jan. 18.—Study 1. The effect of the War of 1812 upon American National life and Literature.—2. Settlement of the West.—3. The condition of Amer-

ican Literature on the eve of the First Creative Period, 1812-1837.—4. Catholic contributions to American Literature.

Second Week, Jan. 25.—Study 1. The condition of literature in England at the beginning of the nineteenth century. The social and industrial revolution of this age.

Third Week, Feb. 1.—Study the life and works of Washington Irving.

Fourth Week, Feb. 8.—Study the life and works of James Fenimore Cooper.

Fifth Week, Feb. 15.—Study 1. Other writers of note during this period.—2. The progress of Catholic education from 1812 to 1837.

For references see list of authorities referred to in the article on American Literature by Thomas O'Hagan in each number of the Review.

Questions.

1. Did American literature possess any distinction before the beginning of the nineteenth century?

2. Why was it that American literature for a number of years after the establishment of the Union lacked a national impress?

3. What effect had the War of 1812 upon American national life and literature?

4. How many states were added to the Union from 1791 to 1837? Name them.

5. What characterized this period in the settlement of the country and growth in population?

6. What great factors in the development of commerce were introduced during this period?

7. What was the condition of American literature on the eve of the First Creative Period?

8. How is the period in American Catholic literature prior to 1800 designated? What effect did the oppressed state of the Catholics have on the publishing of necessary books?

9. Point out how this missionary period was not without its value to literature. Who composed the first book in any of our Indian languages?

10. What does John Gilmary Shea say in referring to early Catholic literary labors?

11. What are the "Jesuit Relations?"

12. Who was Rev. Father Lewis, S. J., and for what is he noted in literature?

13. What was the character of Catholic literature in America subsequent to the

Revolution? Who were the great champions of Catholic doctrine in Colonial America?

14. Name the distinguished English writers of prose and poetry at the beginning of the nineteenth century.

15. What characterized this age socially, industrially and poetically?

16. Give a brief resume of Dr. O'Hagan's summing up of the condition of the world of letters in England and America when Washington Irving began his career.

17. Sketch briefly Irving's life and works.

18. For what is James Kirk Paulding noted?

19. What did Thackeray say of Nathaniel Parker Willis? Quote Lowell's criticism in his *Fable for Critics*.

20. Sketch briefly the life and works of James Fenimore Cooper.

21. Name six other writers of note who were contemporaries of Cooper, and tell briefly something of their lives and writings.

Suggested Reading.

Arnold's *English Literature*, Chap. VII; Taine's *English Literature*, Chap. XVI.; *Life of Washington Irving* by Pierre M. Irving; *The Salutory of the Salmagundi*; Benson J. Lossing's *The Romance of the Hudson*, in Harper's Vol. LII. p. 643; Lowell's *Fable for Critics*; Goodrich's *Recollections of a Life Time*; Whipple's *Essays and Reviews*, Vol I.; Greeley's *Recollections of a Busy Life*: Cooper's *Pilot*, *Spy*, and *Pathfinder*.

Suggested Topics for Papers and Programs.

1. Effect of the War of 1812 upon American National life and literature.

2. Settlement of the West.

3. Condition of American literature of the year 1812.

4. Catholic contributions to American literature before 1812.

5. The progress of Catholic education from 1812 to 1837.

6. English literature at the beginning of the nineteenth century.

7. The social and industrial revolution of this age.

8. Irving. (1) Compare Irving with Addison, Steele or Lamb. (2) American authors as business men. (3) Why does *Rip Van Winkle* surpass its German originals? (4)

Irving as a patriot. (5) Influence of Irving on America.

9. Cooper. (1) Personality, character, and early life. (2) His visit to Europe and its results. (3) His method. (4) His principles. (5) Original characters. (6) His best books. (7) Position in the literary world.

10. Sketches of other writers of this period.

11. Selections from Irving, Cooper and other writers mentioned in Dr. O'Hagan's article.

12. A descriptive sketch of the Jesuit Relations.

13. Archbishop Carroll.

14. What views are held with regard to the antiquity of America?

15. Give evidence of the antiquity of man in America.

16. Describe the North American continent, its physical characteristics, natural resources, adaptability for settlement, and commercial facilities.

17. Importance of the Indian corn and tobacco plants in the history and development of our nation.

18. Describe the domestic system of industry. To what extent does it prevail today?

19. How does the industrial revolution compare with other great revolutions in history in its actual effect on the lives of the people.

20. Show that improvements in means of transportation were a pre-requisite to the present organization.

21. Reading and discussion of articles in current magazines bearing on the studies of the course.

22. Current events. See *Review of Reviews*, *Literary Digest*.

SOCIAL PROBLEMS.

First Week.—The origin of the Labor Question, what it stands for under the present industrial system; the true basis of discussion embraces ethics as well as economics.

Second Week.—The interests of Labor and Capital are identical, whence differences of opinions arise; how reconciled.

Third Week.—The rights of private property established, false theories refuted.

Fourth Week.—Theory of supply and demand; wages, how computed; the doctrine of Leo XIII.

Questions.

1. Why is the social problem of such great importance in our day?
2. What has caused the present strained relations between labor and capital?
3. What was the laborer's condition under the feudal system?
4. Has the labor question anything to do with Socialism or Anarchy?
5. Have American workingmen any cause to ally themselves with the elements of social disorder?
6. What is the proportion of wage-earners in the United States to the entire population?
7. Why is the conflict between labor and capital irrepressible?
8. How can a satisfactory adjustment of interests between both be effected?
9. Is there a wide difference of opinion between writers on economic subjects? How account for this? What is the doctrine of the Manchester School?
10. What is the teaching of Pope Leo XIII. as laid down in his Encyclical on Labor? Give a summary of that famous letter. What principles does he emphasize? What does he teach on the rights of private property? On what basis should wages be fixed? How are they generally computed?

11. State the causes that usually give rise to "strikes."

12. What is a fair day's wage for a fair day's work?

13. What is to be said of the theory of supply and demand?

14. What are the two characteristics of labor as noted by Leo XIII?

15. Is the workman always bound to stick to his contract? And if not, why?

16. Can you give, of your own knowledge, any instances of starvation rates of wages?

17. What does Leo XIII mean by a wage that will afford "a reasonable and frugal comfort" to the laborer?

18. Can a workingman under present conditions maintain himself and family, in this way, say on a dollar and twenty-five cents a day?

19. What is to be said of the company's store-system? Where is this system chiefly found?

[*Required Text Book.*—*Social Problems.* Father Sheedy. 50 cents.]

Books of Reference.

Leo XIII's Encyclical on Labor, appendix to *Social Problems*; *Christianity and Labor*: Von Ketteler. *Principles of Political Economy*: Francis A. Walker. *Outlines of Economics*: R. T. Ely. *Industrial Evolution of the United States*: Carroll D. Wright. *The State in Relation to Labor*: Jevons. Articles on the Social Question in current literature, etc. *Guilds and Trade Union*.

THE YEAR.

D. O'KELLY BRANDEN.

Out of the womb of Winter
 Leapeth the lusty Spring;
 Over her nakedness Summer
 Her flower-decked robes shall fling.
 Autumn shall garner the fruitage
 Radiant Summer gave;
 Leaving the flowers to wither
 On Winter's cheerless grave.

LOCAL CIRCLE CHRONICLE.

DANIEL O'CONNELL.

BY MARGARET E. JORDAN.

[Written for "O'Connell Night" of the Wadhams Reading Circle, Malone, N. Y., Dec. 13, '96.]

Dying, his heart he bequeathed to Rome,
His soul he bequeathed to God;
And the casket that held them both in life,
To Erin's emerald sod.

O heart of O'Connell, so tried, so true!
Grand human frame! 'Tis vain
To call on ye now for dear Ireland's cause,
Though 'tis her hour of pain.

For ye were of dust, and to dust returned.
But oh! in exultant love
We cry to the soul that knoweth not death—
'Twas a breath of God above.

O loyal soul of Ireland's son!
We know where e'er thou art,—
In heavenly realms, with God, or held
Yet longer from Him apart.

That thou art nearer now to Him
Who righteth human wrongs,
Than when thy sword of eloquence
Cleft Erin's galling thongs.

We know that thou art pleading now,
With the eloquence of prayer,
That God may keep thy native land
Safe in His holy care.

Safe till he bids her, faithful one!
The heavy cross lay down,
And lift her virginal brow to Him
For the martyr's glorious crown.

The martyr crown that not only glows
In Heaven's radiant light,
But sheddeth a glory earthward, too,
Cheering our human sight.

O Erin, land of O'Connell! soon
Be EMANCIPATION thine
From every fetter round thee forged,
Because of thy faith divine.

A Retrospect.

BY MATILDA CUMMINGS.

NEW YORK—NEW YORK CITY.—ST. REGIS CIRCLE: In these days when the world and its brother are on the wheel, when

knight and lady alike are astride spinning into space, there is but little time to retrace one's steps to wander again through any field, however pleasant its meadow.

Still it is to "Merrie England" we would go; to that land once so proud of its title, "Our Lady's Dower." After a season spent in studying her departed glories, we will take a last glance at our completed course of study—for simple surety—even as we still hammer a nail after it has reached its head. Of a truth, we hit the Anglican schism fairly and squarely on the head during our year's study. "England with all thy faults I love thee still"—sang her poet son—and so it is with us who pity more than condemn her, who, hungering for the bread of the children, is still content to take husks for food.

Last September we had clever and interesting essays on the establishment of the Catholic faith in England and on the continuous relations with the Holy See until the XVI century. We listened with delight to the glowing tributes paid to the early English Saints, Augustine and Alban, and to accounts of the progress of the new religion on that virgin soil whose youths, beautiful in their innocence, were styled by St. Augustine, *angels* rather than angles. We saw how Rome was ever the mistress of "Merrie England," and our own faith was kindled anew by memories gracefully recalled of the glories of Saints Anselm, and Thomas à Becket. Then, lest the strong meats of history give a literary surfeit and consequent indigestion, we bled us off to the Round Table of Arthur—but alas! not even an English quail was served us at the royal table; only "a flow of reason and a feast of soul" in the Idyls of the King. From month to month we toiled on plying our needles on the tracery of the beautiful, seamless robe of the fair Bride of Christ—the holy Church of our forefathers, at once our glory and our pride. And as we examined the warp and woof of her original vesture, we saw in clearer light the flaws

in the newly made raiment of the Anglican church. Alas! for her who tried to rend her Mother's garment—with what success? Not even a decent English serge gown was made of the remnants.

Betimes we brought to trial by Rev. judge and fairest jury the whole motley crowd of recreants. Henry VIII., whilom Defender of the Faith (who approaches as near to the ideal standard of human wickedness as the infirmities of our nature will permit,) and the arch rebel monk of accursed memory—Luther of whom it might be said he was the first master of the reptile press, "whose lies are thick as dust in March." Our hearts went out in sweet pity to the penitent Card. Wolsey, the victim of ambition—that sin by which fell the angels—and had not St. Ignatius given us the Spiritual Exercises, then Card. Wolsey's speech to Cromwell would have served a goodly subject for an eight day's retreat.—"Oh! Cromwell, Cromwell! had I but served my God with half the zeal I served my King, he would not in mine age have left me naked to mine enemies." Vive l' America, where there are no kings!

Were it not for England's Saints we might have had a tempest in a tea pot during our study of her many-sided sinners. But, Bl' Thos. More whose daughter Mistress Margaret Roper has made of his name and hers a story rich in pathos, gave us bits of quaint humor which were most refreshing in these days when we find it harder to live for God than they did to die for Him.—"Why, how now, daughter Margaret; how now, Mother Eve, where is your mind now? Sit you not musing with some serpent in your breast upon some new persuasion to offer Father Adam the apple over again." Bl' John Fisher with the Holy Maid of Kent made with others a goodly company in which we held our tongues and our tempers for sweet patience sake—though not a little wroth betimes. Ye English Martyrs, glorious in your robe of blood, make intercession for us, who look wistfully over the sea to your native land, and rejoice rather than mourn, because through you shall England be restored to the arms of holy Mother Church.—"Hope rules a land forever green."

Chill December brought us historical heat in the discussion of Bloody Mary and the

people. The time, a trying one for the Church, finds its truest eulogy in the conviction of Card. Pole and the Catholic hierarchy, that, reformation must begin with ourselves. Then, as now, there was no need for any Mrs. Jellyby converting the heathen abroad. Let us look home. Queen Elizabeth and her cousin Mary Queen of Scots, gave us ample room for comparisons, odious indeed. We saw the infamy of the one, who, with cunning devices of art, paint and cosmetics strove to appear what she was not, and the gracious beauty of the other, who, because of her position, her sufferings and her indescribable charm was pointed out whether on a throne or in a dungeon as a queen of hear s. Much was said and read about Anglican ordinations and the different versions of the Book of Common Prayer. We wished ourselves joy because the book of the Saints, the Crucifix, is still our royal heritage, and we gloried in the assurance of the ancient words, "Thou art a priest forever according to the order of Melchisedec, which give us a perpetual sacrifice, and an eternal priesthood, since Christ is at once our high priest and victim. The Douay Bible and King James' version were both brought into the pulpit, and the good Doctor of our school of York flung the one far to the winds on its own light claim to authenticity, while he clearly proved that the Douay version is by every right and title the inspired word of God. But, why prolong the recital of our triumphs? Why tell of the Gunpowder Plot which after all only ended in smoke as far as truth goes; or of the persecuted legion of priests; or of Tyburn, and who went there in the days of Queen Bess? Te Deum laudamus for all. History but repeats itself. "Truth crushed to earth shall rise again." Behold the rising! Behold the Catholic England of our century rich in its triumvirate of Newman and Wiseman and Manning! Behold its galaxy of noblemen, all as valiant as Bayard of old without fear or reproach; and then see its people, hosts of them, with their feet firmly plantdeon the Rock which the clumsy foot of Queen Bess vainly strove to overturn. She *did* kick against it forsooth and was lame forever after.

So farewell to "Merrie England" and her gracious saints and martyrs. May

the shadows of her Anglican spires grow beautifully less, and may the heart's wish and prayer of the Sovereign now glorious reigning, soon be granted Christian unity throughout the world. Though there were many rooms in the Ark there was but one door. "And the door shalt thou set in the side thereof." Happy we the children of the one true Church, who like St. Thomas have ready access to the ever open side of Christ, and who like him may ever say the royal act of faith, "My Lord and my God!"

BY-LAWS OF THE ST. REGIS READING CIRCLE.

This Circle shall be called the St. Regis Reading Circle.

It shall have for its object the mutual improvement of its members in the lines of Catholic literature and history. This end shall be attained by discussing questions bearing on those subjects at monthly meetings.

The Circle shall consist of Active and Associate members. The membership shall be limited to forty.

The name of any person desiring to become a member shall be presented to the Executive Committee, who will determine whether or not she is eligible.

The whole Circle shall nominate the officers. The two receiving the greatest number of votes shall be the nominees.

The Election and Nomination shall be by ballot.

The Election shall take place the fourth Sunday of October.

Active members shall attend the regular meetings and shall perform the literary duties assigned them.

Any member who is absent three successive months without excuse or fails to perform the duties assigned her, shall be dropped.

Associate members shall have the privilege of attending the meetings both private and public.

DUES—The dues for both Active and Associate members shall be twenty-five cents a month. Initiation fee: one dollar.

OFFICERS—The officers of this Circle shall be: President, Vice President, Secretary, Treasurer and Guide.

The general management shall be in care of a Council which shall consist of the

Spiritual Director, the five officers and three members of the Circle.

These three members shall be appointed by the President immediately after the Election.

OFFICERS ST. REGIS READING CIRCLE—Spiritual Director, Rev. D. J. McMahon, D. D.; President, Miss M. F. Brangan; Vice President, Mrs. Ponce De Leon; Secretary, Miss E. A. Murray; Treasurer, Mother Grimaldi; Guide, Miss E. Allen.

MEETING—ORDER OF EXERCISES.

Prayer.

Roll Call—Answered with quotations.

Reading of Minutes.

History.

Reading of Papers, each followed by a short discussion.

Business.

Payment of Dues.

Adjournment.

For a historical sketch of the St. Regis Circle see April number of *REVIEW*, 1896, page 68.

NEW YORK CITY.—Catholic Club, 120 West 59th Street:

A Reading Guild has been formed in the Catholic Club, the general scheme of which is to form chapters, each of which will choose a general topic for discussion, and meet semi monthly in the library.

At these meeting there are readings from selected authors, followed by a discussion of the matter read, also talks by distinguished scholars and others on various topics, from time to time.

The plan does not involve, necessarily, any work at home or set tasks for the members of the chapters. It is hoped to lead to an intelligent consideration and discussion of interesting topics in various departments of literature and thought.

Six chapters have been formed, with the following topics: Chapter 1, History; chapter 2, Shakespeare; chapter 3, Bryce's "American Commonwealth;" chapter 4, Philosophy; chapter 5, Art; chapter 6, Orestes Brownson, Cardinal Newman.

The Guild has invited gentlemen prominent in social reform work to entertain them during the present season. On Saturday evening, Dec. 19th, Richard Walden Gilder, editor of *Century Magazine*, gave a

talk on The Tenement House Commission, and on the same evening Dr. E. R. L. Gould lectured on the subject, Gospel of Good Homes for the People. He was followed by Arthur W. Milbury, Esq., on the subject, The History of Tenement House Reform, with stereopticon views.

Readers of the Review will find in the December number of the Review of Reviews an excellent article on the above named subjects, entitled New York's Great Movement for Housing Reform.

The meeting of the Guild on the 19th of December opened the sessions for the season, and gave the key note to the discussions to be held. The Guild meets every two weeks.

To Mr. Edward McGuire is chiefly due the honor of establishing this Reading Guild. Mr. James Lee, M. D., is chairman, and Thomas Gilleran is secretary.

NEW YORK CITY.—Impressions on the Summer School by Miss Helena T. Goessmann:

The Ozanam Reading Circle held its first public meeting of the season on Friday evening, December 4, at De La Salle Institute. As this meeting was to be devoted to the interests of the Summer School, the list of those invited included all the residents of New York City who attended the last session of the School at Cliff Haven, on Lake Champlain. Judging from the large audience which assembled, the invitations met a very general and cordial response.

The leading feature of the program was an address by Miss Helena T. Goessmann, M. Ph., of Amherst, Mass., who gave a charming talk upon her impressions of the Catholic Summer School—impressions based upon what she saw and heard during a pleasant stay at Cliff Haven last summer. Miss Goessmann is a graduate of the Academy of the Sacred Heart at Elmhurst, near Providence. Her father is a professor in Amherst College, Mass., and this young lady has had superior educational advantages and environments from her childhood. With that eager zest for knowledge which characterizes the average New Englander, and with innate gifts of intellect and imagination which have not been allowed to lie dormant, Miss Goessmann has already won a place among those

who rank high in literary attainments, and in general culture, and she stands not only as an apostle of higher education for women, but as a bright exponent of the cause she advocates.

Her address was an exposition of facts, not theories. She dilated upon the advantages which the student gained by spending a vacation at Cliff Haven, dwelling upon the mental stimulus furnished by the lectures, the pleasures and profit of meeting at close range so many bright Catholic men and women from all sections of the country, personalities which, when brought together in the delightful social communion which characterizes the camp and cottage life of Cliff Haven, form a society into whose precincts it is a joy to be admitted. Contact with these students and cultured men and women is a lasting benefit to the young aspirant to knowledge.

Miss Goessmann cited some facts which came within her own observation to show in how many different ways the Summer School proves helpful to Catholics. Her address from its practical standpoint was heard with undivided interest. Miss Goessmann received very hearty plaudits from her audience, who felt proud as well as pleased to have heard a Catholic lady defend so ably and convincingly a cause with which all present were in cordial sympathy.

Brother Justin, president of Manhattan College, followed with a pleasing contribution to the subject from another point of view. The chief impression which he carried away from the Summer School, he said, was the great number of clever people he met there, representing the best intellectual life of the whole country. The favorable opinions of the School entertained by the clergy were due to the superior kind of people represented at the yearly assemblies.

The closing remarks were made by the reverend director of the Ozanam. His remarks were in the form of suggestions looking to a more wide-spread interest among Catholics in the work and success of the Summer School, and the ways and means of bringing a more numerous body of people together at the next session. He thought much good would be effected if local committees were formed in New York city and elsewhere to call together, in the

same manner as the Ozanam Reading Circle had assembled their friends, the people who had been at the Summer School and who could urge its advantages the more eloquently because of this experience, and to have these people prepare lists of names of their friends and acquaintances to whom documents could be forwarded by the officials of the School. The officers of the School, Father McMillan said, rely upon their friends among the laity to make the coming session more successful than any of its fore-runners.

ROCHESTER.—Our correspondent of the Columbian Circle sends the following interesting report:

"This year we have adopted a new course of work. The meetings are held on Tuesday evening, and the study of Artists and their Masterpieces is ours. The Tuesday of the following week we have some event in the social line, the profits of which are devoted to furnishing our room which at present is quite pretty, but only the beginning of what we intend. A few years ago our pastor built a new school hall, and gave us a fair sized room perfectly bare of furnishing. We immediately started out to do what we could. Our first purchase was a four hundred dollar piano, just about paid for. This year we have painted our walls, at least decorated them, built a rostrum, carpeted it, purchased a desk for our president, oiled our floor, and have had our bookcase fitted out, and this has been done through the proceeds of our Tuesday night socials. Our fees—one dollar—supply our books and the ordinary running expenses of the society.

"This little idea of our work we lay before you, hoping that it may be an encouragement to others who are in the first years of their existence."

BROOKLYN.—The Newman Circle, recently organized, has applied for admission in the Reading Circle Union.

UTICA.—A new Circle has been organized at Utica.

FRANKFORT.—The members of Branch 135, C. M. B. A., have organized a Circle.

PENNSYLVANIA—PHILADELPHIA.—THE SEDES SAPIENTIAE CIRCLE, Mt. St. Joseph's Academy, Chestnut Hill, Penn:

If a happy nation rarely makes history, the same may truly be said of a busy one. It is only the stirring combats and events of life that harmonize in print; the daily noble efforts to act that "each tomorrow finds us better than today," is, generally speaking, too prosaic to be recorded. Only when one has gained the "height," is the way that led thereto of interest. This, then, is the reason why the *Sedes Sapientiae* Literary Circle has not been heard from for many months, and not that its members have been "napping" over their progress. Oh, no! some good solid work has been done in that interval; work whose fruit we hope will remain. Regular meetings, roll-calls, essays and all things that go to make up a successful Circle, are so world-wide in our time, that reporting them seems like a "twice told tale." The fear, that, possibly, the Circle may be forgotten in the Reading World has caused it to emerge from its shell and report its quiet doings.

On September sixteenth, eighteen hundred and ninety-six, the Circle scored its seventh year, and the sixteen young ladies who compose it looked back with genuine pleasure and pride on what has been accomplished by their predecessors; determined, at the same time, to do their utmost to add commendable work to the worthy record.

The reading for the passed four months has been, mainly, Current Events, with a basis, of course, of Church History. Some of the articles which gave us food for thought and discussion were: "Are Anglican Orders Valid?" by Rev. Jas. Powers; "The Reunion of Christendom," "Environment," and "Evil Communications," by Rev. Father Van Rensselear; "Gold and Silver," by Hon. Morgan J. O'Brien; "Honest Money," by Hon. Walter Campbell, and "Catholic Schools and Colleges," from the *Catholic Mirror*. The vital question of Gold and Silver was enthusiastically discussed; long after the political world had decided the issue, the contest waged hot in our little assemblage. Father Van Rensselear's "Environment" was broadening and enlightening. We never realized before what a potent factor our surroundings are in moulding our character. Such a

scholarly view of the subject makes one charitable in judging of the great ones of other days.

The roll-call is generally responded to by a telling thought or a pregnant quotation from the article read at our previous meeting; while, from some of the members is required a synopsis of the same. The papers prepared during the quarter, "Our Victories on Sea," "Tennysonian Sea," "Longfellow Sea," "Torpedo Boats," "A Visit to a Lighthouse," "What Ship Flags Tell," and "What Ship Lights Tell," were interesting and informing.

In lectures, enjoyed and promised, we have been and are particularly felicitous. Prof. Gaunt has just finished his series on Organic Chemistry, and Miss Agnes Repplier, the delightful essayist, has read us a most enjoyable paper on "Cats." No famous historical feline of any country has escaped her learned and searching glance. As the lecturer is a veritable lover of the purring tribe, as well as a charming writer, the lecture was unique, enjoyable and instructive.

But, decidedly, the great event of the season was the classical Musical given by Professor Gastel and his talented sons. For two hours the virtuosos "discoursed in sweet sounds" from the great operas, while we sat spell bound by admiration and pleasure. There is an open whisper that Prof. James Field Spalding will give us a series of Literary Talks on the American poets and writers; if time verify this report the members of the *Sedes Sapientiae* Circle will pass many a pleasant and profitable meeting in the New Year.

MARY VIRGINIA JOHNSTON.

Sec'y S. S. L. C.

PHILADELPHIA.—The members of the Reading Circle Union were entertained by the "Saint Catharine of Alexandria Circle" on Friday evening, December 11, at Cathedral School Hall, the occasion being the first general meeting of the season.

A gavotte by Scharwenka proceeded the first part of a lecture on "English Balladry" by Rev. Hugh T. Henry. The Reverend lecturer spoke of the truth and feeling which mark the earlier ballads, and contrasted them with the ornamental and affected style of a later period.

The interval which marked the division of the lecture was filled by an instrumental duet, "Hungarian Dance." During the latter part of the lecture Father Henry gave several selections from James Clarence Mangan, illustrative of the beauty and depth of feeling evinced in many of the old Irish ballads. One selection, "My Dark Rosaline," was particularly beautiful and was much appreciated by those present.

On its conclusion the St. Catharine Circle, under the leadership of their musical director, Miss Nora Burke, sang Mendelssohn's "Autumn Song," in two parts, the beautiful melody being a fitting close to an enjoyable and instructive meeting.

PITTSBURG.—There has been a revival of the Reading Circle department of the Father Mathew Association. A course of lectures is now being given, under the auspices of the Association, on Some Phases of the Social Problem. They will form a part of the course of study now being pursued by the Reading Circle Union, with which the Association is connected.

The first lecture of the course will be by Rev. J. F. Regis Canevin, in Cathedral Hall, on Thursday evening, January 14th, subject: "Some Phases of the Social Problem."

This lecture was to have been delivered by the Rev. Morgan M. Sheedy, of Altoona; but owing to the death of his brother, Dr. Paul M. Sheedy, the Rev. Father Canevin kindly consented to lecture in his stead.

The many friends of Father Sheedy will sympathize with him in the death of his esteemed brother.

MASSACHUSETTS.—BOSTON: The John Boyle O'Reilly Reading Circle, of Boston, gave a reception, in the hall of the Catholic Union, on the evening of Thursday, Dec. 31, to the Very Rev. Thos. J. Conaty, D. D., rector of the Catholic University of America. Dr. Conaty is one of the first honorary members of the Circle, and its steadfast friend from the beginning, and this strong and influential organization has been closely associated with the Summer School work.

Mr. Thomas M. Watson, president of the Catholic Union of Boston, directed the exercises. He expressed the unity of senti-

ment existing between the Boyle O'Reilly Circle and the organization over which he presides, not only in general purpose, but in the special purpose of the occasion. This was not an ecclesiastical gathering, nor a civic affair, like those great demonstrations of which Dr. Conaty had recently been the subject. It was a home-party, but none the less welcome to the guest of the evening, who had always been proud of his connection with the Boyle O'Reilly Circle.

The secretary, Miss Ellen A. McMahon, read letters of regret from the Rev. R. Neagle, P. R., Malden, Mass.: Mr. Patrick Conaty, of Taunton, father of Dr. Conaty; the Rev. Bernard S. Conaty, rector of the Cathedral, Springfield, and Hon. Thomas J. Gargan, away for the week in Virginia.

The first number on the program was a group of songs by Miss Mary Alice Evans, of the faculty of the famous Georgetown Convent, Washington, and the possessor of a magnificent contralto voice. Miss Lydia Edwards was her accompanist.

Miss Katherine L. Moore followed with two exquisite piano solos, *Albumblatt*, by Grutzmacher, and "Etude de Style," by Ravine.

Miss Agnes C. Field sang Augusta Holmes' "Noel," Miss Edwards accompanying; and with equal sweetness and artistic grace, Mascagni's "Ave Maria," Miss Georgia Stevens playing the violin obligato.

The splendid soprano of Mrs. F. F. Driscoll was heard at its best in Haydn's "With Verdure Clad," Miss Grace Daly accompanying.

Miss Stevens and Miss Edwards gave charming duets, violin and piano—Massenet's "Elegie," and Gabriel Marie's "Serenade Bodine."

Miss Evans sang D'Hardelot's "O Salutaris," with violin obligato by Miss Stevens, and piano accompaniment by Miss Edwards.

Mr. Watson then presented Dr. Conaty, who responded eloquently and feelingly to the compliment paid him by the Circle. After Dr. Conaty's address refreshments were served and an hour spent in informal social intercourse.

THE JOHN BOYLE O'REILLY LECTURE COURSE.

The course of lectures for the season is as follows:

Paul du Chailu—"The Norsemen: Their Early History, Religion, Customs, Conquests, Discoveries." Thursday, January 21, 8 P. M.

John Francis Waters, M. A.—"Mary Tudor." Thursday, February 18, 8 P. M.

Henry Austin Adams—"The Play's the Thing, a Study of the Drama." Thursday, March 25, 8 P. M.

CAMBRIDGEPORT.—A new Circle, the *Catholic Union*, has been organized here with ninety members. Following are the officers: President, Miss Mary A. Rady; vice-president, Miss Agnes Mulloney; second vice-president, Miss Katherine Mullen; secretary, Miss Mary T. Dwyer; assistant secretary, Miss Agnes L. Tracy; treasurer, Mrs. Emma McKelleget; librarian, Miss Mary A. McIntire. Executive committee: Mrs. J. E. Dwyer, Misses M. E. Connell, S. Louise Regal, Mary Burke and Clara Cogan.

OHIO—SELINA: The Rev. Philip Hartman, pastor of St. Mary's Church, organized the St. Philip Neri Literary Society, late toward the close of 1895, and under his able direction and zealous and enthusiastic efforts the Circle made rapid progress.

The principal object is to get the young people to read standard Catholic works, and to this end the Society has established a library containing more than five hundred volumes, printed both in the English and German languages.

The Circle contains more than a hundred members. The usual exercises are carried out at the regular meetings of the Circle.

WISCONSIN.—The recent convention of Wisconsin Reading Circles, at Milwaukee, failed of a quorum. Not over six delegates from outside Circles were present, and the State President and Secretary were unable to attend.

The following are the Reading Circles affiliated with the C. C. R. C. U. of Wisconsin:

Cardinal Gibbons, Milwaukee—M. J. Hogan, president; Miss Mary Welch, vice-president; Miss Emma Appleyard, secretary.

Columbian Reading Circle, La Crosse—Miss M. L. Rossiter, secretary.

Marquette Club, Green Bay—Minnie H. Kelleher, president; Rev. L. A. Ricklin, vice-president; J. Echtner, secretary.

Catholic Circle, Sun Prairie—Miss Mary Conon, president; Miss Margaret Dunphy, secretary.

Dante Reading Circle, Racine—Miss Kate E. Kelly, president; Miss Lizzie Miller, secretary.

Catholic Columbian, Portage—Miss Susie A. Waters, president; Miss Maggie Dempsey, secretary.

Bishop Messmer Circle, Wausau—Miss Catherine Grimes, secretary.

Cardinal Satolli, Fond du Lac—Miss Marion Connell, president; Miss B. Crowe, secretary.

Cardinal Newman, Watertown—Katherine L. Stapleton.

Faber, Chippewa Falls—Miss McBean, president; Miss Jennie L. Gaynor, secretary.

Wildwood Circle, Jackson Port—Mrs. C. Reynolds, president.

St. Catherine, Janesville—M. L. Wilbur, secretary.

Sir Galahad, Oshkosh—Miss Catherine O'D. Manley, president; Miss Mary Kennedy, secretary.

Catholic Reading Circle, Escanaba, Mich.—Mrs. Rooney, president; Mrs. Wickett, secretary.

Columbia Literary and Musical, Oconto—Attorney Lynch.

Persons from East Superior, Marinette, Phillips, Merrill, Manawa, and a few other points have inquired about the work, and signified a desire to organize Reading Circles; but having failed to report they are not yet affiliated with the C. C. R. C. U. Should there be any mistakes in, or omissions from this list, I shall be pleased to make the correction if notified.

The secretary has sent out three hundred and fifty copies of the little circular for Reading Circles, and there is still a supply on hand. Personal letters containing outlines of work, programs, and other information regarding Reading Circle work were sent to all who asked for suggestions in organizing, etc.

MINNIE H. KELLEHER,

Sec'y C. C. R. C. U. of Wis.

NEW JERSEY — PATERSON. — The Rev William A. Brothers, of St. John's Church has organized a Circle whose members are chiefly graduates from academies, and number about two hundred.

Mr. Henry Austin Adams, A. M., has been engaged to give a course of ten lectures under the auspices of the Circle.

ILLINOIS — STREATOR. — The Sisters of Charity, B. V. M., of St. Mary's Convent, have organized a Circle.

MICHIGAN—Successful Circles were reported from Escanaba, Marquette, Ishpeming, Menominee, Norway, Iron Mountain, and Alpena. In the city of Detroit, there are several flourishing Circles.

WEST VIRGINIA — WHEELING. — The Camillus Reading Circle of the Cathedral Parish brought to a close the year 1896 by devoting Tuesday evening, Dec. 27th, to the poets and authors who had been taken up during the past session. The meeting was complimentary to our esteemed president, Rev. R. F. Harris, who has labored with such untiring zeal for the success of the Circle. The following program was rendered:

PART I.

Instrumental Solo.....*Chopin*
Miss Lavina Carrol.
Reading—"Sandalphon.".....*Longfellow*
Miss Mary Hughes.
Essay....."*Hawthorne*"
Miss Mary O'Kane.
Vocal Solo—"The Bridge.".....*Longfellow*
Mr. Gus Weitzel.
Reading—"The Wayside Inn."*Procter*
Miss Mina Bosley.
Reading—"King Robert of Sicily".....*Longfellow*
Miss Louisa Montague.

PART II.

Essay....."*Longfellow*"
Miss Margaret Howard.
Vocal Solo—"The Day is Done.".....*Longfellow*
Miss Margaret O'Kane.
Reading—The Broken Heart.....*Irving*
Miss Emma Long.
Essay—Camillus Reading Circle in 1909.
Recitation—From the Lay of the Last
Minstrel.....*Scott*
Miss Nannie Gribben.
Address.....
Miss Matilda Reiley.

At the conclusion of this interesting program Father Harris made an address, thanking the Circle for the pleasant surprise offered him, also complimenting them very highly on the success which crowned their efforts, at the same time urging them

to take up the work of '97 with renewed interest. After partaking of refreshments, all declared that this last meeting of the old year was a delightfully charming and happy one.

MARY O'KANE, Secretary.

Prospectus 1896-'97, Fenelon Club: Birmingham, Alabama.

OFFICERS.

President, Miss Kate U. Cahalan; Vice-President, Mrs. J. A. Kirk; Secretary and Treasurer, Miss Kate Rabitte; Literary Directress, Miss Mary A. Cahalan.

PART I—NOVEMBER 4.

Wednesday—Business Meeting.

NOVEMBER 11.

Quotations About November.

Paper—Life of Fenelon.

Paper—Northmen and their Explorations.

Paper—The Sagas.

Reading—The Skeleton in Armor (Longfellow).

Reading—The Discover of the North Cape (Longfellow).

Talks—Greenland, etc.

NOVEMBER 18.

Quotations: Miles Standish.

Paper—The Renaissance Period and its Influence on Civilization.

Paper—The Portuguese Discoverers.

Reading—Miles Standish (Longfellow).

Reading—The Voyage to Vinland (Lowell).

Talks—Artists, Sculptors, etc., of the Renaissance Period.

NOVEMBER 25.

Quotations on Thanksgiving.

Paper—Thanksgiving Festivals in Other Lands.

Paper—The American Thanksgiving.

Paper—Columbus and the Mayflower.

Readings—From Bryant, Holmes, E. S. Phelps, Carleton, John Boyle O'Reilly—on Thanksgiving.

Talks—Pilgrims and Puritans in New England.

DECEMBER 2.

Roll Call—Examples of the Reward of Diligence.

Reading—Columbus (Tennyson).

Papers—Columbus: (1) As a Man; (2) As a Catholic; (3) As an Explorer; (4) His

Friends; (5) His Enemies.

Papers—Isabella: (1) As a Woman; (2) As a Catholic; (3) As a Queen.

Reading—The Norsemen (Whittier).

Scripture Study.

Talks—(1) Mound Builders; (2) Cliff Dwellers.

Suggested Reading—Land of the Pueblos (Mrs. Lew Wallace); Hiawatha (Longfellow); Life of Columbus (Irving).

PART II—DECEMBER 9.

Quotations: Whittier.

Paper—The Salem Witchcraft.

Paper—The Blue Laws.

Paper—The Chief Causes that Made New England a Great Literary Centre.

Reading—The Witch's Daughter (Whittier).

Reading—The Mayflower (J. B. O'Reilly).

Scripture Study.

Talks—American Philanthropists.

DECEMBER 16.

Quotations About the Early Colonial Days.

Paper—Virginia Colony in the 17th Century.

Paper—Massachusetts colony in the 17th Century.

Paper—Foundations of the New England Colleges.

Reading, selected—Twice Told Tales (Hawthorne).

Scripture Study.

Talks—Colonial Days and Dames.

DECEMBER 23.

Quotations: Thoughts on Christmas.

Paper—Xmas: The Prophecy, Bethlehem—Origin of its Celebration by the Church.

Paper—How Xmas is Celebrated in Different Countries.

Paper—Xmas Decorations.

Readings—Xmas in Literature.

Talks—Pleasures and Profits of Xmas Times.

DECEMBER 30.

Quotations: Thoughts on the New Year.

Paper—Catholic Colony of Maryland Contrasted with Puritanism.

Paper—Among the Early Colonial Missions.

Reading—Maypole of Merry Mount (Hawthorne).

Inspiration of the Bible.

Talks—On Father Marquette (Lasalle); Ignatius Loyola.

Suggested Reading—Maggie Megone (Whittier); Scarlet Letter (Hawthorne); The Yemassee—1715 (Simme); Virginians (Thackeray).

PART III—JANUARY 6.

Quotations: *Evangeline*.

Paper—Catholic Influence in Developing American Civilization.

Paper—French Colonies in America.

Reading—Evangeline (Longfellow).

Talks—(1) French and Indian War; (2) Early Missionaries; (3) Acadia.

JANUARY 13.

Quotations from *Speeches Delivered at the "Old Continental Congress."*

Paper—Policy of George III.

Paper—Origin and Growth of American Independence.

Reading—The Boston Massacre (Hawthorne).

Reading—Paul Revere's Ride (Longfellow).

Scriptural Study.

Talks—The Old Continental Congress—Sketches of the Distinguished Members.

JANUARY 20.

Quotations: "*Declaration of Independence.*"

Papers—Thomas Jefferson: (1) His Life and Times; (2) Men of His Times.

Papers—Carrolls: (1) Archbishop Carroll; (2) Chas. Carroll.

Reading—Webster at Bunker Hill.

Reading—Gertrude of Wyoming (Campbell).

Scripture Study.

Talks—(1) The Declaration of Independence; (2) The Articles of Confederation.

JANUARY 27.

Quotations: *America*.

Paper—American Religious Leaders.

Paper—La Fayette and Other Foreign Helpers.

Reading—On Board the '76 (Lowell).

Reading—The Green Mountain Boys (Thompson).

Scripture Study.

Talks—The Important Events of the Revolutionary War.

Suggested Reading—Speeches of Patrick Henry; Ramona (H. H. Jackson); Wash-

ington and His Country (Irving); Grandfather's Chair (Hawthorne).

PART IV—FEBRUARY 8.

Quotations: *Benjamin Franklin*.

Papers—Franklin: (1) His Boyhood; (2) As a Writer; (3) As a Statesman.

Readings—Selected (Ben. Franklin).

Book Review (Ben. Franklin).

Scripture Study.

Talks—Aaron Burr, Blennerhassett, Alex. Hamilton.

FEBRUARY 10.

Quotations: *Webster's Speeches*.

Paper—Origin of the Two Great Political Parties—Democratic and Republican.

Paper—Slavery: Its Beginning and Results in the United States.

Reading—Nomination of the Commander-in-Chief—Eulogy on Webster (Rufus Choate).

Talks—The Important Events in the Administrations of Washington, Jefferson and Monroe.

FEBRUARY 17.

Quotations: *Sayings of American Commodores*.

Paper—When and How did the United States Acquire Her Territorial Possessions?

Paper—Our National Songs: When and by Whom Written.

Reading—A Man Without a Country (E. E. Hale).

Scripture Study.

Talks—Ordinance of 1787; Literary People of the Colonial Period.

FEBRUARY 24.

Quotations: *Our National Songs*.

Paper—Literature of the Revolutionary Period.

Paper—The Rise of Journalism.

Paper—The Newspaper and Magazine in Literature.

Reading—Webster's Great Speeches (Whipple).

Talks—American Self-made Men that Benefited this Country.

Suggested Reading—A Man Without a Country (E. E. Hale); Men of Our Times (Mrs. Stowe); Catholic Church in Colonial Days (John Gilmary Shea).

PART V—MARCH 3.

Quotations from the *Presidents, U. S. A.*

* Paper—The Inauguration of our Presidents.

Paper—Current Events Summarized.

Paper—Historic Philadelphia.

Reading—Nationality in Literature (Lowell).

Talks—The Nomination of a President of the United States.

MARCH 10.

Quotations on the Observance of Lent.

Paper—The Papacy: (1) The Rise of the Temporal Power of the Pope; (2) The Pope as a Sovereign.

Reading—Pen Picture of Modern Authors (Holmes).

Reading—Essay on History (Emerson).

Talks—American Literature and Authors from 1815 to 1853.

MARCH 17.

Quotations About Ireland.

Paper—Topics of the Hour.

Reading—Erin (John Boyle O'Reilly).

Reading—Flag of Erin (Ryan).

Paper—St. Patrick.

Scripture Study.

Talks—The Holy Land: Ancient, Modern, Historic; Sinai, Dead Sea, Tombs of David and Absalom, Jerusalem, Gethsemani, Golgotha, etc., etc.

MARCH 24.

Quotations: America.

Paper—American Artists.

Reading—Art and Literature in the Life of the Church (C. R. C. REVIEW.)

Reading—Rob of the Bowl (J. P. Kennedy).

Scripture Study.

Talks—Civil War; Writers of the Period.

Suggested Reading—Surrey of Eagle's Nest (J. E. Cooke); War Between the States (Alex. H. Stephens.).

PART VI—MARCH 31.

Quotations: Father Ryan

Papers—Ryan: (1) As Priest; (2) As Poet; (3) As an Orator.

Reading—Their Story Runneth Thus—War Poems (Ryan).

Scripture Study.

Talks—Cardinal Gibbons; Fathers Zahm, Hecker, Young, Hewitt.

APRIL 7.

Quotations from Southern War Songs.

Paper—Old Southern Songs: When? Where and by Whom Written.

Paper—Southern Women in Literature.

Readings—Selected (S. M. Peck).

Scripture Study.

Talks—Agnes Repplier's Works: (1) Points of View; (2) Books and Men; (3) In the Dozy Hours.

APRIL 14.

Quotations: Easter Thoughts.

Paper—The Passion Play.

Paper—The Easter Controversy Relative to the Time of its Celebration.

Readings—Selected, About Easter.

Selected Readings on the Passion of Christ.

Talks—The Religious Ceremonies and their Significance during Passion Week.

APRIL 21.

Quotations: Richard M. Johnston.

Papers—(1) Richard Malcolm Johnston; (2) Works of Johnston; (3) Johnston as a Lecturer.

Reading—Dukesborough Tales (Johnston)

Scripture Study.

Talks—American Editors: Prentice, Horace Greeley, etc.

Suggested Reading—Two Little Confederates (Thos. N. Page); A Century of Dishonor (H. H. Jackson); Ben Hur (Lew Wallace).

PART VII—APRIL 28.

Quotations from John Boyle O'Reilly.

Papers—(1) His Boyhood; (2) His Political Life; (3) As a Poet; (4) As a Novelist; (5) As an Orator; (6) As an Editor.

Book Review—Moondyne; (John B. O'Reilly).

Readings—Selected.

Talks—American Historians (John Gilmary Shea), etc.

MAY 5.

Quotations: Emerson.

Paper—Civil Service in the United States.

Paper—Emerson.

Reading—Self-Culture (Emerson).

Talks—Katherine Conway's "A Dream of Lilies;" "Making Friends and Keeping Them;" "A Lady and Her Letters."

MAY 12.

Quotations: Orestes Brownson.

Paper—Orestes Brownson.

Readings—Selected from Brownson.

Book Review—The Convent (Brownson).
 Paper—Americans as Seen by Foreigners.
 Talks—Blessed Virgin: In Art, Poetry, etc.

MAY 19.

Quotations from Favorite Authors.

Paper—Catholic Writers of the United States.

Paper—Catholic Women in Literature.

Readings—Selected, from Southern Writers.

Scripture Study.

Talks—Alabama Writers.

Suggested Reading—Child of Mary (Reid).

MAY 26.

Quotations About May.

Papers—The Year's Work Summarized. Business.

UNIVERSITY EXTENSION.

The Cathedral Library University Extension Centre of New York City, in connection with the Catholic Summer School of America, and under the direction of Rev. Joseph H. McMahon, has definitely arranged a program for the supplementary course of five lectures on Literature to follow the course in Psychology, which was announced in the last number of the REVIEW.

This supplementary course will be free to those holding tickets for the course in Psychology, and will be delivered at Boland Trade School, Madison Ave. and 51st Street.

The program is as follows: February 10th, The Spiritual Element in Literature, by Rev. John Talbot Smith; February 17th, Newman and Emerson—Their Spiritual Power, Rev. John Talbot Smith; February 24th, Tennyson, by Rev. William Livingston; March 3d, Shakespeare and Shelley, by Rev. John Talbot Smith; March 10th, Longfellow, by Rev. William Livingston.

For further information, tickets, etc., address The Cathedral Library University Extension Centre, 123 East 50th Street, New York City.

We have received from Brother Potamian, F. S. C., (Doctor of Science of London University), who is now located in New

York City, a syllabus of a course of lectures on Electrical Discharge at High and Low Pressure. These lectures were delivered at the De la Salle Institute, New York City, on November 12th and 24th, and December 3rd, and proved most entertaining and instructive.

Following is the syllabus:

LECTURE I.—THURSDAY, November 15th.

Electrical Pioneers: Gilbert of Colchester, Benjamin Franklin. Dual nature of all electrification. Conductors and insulators. Fundamental laws of electric and magnetism. Limitation of the law of the inverse square. The electric field. Lines and tubes of force. Wimshurst machine. Electrostatic phenomena. Effect of points and flames. Condensers. Best working form of Leyden jars. Seat of electrostatic charge. Cavendish (Biot's) experiment. Faraday's ice-pail and butterfly net. Case of steady and alternating currents. Oscillatory discharge. Electric waves. Maxwellian theory and work of Hertz.

LECTURE II.—TUESDAY, November 24th.

Experimental study of the discharge from a Wimshurst machine and from an induction coil. Its energy, sinuous path, report, luminosity. Experiments to show duration of discharge. Atmospheric electricity. Recent work of Lord Kelvin. Physics of a lightning flash. "Summer" lightning and some phenomena of vacuum tubes. Popular fallacies about lightning. Physical and physiological effects of lightning.

LECTURE III.—THURSDAY, December 2d.

High and low vacua. Hittorff's experiment. Crookes's low and high pressure bulbs.* Radiant matter. Material nature of the Cathodic discharge suggested by numerous experiments. Work of Lenard and Röntgen. Physical properties of X-rays. Their probable nature. Becquerel's discovery. Radiation spectrum, from X-rays to electric waves. Investigations of Lodge, Fitzgerald, Perrin, J. J. Thomson, and others. Shadow pictures. X-ray focus-tubes. Radiography.

*The following Crookes's tubes were used during the lecture: Low vacuum tube, high vacuum tube, stencil tube, mill-wheel tube, railway tube, ruby tube, ray-of-light tube, hot-platinum tube, electrical radiometer.

BOOK REVIEWS.

THE DIALOGUE OF THE SERAPHIC VIRGIN CATHERINE OF SIENA.—Translated from the original Italian with an Introduction on the Study of Mysticism. By Algar Thorold. London: Kegan Paul, Trench, Trubner & Co. New York: Benziger Bros. Cloth. Pages 360.

This dialogue of the famous St. Catherine of Siena, she who was the counsellor of popes and princes, is now published in English for the first time. In the introduction, written by the translator, he points out the decay of the absolute supremacy of science, and states that the day must come when poet and philosopher, scientist and theologian will learn to seek light from one another. A consequence of this union for knowledge will be renewed attention to religious thought and even to mysticism. The latter has claims to recognition apart from its ecclesiastical or spiritual side, and the ability and power evidenced in other fields by those who were mystics, protest vigorously against the too prevalent idea that all such manifestations are merely the vagaries of diseased or hysteric intellects.

The dialogue itself may be described in the words of the translator as "nothing more than a mystical exposition of the creeds taught to every child in . . . Catholic schools." If a book of this nature were likely to have many readers, certain portions might well be omitted. In the original, this work like the other writings—Letters and Prayers—of the Saint, is regarded as a master-piece, *testa di lingua* as the Italians say, but this must be true at least of

the dialogue, as regards the purity only of the language, because its style is rather prolix and confused. There is no imprimatur to the volume.

* * *

THE FOLLOWING OF CHRIST. By Thomas A Kempis. *Edition de Luxe*, with 14 fine half-tone illustrations and with red line, printed on imported India paper, 32 mo., French sheep, limp. Price, \$1.50.

This is a very fine edition. The illustrations are good, though not made specially for the work. In its entire get up the book is a credit to the publishers. It would make a very suitable gift to a friend. Slowly, but surely, our Catholic publications are growing beyond adverse criticism as to the style and finish of their dress.

* * *

GOFFINE'S DEVOUT INSTRUCTIONS—On the Epistles and Gospels for the Sundays and Holydays. Illustrations, 800. Cloth. Pages 704. Handsomely bound. Retail price, \$1.00. Benziger Bros.

We have kicked and growled and grumbled at Catholic books on account of binding and price and paper and print, but we must pause at this edition of Goffine. It is simply beyond criticism. A better book in everything that goes to make a book we do not know. We recommend it unreservedly. Good for every Catholic home. It is a godsend for those families who cannot hear Mass every Sunday or Holyday.
E. P. G.

NOTES AND CORRESPONDENCE.

APPRECIATION OF DR. O'HAGAN.

Mr. Thomas O'Hagan, who is conducting the Study Class in American Literature through the medium of the REVIEW, received the following deserved compliment for his devotion to the cause of Christianity and higher education:

NEW ORLEANS, Nov. 8th, 1898.

To Thomas O'Hagan, Esq., Arthur, Ontario:

DEAR SIR:—At the regular meeting of the Auxiliary Board, held last month, I

was requested to convey to you, by letter, the sincere thanks of our members for the valuable services which you have rendered our School, and for the priceless assistance which your gifted pen has contributed towards the establishment and success of the Catholic Winter School of America.

Permit me then, Dear Sir, in the name of our members to express to you our earnest appreciation and deep gratitude for the many favors which you have extended to

us, and for the helping hand which you have given to the successful organization of an institution devoted to the cause of Christianity and higher education.

Respectfully yours,

ALFRED H. FLEMMING,

Sec'y Catholic Winter School of America.

* *

DE GUSTIBUS NON EST DISPUTANDUM.

NEWARK, O, Dec. 23d, 1896.

To the Editor Reading Circle Review:

DEAR SIR—Had I known that you were to give so much room to that most unpoetic of all English poets, over whom panegyrics are pronounced by those whose minds are influenced by literary fads as much as weak women are by fashion, I should not have renewed my subscription for your REVIEW. Lord Tennyson is no poet. It was because England had no poet since Byron and Shelley that Tennyson had to be praised as a poet, and if he had not been made poet-laureate of England he would have been mercifully allowed to go long ago into the tomb of forgetfulness forever. He is, of all men who have received much praise, the least deserving of real and sincere appreciation. What has he done original? Can you find a thought in all his stiff, belabored, travelling verse that has not been excelled by any of the poets whom Johnson has set down in the second or even the third class of the British poets? His diction is very fine. It is so polished that any one can perceive how his perseverance made up for the dearth of his genius. Genius! why he had almost nothing of the kind. You can read pages of his shining verbiage without meeting with any thought or figure worthy of a true poet. In fact, I never believed him to be a poet born. He aims at being an artist and has partly succeeded, but to talk of him as a genius who is almost "the greatest of English poets," is simply nonsense. Why Professor Egan should have allowed himself to be carried away with the Tennysonian fad is a mystery

to any one who has read some of his sensible criticisms. I can only account for it on the supposition that he has been sensible only by turns. He is surely either impressionable and catches his colors from his surroundings, or else he is not the steady solid critic that he shows himself to be on some occasions.

Tennyson is as far from being the equal of Robert Dwyer Joyce as Crabbe is from Milton. Yet we never hear of the latter, although he was a contemporary of Tennyson but a much younger man. Let you take up Joyce's "Deirdre" and compare it with the Idyls of the King, or his "Blanford" and measure its qualities with that of the Princes. In reading Deirdre and Blanford we almost forget that the author is a poet of the 19th Century and not of the school and time of Homer. The Idyls and the Princess, however, cannot be mistaken. The characters are dressed in the style of our day and the dash and vigor of the mighty in both are nowhere to be found. Tennyson is, of all poets who have won praise, the only one that got it from those whom nature never intended to be judges of poetry. He is even praised for his lyric compositions. Why, the cold-hearted, big goose had no more fitness for writing a song than Oliver Cromwell had for composing an act of love.

The most that can be said of Tennyson is that he wrote nice verses in excellent English. His words are elegant but nothing more.

I trust you will give Tennyson a rest. Let him stay with his bunch of grapes "in the cold silent grave." He did no harm by his poetry. He managed to keep pretty clean in the midst of very ungodly company. He was a good husband, labored hard for many years to put a few thoughts in tasteful verse, and died more like a pious pagan than a Christian.

That's the most that can be said of him.

(REV.) B. M. O'BOYLAN.

CURRENT NOTES AND OPINION.

CRUMBS FROM GRUB STREET ET ALIBI.

GATHERED BY A PHILISTINE.

I have received a number of letters from readers of this department, (glad some read it), who would like to know what a Philistine is. Well, I advise all these to study up the matter, especially in the Encyclopædia, under the word Philistine, for I am going to copy some of it next month in my answer. But I will add something of more authority, viz., a definition of the term from Elbert Hubbard, editor of the Philistine magazine—printed at the Roycroft Shop, that is at East Aurora, N. Y., U. S. A.—and the present leader of this great host.

* * *

"Songs we have sung in dream-land,"—

"Books we have written there."

Even the dullest of us sing such songs, making music in our hearts, like the fore-ringing of the wedding chimes: or the after-tolling of the funeral bell. Soul-melodies and heart-tones resolving life's discord, and sweeping over our responsive spirits like the soft zephyr dipping the swaying grasses and the drowsy daisies and poppies to beat an undertone of accord to life's tender theme.

"And the books we have written there."

Mayhap 'twere better more books never got beyond the mystic border of dreamland.

* * *

The Christmas number of the Catholic magazines and papers compared very favorably with the secular publications.

The poetic contributions especially were above the ordinary. The Christmas stories were about on a par with such work in the past. It's too bad that our writers will insist on preaching sermons instead of giving us the true Romance of life.

I think the Rosary was *facile princeps* among the magazines, and the Pittsburg Catholic among the weeklies.

I would like to say Lecky's story was the best, but it wasn't. It was not up to his standard.

The Angelus had a good sonnet with at least six strong lines in it.

I am beginning to notice the absence of a strong hand that whilom held the helm there.

The Poster and cover of Donahoe's smacked of Munsey's. The matter was good. All showed laudable enterprise and proved that if sustained, Catholic publishers can hold their own with their wealthier and better equipped rivals.

* * *

One of the best novels published during the holidays was Elbert Hubbard's "Legacy." It is a wholesome, entertaining romance of life as it is lived around us today. We recommend the book. It is printed for the few, and may be ordered of the Author at East Aurora, N. Y.

In the February issue of the REVIEW I intend instituting a comparison between this work, and Crawford's Taquisara; the one by the editor of the Philistine; the other by a so-

called Catholic. I have a purpose in view.

* * *

The Railroad companies are a most considerate class of public servants. The care they take to make things comfortable for their patrons. The precautions they also use against fire and accident. The water-bucket, and the ax, and the saw, all securely screwed down.

And the library case filled with choice reading, how thoughtful! All securely locked. And the general atmosphere of consideration for the public! I would like to say, *Nü!*—but even though a Philistine, dread the consequences.

THE HABIT OF NEWSPAPER READING.

A recent statement in a New York paper is full of food for solid reflection. It stated that no less than half a million of newspapers were left in the cars and public places daily. These papers are bought by people on their way to and from work. They are hurriedly skimmed over and then cast aside. They serve the purpose of whiling away the time, of satisfying the restless activity of the average American mind, of helping him to avoid the awful necessity of thinking of anything even for a few minutes. It is next to impossible to say the amount of time wasted in the senseless reading of the daily papers. The habit is practically destructive of all careful study, of all serious thought.

I have known priests who, immediately after Mass and breakfast, started in to read a pile of trashy news and scandal chronicles, and the result was that no work or study was possible during the rest of day. Their mind

was simply dwarfed by the empty and sickly sustenance they had given their mind at its first meal. Only to-night I attended a representation of the Merchant of Venice, by Ottis Skinner. Sitting immediately next to me and my friend was a bright, appreciative young man. Between the acts he opened his bulky papers and skimmed over column after column till the curtain was rung up for the next act. He was entirely oblivious of the beautiful selections of the orchestra. The grand scenes he had seen enacted before him had not awakened the dormant power of thought, he was simply waiting impatiently for more excitement, more novelty, to prevent or dispense him from the awful need of a few minutes reflection, a few seconds of soul communion, of living with his own personality.

Indiscriminate, thoughtless newspaper reading is doing more than any one thing else to dwarf or dull the mind of the average American.

A NEW COMET.

Again we are startled by the announcement of the arrival of a new poet: a young Jap, with a very unpoetic name, Yone Noguchi. This time he comes from the East-West, from the "Heights," where Joaquin Miller has established himself, since no one would bid him up.

The details we have from this land of promise are as yet meagre.

This young Japanese poet is just twenty-one years of age, and has been in this country but *two* years. The first year he edited a Japanese newspaper, doing almost all the work himself. The rest of the time he has spent in "Retreat" at Joaquin Miller's

ranch in the foothills back of Oakdale, at intervals giving forth his oracles of song.

His work shows the nutriment that has been furnished him. He might be classed as a cross between Whitman and Poe: with much of the ethereal weirdness of the latter, and all the vagrant, songless tendencies of the former. As the result of his meagre vocabulary and his limited readings he may have been led, unknowingly, to adopt some of the thoughts, even lines, of both these, especially Poe. This has given rise to the charge of plagiarism. But the above fact may explain the similarity, even sameness, at times, of words and phrases.

The best article on this rising star in the literary sky, is in the November number of the Philistine Magazine. The Bookman and the Literary Digest also have fair notices.

We quote some verses to give an idea of his thought and style:

"The flat-boarded earth, laid down at night,
rustling under the darkness

The Universe grows smaller palpitating
against its destiny.

My chilly soul—center of the world—gives
seat to audible tears—the songs of the
cricket.

I drink the darkness of a corner of the
Universe—alas! Square immovable
world to me, on my bed! Suggesting
what—god or demon—far down, under
my body.

I am as a lost wing among the countless
atoms of high Heaven!

Would the invisible Night shake off her ra-
diant light, answering the knocking of
my soft-formed voice!"

(And here is another passage also
descriptive of night:)

"At night the Universe grows lean, sober-
faced, of intoxication.

The shadow of the half-sphere curtains
down closely against my world, like a
doorless cage, and the stillness chained

by wrinkled darkness, strain through-
out the Universe to be free.

Listen, frogs in the pond (the world is a
pond itself), cry out for the light, for
the truth!

The curtains rattle ghostly along, bloodily
biting my soul, the winds knocking on
my cabin door with their shadowy
hands."

CHURCH ACCOMMODATIONS FOR WOR- SHIPPERS.

I am, perhaps, somewhat of a crank,
but I cannot help but notice the poor
accommodations worshippers have in
Catholic churches on the score of con-
venience.

Given a young man or woman who
has attended the theatre, for instance,
Saturday night, and found all the neces-
sary conveniences for their winter
wraps and their hats, etc., we can see
at once how much they are incommo-
ded on Sunday at Mass or Vesper serv-
ice. The churches are generally very
hot, too hot, the services very long,
and the ventilation absolutely neglect-
ed, no place to put a coat or hat,
no chance to guard oneself against the
danger of cold on going out into the
winter air or storm. I wonder if some
ingenious American can't invent some
means of remedying this evil. It is
not so general in Europe, both on ac-
count of the climate and the dress of
the people. But here it is one of the
Church problems, calling for a solution.

A rack in front for coats and wraps,
and a slide under the pew for hats
would be a blessing most laymen
would be grateful for.

The other night a lady sat on my
high hat, and a few minutes after an
usher kicked it in regular football
fashion when I placed it in the aisle
just outside the pew. Who shall help
us?

1875

1876



REV. MICHAEL J. LAVELLE.

Rector of St. Patrick's Cathedral, New York, recently elected President of Catholic Summer School of America, to succeed the Rev. Thomas J. Conaty, D.D., Rector of the Catholic University of America.

THE CATHOLIC READING CIRCLE REVIEW.

Organ of the Catholic Summer School of America and Reading Circle Union.

VOL. IX.

YOUNGSTOWN, O., FEBRUARY 1897.

No. 5.

INTRODUCTION TO THE STUDY OF TENNYSON.

BY MAURICE FRANCIS EGAN LL. D..

(A LECTURE—PART III.)

The deep interest in "In Memoriam" lies in its humanity. It is not a mere set of polished verses, in which a peaceful soul, pensively and comfortably, muses on death, as is the "Elegy" of Gray. It is not a pagan outcry as is the "Adonais" of Shelley; nor is it an elegant and exquisite lyric, like the "Lycidas" of Milton, where Grief, assuming the attire of a shepherdess, trips about death, crook in hand, and with one eye on the audience. It is not a mere beautiful invocation to the powers of nature as the elegy of Bion, after which so many English poets have copied; it is the work of a poetic intellect, drawing from the great organ of death all the tones that merely human hands can bring forth. If it be a consolation to see reflected in the most subtle and refined, the most plastic and strong of verse, the thoughts which have crudely crossed our minds when death has struck us, then the "In Memoriam" is full of consolation. We find sympathy in it; but even that sympathy occasionally lacks warmth. It is too Greek; it is too graceful, too reticent; the artist is

sometimes more apparent than the mourner. The mother may read it when the calm which God sends after the first burst of grief is past; she may even mark passages in it; but unhappy is that mother who cannot go further than "In Memoriam" goes, and bridge the abyss between life and death with prayer! Tennyson shows us the portal of the other world; he beats his hands against it; he twists and retwists his grief into garlands of flowers and wreaths of thorns; his hands, so full of life, play on all the strings of the harp of life; but the door of his unknown and unknowable does not open; no response to his lyre is heard from the harps of paradise. He *feels* that there is an Immortal Voice behind those doors; but he does not know it; he holds that he cannot find God,—cannot know Him, but that he was born to *feel* rather than to believe in His existence. His belief, half faith, half feeling, reaches its highest point in the famous lines LIV.:

"Oh! yet we trust that, somehow, good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt and taints of blood;

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"That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete;

"That not a worm is cloven in vain;
That not a moth with vain desire
Is shrivell'd in a fruitless fire,
Or but subserves another's gain.

"Behold we know not anything;
I can but trust that good shall fall
At last—far off—at last to all,
And every winter change to spring.

"So runs my dream; but what am I?
An infant crying in the night;
An infant crying for the light;
And with no language but a cry."

This is not the language of infidelity, though it has been so read by men who little understood the nobility of the poet; nor is it the language of the Christian Church. It is not the thought or the language of St. Paul, or St. Ambrose, or St. Augustine, or Leo XIII., in whom dwells their spirit. It is above the *feeling* of Plato that the soul must be immortal; but not much above the opinion of Socrates that a supernatural voice led him. It is the language of a great soul cut off from the full light of Christianity by three hundred years of tradition and prejudice. It is the language of the groper, of him who tries to beat back the darkness with lampless hands. The Reverend Frederick W. Robertson, a Protestant clergyman, much in sympathy with the spirit of "In Memoriam," in his analysis of "In Memoriam," explains LIV. in these words: "Out of the human heart a vague cry anticipates the final deduction of good from evil." In LV. (page 82 of Macmillan's fine edition of the poem) Tennyson cries:

"I falter where I firmly trod,
And, falling with my weight of cares
Upon the great world's altar stairs
That slope through darkness up to God,

"I stretch lame hands of faith and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope."

Mr. Robertson, explaining this, adds: "But nature and experience seeming to negative the hope of individual immortality, there is nothing left to rest it on but faith." And in LVI. the poet, according to him, hears the "hideous No" of Nature. With all reverence to the lofty spirit which has so nobly bewailed the loss of the early lost friend, Arthur Hallam, a Christian—in the light of the teachings of the Catholic Church—must substitute feeling for the word faith wherever Tennyson writes it.

To a Catholic, who is the only Christian on the face of the earth in possession of the unimpaired truth of Christ, the "In Memoriam" is an instructive and elevating study. It is only the Catholic who can fully appreciate its beauty and comprehend its inadequacy. He rises with it, but he does not fall with it. It is the utterance of a grand mind struggling with the inconsistencies of a mutilated Christianity—inconsistencies which would send minds back to the glow-worm condition of Socrates and Plato, and make the fulfilment of Christianity as vague as Virgil's prophecy of it in the fifth eclogue, were it possible to paganize a world in which the faith of Christ will not die.

The longing that the bereaved heart feels to speak to the one gone before, and the desire, too, of the living heart for living affection which will not efface the old love, is beautifully expressed in LXXXV., where the poet recalls the shock of Arthur Hallam's death in Vienna:

"Whatever way my days decline,
I felt and feel, tho' left alone,
His being working in mine own,
The footsteps of his life in mine;
.

"My old affection of the tomb,
A past of stillness, yearns to speak:
'Arise, and get thee forth, and seek
A friendship for the years to come.

"I watch thee from the quiet shore;
Thy spirit up to mine can reach;
But in dear words of human speech,
We two communicate no more.'

"And: I, 'Can clouds of nature stain
The starry clearness of the free?
How is it? Canst thou feel for me
Some painless sympathy with pain?'

"And lightly does the whisper fall:
'Tis hard for thee to fathom this;
I triumph in conclusive bliss,
And that serene result of all!'

"So hold I commerce with the dead;
Or so, methinks, the dead would say;
Or so shall grief with symbols play
And pining life be fancy-fed."

These lines relate to the possibility
of the old friendship leading to another
affection for a living being:

"The primrose of the later year
As not unlike to that of spring."

But one cannot help applying them
to those grave questions: Is it all
well with the soul? Does it suffer?
Is the justice of God satisfied? Does
it enjoy the Beatific Vision? or is it
waiting, naked and patient, for the
Light? Are there no "sins of the will"
for which eternal justice demands
reparation before man, God-endowed,
can be "free"? Tennyson, in his
questions, seems to think only of the
spirit of his friend as it is allied to his.
Arthur Hallam, in Tennyson's fancy,
seems to say: "Find another friend;
I will not grieve, for I am happy."
But, after all, the poet cries out:
"This is only a play with symbols!"

I am fed by fancy; I have not touched
the core of things!" How beautiful
and how barren it all is!—and the
whole poem, we may justly say, is
"beautiful, but barren!" And yet
how lovely and how noble is the out-
reaching beyond the materialism of
doubt! And how pathetic the outcry
of "I think" and "I trust" of this
high mind and deep heart groping for
certitude!

"I trust I have not wasted breath;
I think we are not wholly brain,
Magnetic mockeries; not in vain,
Like Paul with beasts, I fought with death.

"Not only cunning casts in clay:
Let science prove we are, and then
What matters science unto men,
At least to me? I would not stay.

"Let him, the wiser man who springs
Hereafter, up from childhood's shape
His actions like the greater ape,
But I was born to other things."

It is this great note of exultation,
recurring ever and anon, in the sad-
ness and doubt and human sentiment
of the poem, that make us love Tenny-
son. His God is not our God: He is
only a dim Presence such as a noble
pagan of old might have dreamed of,
but more luminous. His Christ—we
say this with all deference to the poet
—is not our Christ; the Infant Christ,
whom St. Francis d' Assisi led the
children to adore on the morning of
the Nativity; nor the benignant Christ,
whose fathomless love bids Him be-
come part of us, and whose Unbloody
Sacrifice is a daily link between us and
our dead. The Christ of the "In Me-
morial" is the Christ as depicted by
Holman Hunt; not the Christ of Raph-
ael, the God-Man of Fra Angelico, the
Judge of Michael Angelo, or the Sacri-
fice of Da Vinci. Tennyson's "Christ
that is to be" is a mysterious being,

sweet and benign, but without distinctness; vague, nebulous, symbolical, mysterious, but not mystical. We must not forget—though it seems cruel to remember it—that the Protestant world has departed very widely from the true idea of God and of His Divine Son. Even Luther saw this with remorse in his own day; and even he realized that to cease to venerate the co-Redemptrix of mankind was to begin to deny the divine humanity of Christ.

None of us, looking with hopeful eyes on a world which cannot wholly detach itself from Christianity, can fail to sympathize with the hope of happier days on which Tennyson founds the inspiring music of "Ring Out, Wild Bells." But "the Christ that is to be" is; He was born for us and He died for us, and it is His spirit, working inscrutably, that has brought the spirit of gentleness and the love of peace which is leavening the multitude with more and more force, in defiance of the croakers who cry out that Christianity is a failure. And we, in the glory of the risen Christ, can sing with the fervor of the poet:

"Ring out the feud of rich and poor,
Ring in redress to all mankind."

In "In Memoriam" we see reflected the best phase of modern Protestant Christianity. That it cannot hold fast to this highest point, observation has shown us. It must go up higher to the Mother it rebelled against, or sink lower. If we seek for the ennobling element in Tennyson's work,—an element which permeates it all, and for which the nineteenth century must be grateful, we find it in his purity. When men cease to be Christians, they cease to be pure; and *vice versa*. What

incalculable harm could the strongest and most subtle of all English poets, after Dryden and Milton, have done had he brutalized his poetry as Swineburne did; for a poet, like a woman, descends low when he wills to descend. Notice how, in LIII., he gives the lie to the materialistic philosophy which makes brutal axioms excusing sin, and which, even if not preached aloud, are held and whispered with a tolerant air:

"How many a father have I seen,
A sober man among his boys,
Whose youth was full of foolish noise,
Who wears his manhood hale and green.

"And dare we to this fancy give,
That had the wild oat not been sown,
The soil left barren, scarce had grown
The grain by which a man may live?

"Or, if we held the doctrine sound
For life outliving heats of youth,
Yet who would preach as a truth
To those that eddy round and round?

"Hold thou the good; define it well:
For fear divine Philosophy
Should push beyond her mark and be
Procurees to the Lords of Hell."

These are fine and opportune words in our time, and representative of the purity of the poet. In XCIV. he says:

"How pure at heart and sound in head,
With what divine affections bold
Should be the man whose thought
would hold

An hour's communion with the dead!

"In vain shalt thou or any call
The spirits from their golden day,
Except, like them, thou, too, canst say,
My spirit is at peace with all."

If Tennyson, when he wrote these words, could have known what the "Communion of Saints" meant to his Catholic ancestors he would have given them a greater force and glory. As they stand, they are exquisite settings to a lovely fancy—but only a fancy. They mean no more than that when the

mind is calm, imagination and memory work together ; and this synthesis the poet magnifies into the coming of, "spirits from their golden day." In this poem Tennyson is not a Pantheist for he says:

“ That each, who seems a separate whole,
Should move his rounde, and fusing all
The skirts of self again, should fall
Remerging in the general soul.

“Is faith as vague as all unsweet:
Eternal form shall still divide
The eternal soul from all beside;
And I shall know him when we meet.”
(XLVII.)

But he disclaims all philosophy, or the teaching deep truths. How could he do otherwise, since he had no truth greater to teach than that we must trust that such a noble creature—"the flower of men"—must have had a noble Creator, and could not have been born for annihilation. He exquisitely calls his "brief lays of sorrow born"

**"Short swallow-flights of song, that dip
Their wings in tears, and skim away."**

The chief beauty of "In Memoriam," for it has many beauties—is in its true and artistic reflection of human feelings. Its art conceals its art; in its polished mirror one sees reflected the very shades of thoughts that cross the minds of the bereaved. For instance (LI.):

**"Do we indeed desire the dead
Should still be near us at our side?
Is there no baseness we would hide?
No inner vileness that we dread?"**

**"Shall he for whose applause I strove—
I had such reverence for his blame—
See with clear eyes some hidden shame,
And I be lessened in his love?**

**"Be near us when we climb or fall;
Ye watch, like God, the rolling hours
With larger, other eyes, than ours,
To make allowance for us all."**

How true is the poet to the half-dream, half-thought of those who mourn, when he says that if his friend should come back,

"And I perceived no touch of change,
No hint of death in all his frame,
But found him all in all the same,
I should not feel it to be strange."

And again, how true to experience is the thought he puts into his answer to those who wonder to "find him" gay among the gay:

“ He plays with thread, he beats his chair
For pastime, dreaming of the sky;
His inner day can never die;
His night of loss is always there.”

The mourner of "In Memoriam" is loudest in his grief when he tries to convince himself that there is a God and that the soul is immortal. He envies the faith of St. Mary Magdalen, while he feels that he cannot attain it (XXXIV.). If there be no life beyond the grave, he protests

"'Twere best at once to sink to peace,
Like birds the charming serpent draws,
To drop head foremost in the jaws
Of vacant darkness and to cease."

But the constant undertone of this grand symphony is unrest; it is the undertone of the modern world. The birds trill; the rain, fresh and life-giving, splashes on our faces; the vicarage garden at Christmas, with the cheery fire inside and the holly berries, is a symbol of peace; but through all is heard the hoarse murmur of unrest and doubt.

The waves never cease ; they subside and grow, but their moans sound through all the moods of "In Memoriam." He asks those who think they have reached a purer faith which is without forms to respect simple faith. He does not seem to know whether faith without form is best ; but we see

that, like Renan, with whom Tennyson has no sympathy, he longs for the old forms. He has nothing of the hard, vulgar scorn of the doubter. He says, with a pathetic tolerance, which makes all the the keener his own unrest :

"Leave thou thy sister when she prays,
Her early heaven, her happy views,
Nor thou with shadowed hint confuse
A life that leads melodious days.

"Her faith thro' form is pure as thine;
Her hands are quicker unto good;
Oh, sacred be the flesh and blood
To which she links a truth divine!"

(XXXIII.)

These lines, if there were no others pointing the same way, would show

that this poet of loss and gain did not hold the Truth, of which the Divine Redeemer, the only Christ, is the centre. To admit that the faith of the doubter in the Incarnation is as pure as that of the Christian would seem rank infidelity, if the term "Protestant Christianity" had not been made to cover it.

To us who commune with our dead, suffering or triumphant, how barren is this beautiful poem! We do not in vain beat against the gate of eternal silence; for our Lord stands at the door, carrying our messages day after day, "from the rising of the sun until it sets."

[THE END.]

THE CHRISTIAN INTERPRETATION OF CHRISTIAN ART.

BY ELIZA ALLEN STARR.

The interpretation of Art does not involve, necessarily, the practice of Art, any more than the interpretation of Poesy, classic or standard literature, involves the composition of epic poems, tragedies or lyric verse; but there must be a genuine love of *Belle Lettres* in any one who attempts to interpret them; and not only a genuine love of everything in any way connected with them, but a degree of profound study which amounts to erudition. There can be no superficial, desultory, or amateur work in this matter, as everyone acknowledges, and the same is true of Art as of *Belles Lettres*. The great interpreters of Christian Art have been men of profound learning; of deep insight into spiritual things; men, not only of veneration for what is holy, but with interior dispositions which put them in touch with the most ex-

alted moods of the religious, the contemplative, and even the extatic representations of sacred scenes, personages and their prodigies. There has been no shrinking with them from those extatics, like Saint Francis of Assisi, Saint Catherine of Siena, Saint Theresa, and so many others, who have given themes for the brushes of Catholic artists, and the accredited stories and legends of the saints, as given in Art, have for them all the charms of poesy, all the claims which the supernatural lays upon the children of faith.

Of those in our own century who have come up to this standard, we may confidently name Frederick von Schlegel, Count de Montalembert, and A. F. Rio. All these have left works which give the inner-most motive as expressed in the most sublime as well as

beautiful works of Art known to the world ; known as to acquaintance, but, unhappily, known often so superficially, and sometimes are so grossly misunderstood, as to prove how much the interpretations of these scholars, put forth in the ripest periods of their literary career, are needed among us. A single sentence from Frederick von Schlegel, in his preface to his æsthetic works, gives the idea we wish to convey. "A taste for beauty in painting, no less than in music, must be innate ; but when thus primarily existing in the soul, the feeling awakens and unfolds itself simultaneously with the sight of beauty ; still, continual contemplation of Art is required for a perfect comprehension and elucidation of the ideas connected with it." He then goes on to give the story of his studies of Art and of the influence of the Middle Age devotion upon these studies, and of what threw light upon the most wonderful conceptions of the great Christian Masters, whose works are the exponents of the faith of Christians in all ages.

Count de Montalembert has interwoven his sympathetic interpretations of Art with so many of his delightful works, that we feel ourselves hand in hand with him through all the Christian ages ; while in his "*Mélanges d' Art et de Littérateur*," he has given us, "Vandalism in France," "Christian Painting in Italy," to which is added a most valuable "Chronological Table of the Catholic Schools of Painting in Italy ;" "The Actual State of Religious Art in France ;" "The Actual Attitude of Vandalism in France ;" "Art and the Monks ;" these are in French : but then follows, in beautiful English, a "Letter addressed to a Rev-

erend Member of the Camden Society," in which this sentence occurs : "Catholic Architecture and Catholic Art in all its branches, are but a frame for the sacred picture of truth ;" all written with so trenchant a pen, that we feel the holy enthusiasm and the holy indignation of this man tingling to the very ends of our fingers.

But it is A. F. Rio, who has given us his Art interpretations in seven volumes, not including his first work, "The Poetry of Christian Art," which has been translated into English and which called forth Montalembert's "Christian Painting in Italy," as a sort of heralding of a better interpretation of Christian Painting than had hitherto been given to it. In these seven choice volumes, Rio presents not only the fruits of his studies but the mental and spiritual experiences which led up to these studies. And here we may say that this Rio, so little known it would seem among our journalistic writers upon Art, was a friend, not only of Count de Montalembert, but of M. de la Ferronnays, whose name is indissolubly connected with the conversion of the Abbe Ratisbonne. Those who have read "The Sister's Story," that charming book by the daughter of M. de la Ferronnays, Madame Craven, will find frequent mention of M. Rio in connection with Albert de la Ferronnays, who was his companion in his visits to the choicest galleries and collections in Italy ; and M. Rio says, more than once, that his interpretation of a work of art was often decided by its effect upon the Christian sensibilities of the young Albert de la Ferronnays. Of Rio's interpretations, Prof. George Allen, LL. D., Greek professor in the University

of Pennsylvania for more than thirty years, used to say to me: "The best of Mrs. Jameson's good things are taken from Rio." It was by this same Prof. Allen that I was put, fifty years ago, on the track of these three great interpreters, who may be said to voice the best Christian thought of Germany and France upon the Art of all Christian ages. When such authors put before us not only the nobility of Art, but its intensely active bearing upon the mind, heart and belief of nations and of individuals, it is time for thinking people to pause a moment and take the soundings of society upon a subject so momentous. An instant's thought will show us that while inveighing most properly against dangerous books, we seem to be, as a people, utterly blind to the influences which Art is so powerful to wield over the public mind; for, while the venom of a dangerous book works only with the reading of many pages, the weaving, perhaps, of an entire plot, a single glance of the eye suffices to take in images and suggest ideas which only the grace of God can efface from the soul, which only years of careful watchfulness can eradicate. It is not always a marked departure from what we term moral or religious, that the mischief comes, but from a certain worldliness which opens the way to what is positively harmful, while there is still another danger working directly against faith.

While the Summer School was in session at Madison, in 1896, an accomplished lady was giving lectures on Art before a congress of denominations, to some one of which she belonged, and, taking the ground of superiority, inveighed against the introduction of

the sibyls among the prophets on the ceiling of the Sistine Chapel, implying that this was to make their authority in a certain sense the same; and also taking umbrage that a monk was introduced by Raphael into the heavenly vision of the Transfiguration. The home thrust made by these strictures did not fail to reach the intelligence of certain among her audience, who were instant in having a solution from Catholic authorities of these alleged incongruities from the hands of great masters of Catholic Art, and in such conspicuous positions as Saint Peter's and the Vatican.

The case of the sibyls we had dwelt upon at length in our lecture upon the Sistine Chapel in New Orleans, after great painstaking and consulting of authorities; and this attack, at Madison, upon the Sistine theology, proved that we had been none too swift in thus antidoting what we had long known to be a popular interpretation of these great works, executed not only by the hand of so good a theologian as Michael Angelo, but under the eye of Julius II. Unfortunately, it is not in one, two, or even five lectures that points of this sort can be elucidated fully, much less discussed, so that the cure for such implied reproaches cannot be instantaneous. Her criticisms upon the ceiling of the Sistine Chapel, as upon the Transfiguration, were a natural part of the web and woof of her anti-Catholic education, which entered, as a matter of course, into her interpretation of Catholic Art, and could be negated only by a positive rendering of innumerable instances by artists like Fra Angelico, Perugino, as well as Michael Angelo and Raphael. A proper interpretation of the works of artists of ac-

knowledge dogmatic accuracy, would make the arrows of such criticism fall harmless upon any audience, instead of carrying to many a well-intentioned mind a germ of distrust if not absolute unbelief.

Again; and here we know we are upon ground where angels walk with fear; but the question is one which must be met by a Christian interpretation of Christian Art; and this is the nude.

"The nude!" some one will exclaim: "of course this is not to be thought of for a moment in Christian Art."

"Very well," says another, "but if you look at the ceiling of one of the chambers in Saint Domitilla's catacomb before the year 200, you will see there a young Tobias as nude as an Apollo, and as beautiful."

"O, I saw that Tobias," the first will say, "and, — yes, —, it was nude; but how different from everything we speak of today as the nude." And the other will reply: "This is precisely the point we have under consideration. Then again, on the Sarcophagi of the catacombs in the Roman museums, are instances of the nude. So that it is impossible to say without a parenthesis, that the nude is not allowed in Christian Art. Again; not only Michael Angelo's Last Judgment in the Sistine Chapel, but Luca Signorelli's in the Chapel of Saint Brizio at Orvieto, presents the subject with nude figures before which many a penitent has struck his breast, saying: 'Lord, be merciful to me a sinner!'" The difference you feel between these representations of the nude and those we meet with in worldly exhibitions, is that which you feel between a theatrical Magdalene and such an one as

sanctified the cave of Sainté Baume."

For hundreds of years there stood on one of the side altars in the Cathedral of Pisa, statues of Adam and Eve before the fall. These have been removed, according to the present ideas of safety. The creation of man, of woman, are represented on one of the sculptured pilasters of the facade of the Cathedral at Orvieto, as well as upon Ghiberti's beautiful gate to the Baptistery of Florence; but while these raise a scruple in the minds of some it may be, there has arisen what masters, bear away on a torrent of modern opinion and practice, the just judgment of Christian people, which is this.

Before life schools were in vogue in the world in all "art centres," the representations which we have quoted were not only allowed, but were actually edifying, conceived, as they were, in the spirit of holy dogma. Now, however, wherever there is an art school there must be a life school, to which young students, male and female, aspire; and while a protest went out from some distinguished members of the United States Hierarchy at the time of the World's Columbian Exhibition, against the nudities so freely admitted into the galleries, open as they were to both sexes and all ages, our art schools, since that time, have admitted to the exhibitions of the work of advanced pupils, life studies in color as well as in black and white, which would be kept behind curtains in well regulated European galleries. Nor let us imagine, or take the flattering unction to our souls, that only non-Catholics participate in this training. Not so; there is a dash and daring among our young people, Catholic, as well as non-Catholic, which impels them.

to go to every length which the propagandists of realism declare necessary to the intelligent practice of Art. A glamour is thrown over all this malpractice which would be repudiated utterly in *Belles Lettres*, but against which, in Art, Catholics in America seem to be utterly unprovided with weapons. They have no facts, no antecedents, to bring into their arguments, only a sentiment of modesty. Too long, alas! have we regarded as a mere accomplishment, with no practical bearing, the Christian interpretation of Christian Art, which is not apologetic, but stands forth in the armor of a pure intention, a sanctified imagination under the guidance of holy dogma.

It would be vain to treat more fully in a paper like this any of the points upon which we have touched. Enough has been said to show that a Christian interpretation of Christian Art should come into every curriculum of study. Convents and colleges, all schools actually in the hands of Catholics, should have text books prepared in a way to initiate, thoroughly, the youth of our schools in the holiness of beauty as well the beauty of holiness. At present, the text books on Art begin with and carry to fully the middle of the volume, examples of pagan Art. What we propose is, to leave out the pagan Art altogether from these text books, and begin with the Art of the

catacombs, bringing into the course that invaluable work by Dr. Shahan of the Catholic University at Washington, on "The Madonnas of the Catacombs," with readings from Dr. Northcote's voluminous work on the catacombs, onward through the grand Mosaic period of Arches of Triumph, magnificent apses in the Basilicas; still onward through the wonderfully beautiful schools of the XIIth, XIIIth, XIVth and XVth centuries, to come down to Christian Art in our own century, so rich, so inspiring. With such a preparation, our youth would come into the arena of modern civilization armed at all points, equal to any attack upon the Christian masterpieces of any age. It would prepare them to study and to practice Art as Overbeck and Deger and Ittenbach and Millet, Oer, and Lauenstien, and the artists of the Beuron School, with so many others, have practised it in our own day, who are giving forth images of celestial beauty to the salvation of their own souls, and the souls of all who come within the radius of their sanctified genius.

NOTE.—While still a youth in the Art School of Vienna, Overbeck wrote to his father: "I have decided never to study anatomy on corpses and never to draw from female models." Millet made the same resolution with regard to the subjects for his pictures, with the consent of his wife, and they thus chose poverty but also true fame. Overbeck compares those life schools and their alleged advantages with the method of study in Leonardo da Vinci's time and also Raphael's, adding: "Still we have no such great artists as they were."

HISTORY OF THE PERSECUTIONS.

DURING THE FIRST TWO CENTURIES OF THE CHURCH. BASED UPON ARCHÆOLOGICAL DOCUMENTS.

BY JEAN MACK.

Translated for the REVIEW from the French of Paul Allard.

CHAPTER VIII.

SUMMARY.—THE LAST YEARS OF DOMITIAN'S REIGN—NERVA'S ACCESSION TO THE THRONE—THE PERSECUTION IN ROME EXTENDS TO THE LOWER CLASSES—JUVENAL—THE DESCENDANTS OF DAVID ARE DENOUNCED AND SUMMONED FROM JUDEA—THEY EXONERATE THEMSELVES BEFORE DOMITIAN—DOMITIAN SUSPENDS HOSTILITIES—HE IS ASSASSINATED—ERROR OF MODERN HISTORIANS IN IMPLICATING THE CHRISTIANS IN THE CONSPIRACY—LOYALTY OF THE CHRISTIANS—THE EMPEROR IS PRAYED FOR IN THE LITURGY—THE ACCESSION OF NERVA—RELIGIOUS TOLERANCE—RECALL OF EXILES.

The persecution under Domitian was of short duration. It broke out two years before the emperor's death, and fell most heavily on Christians of high birth; some of those who perished standing very near the throne. Besides the patricians mentioned as victims by Dionysius and Suetonius, there were doubtless many citizens, in Rome and in the provinces, who held the rank of *honestiores*, for St. John emphasizes the fact that the martyrs at the time he wrote,¹ were all beheaded. Thus Domitian continued the bloody policy he had adopted since 93, when the death of Agricola freed him from the restraint of an honest counsellor and a conscientious witness.² But he

continued it under different pretexts and on new charges. A ruthless leveler of rank, he mowed down aristocracy, whether of birth, of intellect, or of virtue. But the limitations of caste no longer existed. Christianity had broken down the barriers, and called to the Truth the lowly and the poor, the mighty and the rich alike. Domitian was conscious of this fact; the persecution of the *humiliores* had begun with the refusal of the Christians to pay the didrachma. It was kept up and was aggravated when the tyrant persuaded himself that Clement and his friends were following out some political scheme in adopting a religion largely recruited from the lower ranks. Domitian's fury against these obscure victims aroused public indignation. The lower classes usually assisted as mere spectators at the bloody tragedies of imperial Rome, enacted in a sphere so far above the masses as to seem to them but the unrealities of another world. Tyranny rarely stooped to small game, but when it did so a thrill of sympathy and pity ran through the people. Rome had felt it during the massacre of the Christians in 64; the same thrill was experienced again under Domitian, when the scene of bloodshed was shifted from the palace to the streets. The climax of cruelty had been reached and the fate of the tyrant

¹ Apoc., XX., 4.

² Tacitus, Vita Agricola, 42.

was at hand. Juvenal echoes this sentiment. After picturing Domitian as massacring, with impunity, the most illustrious citizens of Rome,¹ he represents death as overtaking him when the populace was assailed:²

"Tempora sævitæ, clæræ quibus abstulit
Urbi
Illustresque animas impune, et vindice
nullo,
Sed periit, postquam cerdonibus esse tim-
endus Cœperat."

The poet in making use of the word *cerdones*, referred probably to the poor and helpless, those who had but little, and to whom life was a struggle.³ History kept no record of the cruelties inflicted by Domitian on the humble classes of Rome. There is not a single passage in the writings of Suetonius, of Dionysius or of Philostratus from which we can infer that Domitian selected political victims from among the people, but shortly before his death he chose some Christian martyrs from their midst. Pagan historians disdain to note this fact. Juvenal, more in touch with popular feeling, lets fall an enigmatical verse, that can only be reasonably interpreted as referring to the Christians.

An act of wisdom, or of humanity, was scarcely to be expected from a tyrant of Domitian's type. He seems, however, before dying to have experienced an awakening of conscience, a

return of reason. Tertullian says: "Domitian, Nero-like in his cruelty, made trial of violent measures against us; but as he had some instincts of humanity he stopped on the downward path, and even recalled those whom he had exiled."⁴ Hegesippus says that Domitian "ordered the persecution undertaken against the Church to be stopped."⁵ This writer was probably well informed, for he wrote less than a hundred years after the occurrence of these events, and he gives in detail the curious episode that caused the unlooked-for change in the Emperor's tactics; Domitian learned that descendants of David were still in existence. Fearing that the Jews might some day select a ruler from among them, he ordered their extermination. The informers, probably spurred on by some who were jealous of the Church (Eusebius terms them heretics), and anxious to quicken the emperor's fears, suggested a new possibility to Domitian: they insinuated to him that the grandsons of the Apostle St. Jude, who were Christ's cousins, belonged to the ancient line of Kings. Domitian cited them to appear before his tribunal: a Veteran⁶ went to Syria in search of them, and brought them to the emperor, then in Rome. When Domitian saw their toil-hardened hands and their backs bowed by

1 Juvenal, IV., 151, 152.

2 Ibid., 153.

3 The majority of Juvenal's translators define this word as "cobblers" which is meaningless. *Cerdo*, which may have been derived from *χέρδος*, is a term usually modified by the designation of some trade, and always applied to slaves, or men of the lowest social grade: *cerdo faber*, *cerdo corarius*, as inscriptions record. See Saglio, in *Dict. des ant. grec. et rom.* vol. I.

4 Tertullian, *Apol.*, 5.

5 Eusebius *Hist. Eccl.* III.

6 Cf. Suetonius, *Galba*, 10. Dionysius designates such soldiers as *ἀνοχλητᾶς*. The *evocati* were soldiers belonging to the urban militia, who having served their term, retained their particular rank that equalled that of the centurions: they were assigned work that was not purely military, such as guarding the prisons, victualling the army, arresting criminals. An inscription mentions an *evocatus* as being ordered, with twenty soldiers, to protect a dangerous pass on the Flaminian Way from the invasion of brigands. Ferrero, *Tecri. scoperta al passo del Furlo*.

daily labor, when he realized that these so-called princes were but poor, and saintly men who could barely live on the produce of the small farms they cultivated in common; when he heard their openly proclaimed belief that the kingdom of Christ was not of this world but of the next, and that it would be known only at the end of time, when the Saviour should appear in the clouds to judge the living and the dead, light seemed to break through the darkness that had clouded his understanding. He who had hitherto looked upon all Christians as members of a political party recruiting conspirators even from among his immediate relations, now recognized the fact that their aspirations were wholly spiritual and that not a single member of Christ's Church would dispute his right to the empire of the world. The emperor acknowledged his mistake with a frankness that would have been astonishing in any ruler of any age, but was doubly so in the case of this cruel and depraved tyrant. Doubtless his edict, declaring the Christian religion illegal, was never formerly rescinded; nor was Nero's proclamation of twenty-nine years' standing annulled; however, the prosecutions then in progress were stopped, and peace was restored to the Church.

Domitian's end was fast approaching. Only eight months elapsed between the condemnation of Clement and the emperor's death—months replete with sinister warnings. The indignation excited by the cruelties practiced on people of humble condition, as well as the condemnation of the

consul and his friends, aroused universal hatred of Domitian, and, as Suetonius tells us, caused his downfall.¹ He knew himself to be detested by the Roman aristocracy; he felt the tide of popular dislike rising about him, and strove to maintain his position by constant threats against the surviving members of the nobility, and against his more intimate friends. His days were passed inscribing on tablets the names of those whom he wished to exile. The Christians, whose political loyalty he at last understood, were no longer a source of anxiety to him, but he feared all others. To guard against any surprise in his daily walks, the porticos of his palace were lined with mirrors, and he ever expected them to reflect threatening looks and hostile countenances.² The only remaining comfort of this friendless man was hours of lonely meditation wherein he planned new murders. Even his wife, Domitia, whom he had loved so madly, was not safe. One day she saw her name on the prince's tablet, together with those of Norbanus, Petronius Secundus, a prefect of the prætorium, Parthenius, a chamberlain,³ and some others. The bond of common danger united them. They formed a plot. Among the conspirators was Stephanus, a freedman of Flavia Domitilla and the steward of her estates; he had been accused of extortion. It is probable that he had been named sequestrator of her moneys, and that Domitian wished to force him to render an account of her estate.⁴ Stephanus, who was by nature strong and determined, volunteered to strike the first blow for

¹Suetonius, Domit., 18.

²Suetonius, Domit., 14. Cf. Pliny, Nat. Hist. XXXVI., 22.

³Suetonius, Domit., 16.

⁴Suetonius, Domit., 17.

freedom. Parthenius introduced him into the emperor's apartment under pretext that he desired to denounce some conspirators. He plunged his dagger into Domitian—his colleagues finished the work.

As we read this in the ancient records, it surprises us to hear modern critics attribute Domitian's death to a conspiracy among the Christians.¹ "Domitian's death," writes one of the latter, "followed soon after the execution of Flavius Clement, and the persecution against the Christians. . . . It is probable that Domitilla and the people of the house of Flavius Clement entered into the plot."² Another historian believes the conspirators to have included not only Domitilla, her friends and servants, but also a group of Christians who belonged to the populace. "And what," he asks, as if anticipating objections, "is to be thought of Christians who become implicated in a plot and effect a murder, after having been taught by their Master to bless their persecutors, and, when given a blow on one cheek, to present the other! The Christians of the primitive church are usually represented as lambs led to the slaughter without a murmur, and as intoning a prayer of thanksgiving under torture. We incline willingly to the belief that Christianity brought forth naught but superhuman abnegation. Nevertheless the Apocalypse abounds in sentiments of hatred and a desire for vengeance! In Domitian's time the faithful belonged largely to the poor and uncultured

classes, and were, undoubtedly, swayed by those strong passions that convulse the masses, creating heroes and fanatics, leading at once to brilliant deeds and to crimes. Was not Domitian a tyrant, an executioner? Were they not fulfilling and advancing God's justice in ridding the world of him? It would have been miraculous if some Christians had not been found able and willing to execute such a design, and to regard it as the fulfillment of a divine decree of vengeance."³ These hypotheses—one of which attributes Domitian's assassination to the anger of the Christian aristocracy, and the other to a spirit of vengeance felt by the Christians of the lower classes—are not founded on the authority of any ancient documents. Hegesippus and Tertullian assert that the persecution stopped before Domitian's death. The Domitelle had probably not been recalled, but there is no ground for the assumption that they were concerned in the plot formed by Stephanus. Suetonius does not say that Stephanus conspired against Domitian to avenge his mistress, but, on the contrary, to escape the accusation of having wasted her moneys: he was so unworthy of her trust, that instead of being capable of a criminal act in her behalf, he probably profited by her absence to enrich himself from her estates. The names of the other conspirators are known: the Empress Domitia, Sigerius, Pathenius, Norbanus, Petronius Secundus. They were not Christians.⁴ The inscription of these names in a list of prosecutions

¹ Cf. Suetonius, Domit., 17; Dionysius Cassius LXVII; Orosius, VII; Aurelius Victor, Epitome, XI.

² Renan, *les Evangiles*.

³ Anbe, *Hist. des pers.*

⁴ After having mentioned Stephanus, M. Renan adds: "An appropriate name for a Christian." Stephanus is a Greek name, that is met with frequently in pagan inscriptions, whether of Greek or Latin origin; it was borne by St. Stephen, who seems to have been a Greek proselyte; but it can not be accepted as an indication of Christianity, when unsupported by other proofs. Stephanus is found but seldom in the Christian inscriptions of the first three centuries.

was the cause of the conspiracy. This could in no way affect the Christians. Had they been implicated in Domitian's assassination how could Tertullian, when comparing these murderers to the conspirators of his time, declare that "never had a follower of Christ connived with assassins." "From whence have come Cassius, Niger, Albinus, those who, armed, have forced their way into the palace, more audaciously even than did *Sigerius and Parthenius*? If I mistake not they were Romans, that is to say they were not Christians."¹ The Christians of the time of Sigerius and Parthenius did not dream of a conspiracy. The mystic and sublime Book of the Apocalypse speaks of the blood of martyrs crying to Heaven for vengeance, but it defers the day of vengeance; it relegates the chastisement of pagan Rome and the apotheosis of the new Jerusalem, the spouse of the divine Lamb, to a far off mysterious future. Not a single word emanating from either the Apostles or the guides of the Church, authorized the faithful to consider themselves the executors of God's justice. Patience, faith, gentleness, loyalty even towards emperors who ill-treated them, such were the duties of which they were incessantly reminded. Corneille, in a very fine passage of "*Polyeucte*," makes Severus, who is represented as an honest and sincere pagan, render full justice to the Christians, in the following line:

"They put up prayers for us who persecute them." This is not a figure of speech. The liturgies of the primitive church contained prayers for em-

perors and magistrates. In this they followed the precept given by St. Paul to his disciple Timothy: "I desire, therefore, first of all that supplications, prayers, intercessions and thanksgivings be made for all men. For Kings and for all that are in high stations; that we may lead a quiet and a peaceful life in all piety and chastity."² One of the prayers mentioned by St. Paul has come down to us in the beautiful epistle addressed by St. Clement to the Corinthians toward the year 96. A learned historian of the Church writes: "This is, if not the solemn formula of the Roman liturgy of that time, at least a specimen of the manner in which the chiefs of Christian assemblies developed in eucharistic prayers a custom already accepted and sanctified by usage."³ Emperors were prayed for in something like the following words:

"It is Thou, Lord, who, by virtue of Thy wonderful and unerring strength, hast given power and royalty to our princes, to those who govern us, so that, seeing the glory and honor Thou hast bestowed on them, we shall be subject to them and shall not oppose ourselves to Thy Will. Grant them, Lord, health, peace, unity and stability, that they may without hindrance exercise the authority Thou hast conferred on them. For it is Thou, Heavenly Master, King of Ages, who givest to the sons of men glory, honor and power over all the things of this world. Direct, Lord, their councils, according to what is right, to what is agreeable in Thy sight, so that, exercising the authority Thou hast given

¹ Tertullian, *Apol.*, 35. Cf. Edmond Le Blant, *Revue des quest. hist.*

² I. *Timoth.*, II., 12.

³ Duchesne, *Les Orig. chret.* Cf. *Les Orig. du culte chret.*

them in peace and kindness, they may rejoice in Thy mercy."¹

The Christians of Rome prayed in these touching accents for their emperor, the very day after suffering at his hands. Coupled to this fervent and simple prayer are found the petitions that were offered for Domitian, at the same time, by a confraternity at Arvales, composed of prominent statesmen.² The official form of pagan worship seems cold and measured when compared to the solemn, heartfelt words pronounced in a quiet chamber or obscure corner of the catacombs, by the Christian pontiff, surrounded by those of his flock whom the persecution had spared! "The difference between the two prayers—one offered by the Brotherhood of Arvales and the other by the Christians—emphasizes the variance of their creeds: one, according to pagan usage makes a compact with their god; the other relying on divine grace for all blessings, asks for the welfare of the Cæsars; the former, however, makes no mention of the obedience that was due their government; the Christians, while invoking God's blessing on their princes and earthly rulers, who, they declare, have received from heaven power to care for all men, insist most solemnly on the obedience due to magistrates from each individual, and thereby prove that this duty is inseparable from their religion."³

The plebeian dynasty of the Flavians was extinct: the senators, whose leaders were perhaps implicated in the plot that cut short Domitian's days, immediately named his successor: it

would seem as though the selection had been made in advance. The Augustus elected by them came of a family that had more than once given consuls to the empire. The power of the aristocracy was again in the ascendant.

Nerva proved well fitted to reign during a period marked by a reaction against Domitian's cruelties, and by a transition from those terrible days to happier times. He was advanced in years, wise, moderate, somewhat timid, a support to those who wished the good of the empire, and not too appalling to evil doers. As an historian says: "Nerva did all the good that lay in his power, without openly defying the wicked." To cut entirely loose from evil was beyond the power of any sovereign, in those days when the world was corrupt to the core. Nerva assumed the task of repairing the gravest wrongs inflicted by Domitian; he strove to indemnify or make restitution to his victims, to reorganize society. He insisted on the observance of decency in public spectacles and games, on economy in all outlays, and on respect for authority. A reaction set in at once against Domitian's methods, but Nerva held this reaction in check and restrained any violence manifested towards his predecessor's servants or accomplices.

This moderation could not but prove favorable to Christianity. The world was weary of tortures, and Nerva had not the temperament of a persecutor. Any sovereign, anxious for the preservation of public peace, would have upheld Domitian's revocation of an authorized persecution of the Church. Nerva appreciated this fact. He de-

¹ 1st, Clement, *Ad Corinth.*, 61.

² *Corpus inscript.* lat. vol. VI: (cf. Mangold, *De Eccl. prim. pro Cæsar.* See Boissier *la Relig. rom. d'Aug. aux Antonins.* vol. I.

³ Mangold.

stroyed the last remaining pretext for a renewal of the conflict, by rescinding the decree enacted by his predecessor in regard to the didrachma tax, thus confining it within its original limits—a tax to be imposed only on Jews.¹ The observance of Jewish customs was no longer a source of danger to the guiltless. Nerva put a stop to all trials for impiety that had been but too frequent under Domitian,² who had placed in this category all accusations of atheism brought against the faithful, all vague imputations of treason, and all perfidious denunciations, such as had caused the condemnation of so many Christian aristocrats, as *molitores novarum rerum*. Nerva recalled, in a general way, all those who had been

exiled,³ not only the Christians whom Domitian had not had time to recall, but also the pagans who had been banished for political reasons. He may have excluded the family of the late emperor from this amnesty, for in the fourth century St. Jerome says that pilgrims to the isle of Pontus were shown the rooms in which one of the Domitille suffered her long martyrdom, "*longum martyrium auxerat*."⁴ These words would be unmeaning had Clement's niece been allowed to leave her place of exile in 96. The other Christians were pardoned, and it was at this time that St. John, according to Clement of Alexandria, left Patmos for Ephesus."⁵

[TO BE CONTINUED.]

¹ Eckhel, *Doct. num. veterum.*, vol. VI. The tax continued to be exacted of the Jews, as we are told by Origen in the second quarter of the third century.

² Dionysius, LXXVIII. 1.

³ Ibid.

⁴ St. Jerome, Ep. 106.

⁵ Clement of Alexandria, 42. Cf. St. Jerome, *De viris illustribus*, 9.

SIX SUMMER SCREEDS.

CRITICAL AND DESCRIPTIVE OF THE CATHOLIC SUMMER SCHOOL OF AMERICA.

BY HELENA T. GOESSMANN, M. PH.

IV.

CLIFF HAVEN, July, 1896.

MY DEAR KATE:—How good of you to send me the snap shots and such a budget of news of your country. I read bits here and there of your missive to a friend and laughed each time with new enjoyment at your witticisms. How I wish I could think of the droll things to say that you find so easy to write! I never can. Dean Swift must have had my type in his mind when he scrawled on the fly-leaf of his lexicon:

"You beat your pate, and fancy wit will come,

Knock as you please, there's nobody at home."

However, even at the risk of having you say, "How common-place and tame Louise writes"—I will proceed to do my best. Can woman do more? We have had (to begin this conversation conventionally) some very warm days this week, and scarcely conducive to much mental work. I have, as a result, finished one more point on my lace—read the current magazines carefully, heard a few lectures and dreamed, yes, dreamed hours away. It is a good thing to do this once in a while for I really think it helps to open up the

closed avenues of the heart, and soften, even because of the passage of time and increase of experience, events once hard, cruel, or mortifying. I heard a very good religious say once that a retreat to women of the world meant a new culling of the flowers of social charity, and a kindlier standard of judgment toward friends for at least a twelfth month after. It is a good thing occasionally to retire within oneself and let others do the talking. Perhaps in some cases it is twofold charity; what say you?

You may remember that I spoke in one of my last letters of the Mackins. They are such nice people—so wholesome, genial and civil.

I do not think Sadie has a selfish idea in her head. They have, as a family, the *comme il faut* of an assured position, and hence they are not obliged to bend a microscope upon every casual acquaintance. Miss Mackin, Senior, knows every one, chats pleasantly with all she meets, and I think does a great deal in her own sweet way to impress those around her with admiration for the true gentlewoman. Quite different are the Dardons, who have arrived here from L——, and are fearfully and awfully afraid that they may be obliged to meet *undesirable people*. Mr. Breen, who knows them, says he would give a great deal to have certain people in L—— hear this bragging. I find them rather an interesting study of what a family, uncultured, with a great deal of money, and focusing everyone and everything through the Great American Dollar, can prove. One thing stamps them perfectly for me; the mother is dumb and admiring, while the daughters lay down the law and pull *Ma* around at their own sweet will, as if

she were only an automatic convenience in the way of a *chaperon*. When she does talk, it is to quote the great utterances of her offspring. I now better understand some reflections of Max O'Rel on American society as he saw it. Of course there are people here who vote the lectures too long and too *elevated*, but they are few, and would be growlers in any place. About as disagreeable feature of traveling is the chronic grumbler whom one must encounter. I would often like to trace some of the most obnoxious of these to their *lair*, and see if the theory that lack of comforts at home makes some wanderers fail to recognize them *abroad*, is not true in the long run.

The little affair at the Mackin's was charming and refined. Miss Downs, who is one of the quaintest little women imaginable, read a short Canadian romance, entitled "The Leave Taking of Jacque." It was plaintive and so simple. You know she is doing fine work, and her writings, while not redundant with phases of extreme piety, such as some papers think constitute *Catholic Literature*, still bear upon them an impress which is *truly* Catholic. Her heart speaks in her works, and they are noble efforts.

Father Lanigan says she is one of the most charitable and generous of women; in fact she gives toward good causes more than her means really warrant. No doubt if *she were rich* the Summer School would feel it tangibly. Is it not a shame that her desire to *give* and the resolution not to give of some of our money kings cannot change *places*, and our Assembly be the one of the beneficiaries when this transfer had taken place? Think of a beautiful church, a nice hotel, a dozen cottages, tennis

courts, bowling alleys, and what not, as a result!

Dr. Horgan says, however, that, "struggling is a fine test for the School. If it succeeds in spite of everything, that speaks infallibly for its timeliness." He believes quite truly, he tells me, in the sponsorship of the multitude, for an institution such as this rather than the endowment from a single individual. Yesterday he and Miss Mackin, *Senior*, were talking of this very thing, and I heard him say: "You know it is not the few prominent names affixed to the register, the lovely buildings, or the much talked of salubrious air which will stamp the School with the imprimatur of success; it is the number and style of people which this *menu* of intellectual good things draws here in spite of counter attractions nearer home. We are fortunate in being too remote for the typical excursionist; that in itself is a purifier."

"Then you do not reckon success by the numbers," said Miss Mackin.

"No indeed," replied the Doctor. "It would be better to count three hundred in attendance who were interested, loyal to the cause, and best of all likely to repeat their visit at succeeding sessions, than to claim a register of eight hundred or a thousand, who considered the whole arrangement a curiosity to be seen for an admission fee."

Miss Mackin, *Senior*, replied, "Of course, a good lecture is one thing, but a reasonably large and appreciative audience is a necessary adjunct. Last week I felt for Mr. Drane, his audiences were so small."

"I did not," said Dr. Horgan. "His matter could not interest the multi-

tude. Even in his University work his branch is elective. As a teacher, I can say (and I think the scholarly lecturer thinks the same), that quality is more to be desired than quantity. The comprehending auditor moves with you in your work; the curious or *wish to appear learned ones*, never leave, in a mental sense, the vantage ground they have first selected, that of ignorant critics."

"Do you think there is any of that latter type here," said Miss Mackin.

"Well," said Dr. Horgan with a shrug, "granting that Cliff Haven is still upon earth, human nature much the same the world over, and intellectual ideals not of one universal height, even within a very small compass, there may exist a trifle of it. The safer policy is not to confine one's solicitude to the finding of it, but to prevent its taking root and growing."

"So you do believe," continued Miss Mackin, "in the intellectual as well as the financial success of the School. I am glad to learn this, as I have several times heard that you were a trifle sceptical about the outcome and real utility of the move."

"You have been misinformed regarding my views, Miss Mackin," replied the Doctor, after some minutes delay, "I was not *sceptical*, rather *conservative*. I believe always in slow but continuous progressiveness. Spasmodic zeal may impress, astonish, and even create an *institution*, but it will *not* sustain it. The plodding never say fail element does that. Yes, I am very sanguine regarding the future and power of the School. With the best that the Catholic intellectual and educational elements of the country can offer us, and the selection of

the expounders of the truths, sacred and profane, qualified by their merits as to scholarship, and their acknowledged work in the lines they represent, there is no reasonable cause why the idea may not be as lasting as it is noble in its true significance."

"Do you believe, Doctor, in the theory of lecturing down to the people, or in bringing them up to the highest level? I mean, perhaps more simply, *popularizing* the subjects at the expense of the true depth, or occasionally giving utterance to an opinion which requires a little private meditation and personal study to understand," said Mr. Breen.

"A specialist who understands truly his subject," replied Dr. Horgan, "makes it interesting because of his personal lucidity upon what he is talking. He is walking in a familiar country, and acts the part of the professional guide to the tourists in his care. His matter is not gleaned in a casual reading, or through a temporary fancy for the subject.

"The rostrum, the studious audience, together with a master interpretation of a subject, do not belong to the superficial.

"A person may be of more than average intelligence, yet better fitted to sit in the form of the pupil than in the seat of the teacher."

John Williams looked pleased at this. "You can say that, Doctor. I have often thought it, even in my college days, but refrained from expressing my views. Criticism from a man in my line of work might bring upon him the accusation of '*sour grapes*.'"

The Doctor smiled. "Well," he replied, "I am not afraid. I am not dealing in personalities. I am simply giving

out in concrete form the expressions of opinion from both priest and layman that have come within my hearing."

"We want to be awfully careful," said Mr. Breen, emboldened by the Doctor's remarks, "that the spirit—you can stand upon my round of the ladder, but not one above, if I can help it—does not creep in and stunt, before it has had time to grow, a great progressive move."

I write all this to you, Kate, for I know you are fully in accord with any Catholic movement which travels the cosmopolitan road to success untrammelled by prejudice of nationality, petty localisms and personal interests.

You remember how we used to abuse Dean Swift and his treatment of poor Esther Johnson! Well, last evening I listened to a new reading of his character, and I find surging up into my mind pity for so afflicted a genius.

The lecturer gave us a very vivid picture of a man, gifted in mental ways far beyond the average, yet seemingly to lack in proportion to the control he possessed over his creative faculty—the power of a sustained manliness.

He loved Esther Johnson, maintained the speaker, but, perhaps, he loved her too well to allow her to penetrate the reserve, which as a cloak he wrapped around his unlovely and unlovable character.

I am drawing positive inspiration from my surroundings, and I am tempted at times to think that it comes as much from exchange of ideas with bright, well read, enthusiastic people of kindred faith, as from the thoughts I may garner in the lecture room. You know it is good to assimilate knowledge, but far more broadening and educating to balance fairly absorption and exchange.

Miss Downs remarked the other day that she had learned since her arrival here to doubt the assertion that the art of conversation had passed away. She was not far from right. The exchange of opinions and the individual expression of ideas here really merit such a comment. The very trend of the lectures keeps the channels of high thought open. I have never met (in proportion to the numbers) so many who use the English language so trenchantly and well. Even the small talk is bright. I begin to believe that Adirondack air rarefies and crisps everything.

Carol sends her love to you, as does Mary, also. Can you not just say

au revoir to your host of admirers, balls, dinners, teas, etc., and for one short week come up here to our little Eden? Life, I assure you, would be nearly complete for me with you here at the Cliff. If they will count in influencing you in your decision, I include the sincere urgings of Mr. Breen and John Williams. *Now* can you resist?

Answer my letter at once, *please*, with a brief dispatch containing that simple word which makes and mars destinies—*yes*—and I will meet you at Burlington, for you must take the Vermont route as an introduction to the scenic effects of Lake Champlain.

Lovingly your friend,

LOUISE H.

[TO BE CONTINUED.]

THE POET IS A TEACHER.

BY HENRY COYLE.

The poet is a teacher! to the heart
 Of man he sings of hope. A beacon light
 He guides men from despair and gloom of night
 To day eternal. By his matchless art
 The weary toiler in the busy mart
 May see beyond earth's narrow bounds, the bright
 And holy country veiled from mortal sight,
 And he in heaven's joy may have a part.

The poet is a teacher! like the bird
 Trilling its cheerful lay, he heeds nor cares
 Not who may hear; his song may unawares
 Soothe aching hearts by music's power stirred,
 Give sense of truth and beauty to blind eyes,
 Or help lost souls, perchance, win Paradise.

THE POPE AS A SOVEREIGN.

BY REV. JOHN G. BEANE.

III.

7. REVOLTS OF SOUTHERN EUROPE AGAINST THE APOSTOLIC CHAIR.—LIBERALISM, FREEMASONRY, AND REVOLUTION.—THE OVERTHROW OF THE TEMPORAL POWER; SEPARATION OF THE CHURCH AND THE STATE.

The successors of St. Peter realized that neither mild remonstrances nor rigorous censures could hold the people of the North in their allegiance to the Holy See. Consequently they endeavored to maintain harmony in the states which remained loyal, and to preserve them from the evils into which schism was precipitating the rebellious nations. But instead of uniting with the Papacy for the security of peace and for the interests of the Church in Europe and in the other Continents, these states profited by the religious wars to harass one another. Whilst in the interior of France heretics were suppressed as a menace to the unity of the kingdom, on the borders they were countenanced, the better to effect the complete division of Germany and to supplant the emperor in the regulation of European affairs. Notwithstanding the noble protest of Innocent X. in the interest of truth and justice, the treaty of Westphalia which terminated these wars boldly acknowledged Protestantism as a political power, and conceded to it all the spoiliations which had been robbed from the Church. And thus the descendants of St. Louis, the last of the Crusaders, trampled under foot the ancient international right which had been established by Chris-

tianity for the welfare and the happiness of the nations, and in exchange espoused the rule of interest and force.

Unfortunately these princes did more than exclude from their counsels the Papacy which by her government and prayers, had saved Europe from the last assault of Islamism. In their struggle for freedom from all that could restrain their absolute authority, they imitated the example of despots of every age by limiting the most sacred rights of the Popes. They proclaimed the independence of the royal power which they constituted the highest tribunal in the decisions of the doctrines of the Church. By flattery and the allurements of false liberty, as by vexatious persecutions, they enticed a large number of the clergy from their allegiance to the Church; and the better to weaken the power of the religious orders which were the faithful auxiliaries of the Apostolic Chair, they interfered in their government. A day came on which their intrigues obtained from the Holy See the suppression of the valiant Jesuits whom they indignantly drove from their kingdom.

But the Catholic governments which usurped the role of the Church as teacher of the truth, and opposed the supreme authority of Rome, fell victims to those heresies, daughters of Protestantism, which destroyed faith and morality, the only safeguards to their authority. Proud and corrupt minds employed all the artifices of the devil, ridicule, doubt, insults and lies, to pervert the Latin races, and lead

them from humble faith through the labyrinth of rationalism, and from rationalism to infidelity. Philosophers, imbued with the theories of England and of Germany, pursued to their ultimate conclusions the maxims of Liberalism. They declared that the only sources of truth and justice are the intellect and the will of man, that all authority comes from the human reason which must be substituted for the worship and the empire of the Word Incarnate. In a den of prostitution they sought their immodest goddess, and placed her on the altar of Notre Dame.

To succeed in the attack against the citadel of the religious and political powers which had governed the world since the coming of Christ and the conversion of the nations, and to reconstruct a godless society on the basis of pure reason which had become the only source of right and the only rule of conduct, a vast association of devastating hypocrites, an infernal counterfeit of the Church, was born amid darkness and mystery under the name of Freemasonry. This society, established upon the traditions of the ancient pagans and Jews, together with the doctrines borrowed from the Protestant and the rationalistic sects, benefited by the revolutionary spirit which was fomented in southern Europe and especially in France, by the excessive absolutism of the sovereigns. Instead of allowing the higher classes to effect a pacific reform, these enemies to all order aroused the passions of the mob, and unchained upon the world a formidable Revolution. The Papacy displayed not less zeal in denouncing to Europe the satanic theories of Freemasonry, than it had on a former oc-

casion manifested against the voluptuousness and the barbarity of Islamism. And at the moment when the Revolution had by repulsive crimes abolished the royalty and the secular establishments of the eldest daughter of the Church, and was forcing its way across the frontiers of France to overthrow the thrones of the sovereigns of Europe, the Papacy exercised all the vengeance of its spiritual power, and hurled its anathemas against these horrible disorders. The successor of St. Peter, in the defence of his independence, took part in the coalition which Europe had formed against this devastating deluge.

Although the States of the Church had merited by the virtue and wisdom of an Innocent XIII., a Benedict XIV., and a Clement XIII., to serve as a model to all governments during the 18th century, and although they had preserved strict neutrality in the many international differences, no sooner had these enemies gained possession of the counties of Avignon and Venaissin than they dismembered, pillaged, and completely subdued them under the guise of restoring their liberty and independence. But the darts of the Freemasons were aimed at the Pope. When they had overturned the Papal government, and amid the Saturnalia in honor of the shades of Cato and Brutus had established the Roman republic, they seized Pius VI., and carried him into captivity, assured that at his death the Papacy would disappear. But these projects were soon baffled, and so well had the allied forces weakened the power of the Revolution in Italy, that six months after the death of Pius VI. the sacred College was enabled to elect, in the person of Pius VII., the 247th successor to St. Peter.

The Freemasons had resolved to ruin the ancient society, and consequently this first defeat did not disconcert them. But as the demagogue has always been powerless to preserve the conquests which depend for their durability upon unity of command, the sect lapsed into despotism. Great was their joy when a soldier of fortune, Napoleon Bonaparte, appeared at the head of France. He had come to discipline the ardor of the Revolution, to legalize its principles, to overthrow monarchies, to destroy the grand institution of the Holy Empire, to despoil the Church by the secularization of her possessions, to enslave her under the pretext of protection, to imprison Pius VII., the avenger of all her rights, and to enforce him, in a moment of weakness, to accede to the preliminaries of a concordat which, by the distribution of the ecclesiastical dignities to unworthy and suspicious clerics, would make the successor of St. Peter a simple chaplain of France. History has shown that whoever touches a Pope is destroyed. This extraordinary man who had overturned Europe under the name of the Revolution, was forever destroyed by the allied nations.

When Pius VII. regained his liberty, he retracted his concessions, as Paschal II. had done on a similar occasion during the Middle Ages, and he returned to his states, resolved to win back Europe from the broad road into which apostasy had led her. Unfortunately he did not succeed. The sovereigns, either deaf or rebellious to the voice of the Papacy which, as long as it enjoyed freedom had shielded them from the danger of anti-Christian doctrines and the socialistic consequences, excluded the successor of

St. Peter from their counsels when they reorganized Europe and their states after the ravages of the great wars. They completed in the congress of Vienna the work which was begun in the treaty of Westphalia; for they celebrated the triumph of Protestantism over Catholicity by the secularization of the possessions which had been snatched from the Church. They secured the preponderance of the people of the North over the people of the South by the disunion which spread amongst the latter, by the feebleness of France, and by the subjection of Italy.

The sovereigns, either through cowardice or ambition, became the willing accomplices of freemasonry in its work of anti-Christianity which Napoleon had inaugurated by the partial destruction of ancient society, and by the formation of a new society on the basis of the revolutionary maxims. Moreover the Jews who, for 1800 years had been instrumental in every persecution against Christianity, gave a powerful hand to the infamous plans of Freemasonry, and under the pretext of social reform united with these secret societies, aided them in their hour of need, encouraged them in their prosperity, and through their gold or intrigues they gradually became the masters of the European governments. Freemasonry, effected in the name of liberty of conscience the subjection of the Church in the South to the government of the state, and to the detriment of all true authority, it sanctioned in the so-called liberal constitution the tyranny of professional agitators. Most easy was it then to undermine the thrones and the sanctity of the domestic fireside. It converted into the criminal and satanic principles of

socialism the lawful aspirations of the working classes whom the destruction of Christian society and the progress of science, industry, and commerce had reduced to misery and poverty; and by this means it effected a new social upheaval in all the capitals of Europe.

Freemasonry maintained in Italy a perpetual agitation under the pretext of liberating the states from the grasp of Austria, but in reality that it might more easily introduce into the principalities of the Peninsula its revolutionary ideas. One of the most magnanimous sovereigns of Europe, and one of the most august pontiffs that has ever sat on the chair of St. Peter, Pius IX., was forced into exile because he would not permit the spread of these liberal ideas, nor co-operate in the liberation of Italy by an offensive war against Austria. The proclamation of the Roman Republic frightened the sovereigns of Europe, for they saw that the temporal power of the Popes was the key-stone to the monarchical edifice and to the entire society. If the property of the Church was not sacred from spoliation, none other could be; so they refused to recognize the Revolution of Rome. The concurrence of Austria, the support of Spain, and the arms of France placed Pius IX. again upon the pontifical throne. Three times were the Freemasons deluded with the hope of gaining the Eternal City, and three times were they driven back. But the last and the most diabolical movement was successful. When during the ages it was necessary to protect Italy from her enemies, or to guide her on the road to progress, the Popes maintained a moral unity, so that Italy became renowned in the arts, literature, commerce, military ex-

ploits, and true liberty. Several Pontiffs had even thought of forming a confederation of all the states of the Peninsula under their honorary presidency; and Pius IX., from his accession to the apostolic Chair, had endeavored to realize partially and peacefully this idea by establishing with his neighbors a basis of commercial federation. But the Freemasons, enraged that the successor of St. Peter should remove all pretext for the insurrection of the Italian people, drove him from his throne.

On the return of Pius IX. from exile, his enemies resolved to utilize his idea for their own benefit. Not content with desiring to deliver Italy from all foreign domination, they aspired to the proud ambition of becoming the first amongst the nations of Europe. To effect this object the states of the Peninsula had only to form themselves not only into a federation, but into a kingdom, the government of which would be confided to the princes of the house of Savoy. Whilst they calumniated the Pontifical government, they employed every artifice to weaken in Austria the house of Hapsburg, which had been the last to shield the Papacy under the sword of the Holy Empire. They secured the hypocritical neutrality of the successor of the first Bonaparte, Napoleon III., who had been placed on the throne of France only to become one of the most pliant instruments of their designs. The Freemasons found even amongst the clergy and the religious orders partisans who advocated their revolutionary maxims, and the unification of Italy. The defenders of the Holy See became more and more unpopular, and finally Victor Emmanuel, the king of Piedmont

and Sardinia, by a succession of frauds and ambushades, overran the principalities of Northern Italy, the kingdom of the two Sicilies, the estates of the Holy See, and finally Rome. This was the moment when heretical Prussia triumphed in her unjust wars over Austria and France, and founded in the center of Europe, for the maintenance of the conquests of the Revolution over the Church, a vast Protestant empire, a veritable antithesis of the ancient Holy Empire.

The work of the Reformation was completed by the Revolution. After a struggle of three centuries against the rights of the successors of St. Peter, the governments of the South consummated the last act of their apostasy by the imprisonment of the Pope, and true liberty was enchained with the destruction of the temporal power, as true authority had been destroyed by the proclamation of liberalism. When mankind rejected in modern times the teachings of Jesus Christ, as in ancient times it had rejected the primitive beliefs, and acknowledged the guidance of reason alone in the journey towards eternity, it succumbed to all the errors of paganism concerning God, the destiny of man, and the rights of society, and became again the prey to formidable despotism. Twenty centuries after the coming of Christ, the world was ruled by an immense and universal tyranny which arose against all authority and revolted against every law, because that law and that authority rested on a right and on a power superior to mankind. Owing to the anarchy of thought and the decadence of character which pav-

ed the way for the loss of faith, as also to the rapid communication between nations and the centralization of all power in the hands of the state, Freemasonry cast around mankind the chains of voluptuousness and pride, and gradually led it through the trammels of slavery to the verge of barbarism. The supreme end which Freemasonry had pursued from the first, and in which it had enlisted all classes of society, was the annihilation of the Church and the establishment of antichristianity in the midst of atheistic republics.

That Rome which under the Popes had become the *moral capital* of independent, wealthy, and prosperous principalities, Freemasonry transforms into the *political capital* of monarchy which is undermined by impiety, devoured by misery, and which exists in the midst of the nations only because it is the servant of an heretical empire whose origin is due to robbery and apostasy.* The Eternal City had become under the rule of the Papacy, an immense temple dedicated to God and to His saints, the first home of the sciences and the fine arts, and we may say in this life which is only the threshold to the grave, the great ossuary, the most magnificent tomb of Christianity. Freemasonry endeavors to convert that city into a metropolis of free thought, as it had been the home of idolatry when St. Peter erected the throne of the Kingdom of Jesus Christ. Whilst by an absurd and uncertain guaranty, the house of Savoy grants partial freedom to the Pope in the exercise of his spiritual ministry, thus to delude the Christian people

*The first founder of Prussia was Albert of Brandenburg who was false to his church and to his vows, and the second was the heretical Frederic,

who protest against the destruction of the temporal power, the Freemasons labor to corrupt the minds of the populace by the spread of their evil doctrines and by their persecutions against the Church. When they have gained the ascendancy in Italy, they will drive from the throne the descendants of Victor Emmanuel, and by the aid of the revolutions and the wars which their satanic principles will arouse in all Europe, they will either destroy or drive into exile the Supreme Pontiff.

8. CONCLUSION: THE REGENERATION OF THE CHURCH BY HER CONQUESTS IN OCEANIA AND AFRICA.—PIUS IX (1846-1878).—LEO XIII (1878).—THE UNITY OF SHEPHERD AND OF FLOCK.

The Church will ultimately vanquish the despotism which hangs as a dark cloud over every antichristian empire. As she dispensed justice and truth from the throne of the Cæsars who strove to suffocate her in her very infancy, as she crushed the heresies of the East and of the West, and outlived the reign of schism, as she drove back from Europe the advance of Islamism and resisted the onslaught of the Revolution, so will she vanquish socialism and all the Cæsars who now despoil her and desire her death. Whilst Freemasonry was utilizing the Revolution for the destruction of Christianity, the Church was extending her influence. The ranks of her defenders were strengthened by the conversion of heretics and unbelievers; and the institution of new religious orders and the re-establishment of those already founded enabled her to spread the works of salvation even into the heart of divided Europe. She overran Asia, the two Americas, penetrated in-

to the interior of Africa, and even to the most distant isles of Oceania. Then God placed on the throne Pius IX. who fortified her hierarchy and tightened the bonds of unity.

It is worthy of remark that in the combats against the Eastern heresies which denied the Trinity of God, the Divinity of Jesus Christ, and the supernatural life, and reduced man to the level of paganism, the Church enlisted the aid of the Blessed Virgin Mary by the proclamation of her divine Maternity. So in the Western heresies which attacked the Church and the Primacy of Peter, and by denying original sin, deified mankind, Pius IX. shielded himself under the mantle of Mary by the definition of the Dogma of her Immaculate Conception. Protected from the invasion of the King of Piedmont by the semblance of French assistance and by the swords of those brave men who hastened from the four quarters of the globe to shed their blood in defense of the Church, this Pope who recalled by the misfortunes and the glories of his pontificate the illustrious Gregory VII., made known to the governments in his *Syllabus* all the false principles which had been their ruin; and in concert with the bishops of the Church he frequently demanded those temporal rights which are necessary for the liberty of the Holy See. To strengthen these teachings and to resent the errors which the heresiarchs attributed to the Papacy, as well as the outrages which the states had for three centuries inflicted on the Church, Pius IX. convened in the Vatican palace the twentieth œcumenical council, and amid the largest assembly of bishops that the world had ever witnessed,

solemnly defined the Infallibility of the successors of St. Peter as the foundation of the teachings of the Church.

Mankind is realizing the truth which, in the designs of Providence, will rescue it from the abyss into which its errors and crimes have a second time precipitated it. God is permitting the emissaries of Satan to effect the overthrow of the nations and the seizure of the city of Rome in the blind hope of exterminating the Papacy, to lead them to their ruin, and to verify, after the destruction of every empire, the impotency of hell and the indestructibility of "that imperishable rock, which by a sublime play of words, Christ called Peter, declaring that whoever should fall upon that stone should be broken." In fact God has shown us that when His enemies were making their greatest assault against Christianity, the Papacy, by her teaching and by her actions, was winning new laurels throughout Europe and the entire world. And in the den of masonry, Leo XIII. is bravely completing the work of Pius IX., and amid the shackles which are closely drawn about him, he teaches his people to labor earnestly for the future life.

As on the eve of the Passion, Christ profited by the freedom which the Pharisees accorded him, to impart His final instructions to His disciples, and to vindicate before the Jewish people His right as King, so Leo XIII. has used the liberty which Freemasonry has been obliged to concede to him, in the instruction and the encouragement of those innumerable Christians who hasten as pilgrims to Rome, to manifest their homage to their captive king and pontiff. In all the religious,

political, and social problems which have resulted either from the apostasy of the nations or from the natural advance of humanity, Leo XIII., with the loftiness and the eloquence of a St. Augustine and with the depth and the mathematical precision of a St. Thomas Aquinas, has interpreted the principles which the Vatican Council included in the exposition of the supernatural order and in the definition of the Papal Infallibility. His encyclicals *on the family and the condition of laborers*; *on liberty and the duty of citizens*; *on the origin of civil power and on the Christian constitution of states* are truly a *political Summa*. In them is found the plan of the *City of God* which must be reconstructed in every nation after the antichristian city, raised by Freemasonry, shall have fallen under the blow of the new generation which shall be brought to life by the divine breath of Jesus Christ.

The perverted races of the South are wasting away in their vice, and whilst they are disturbed by internal upheavals, they see a constant menace in the Anglo-Saxon and the Germanic races. The people of the North who have given birth to the most detrimental religious and social doctrines, and who have fomented against the Catholic nations constant revolutions and wars in the hope of impeding the development of the Church, are in turn ravished by the spirit of revolt, and will soon be destroyed, or at least over-powered, by the more numerous and mighty Slavs and Tartars. In fact, these people who live under the Russian yoke aim at the renovation of the enervated world and the enjoyment of universal domination. The religious supremacy which Russia exercised over the Greeks will

make her mistress of the East, and will definitively eradicate Islamism; and the friendship which she manifests towards France will perhaps be the instrument in the elimination of the effects of the Revolution.

If Russia wishes not, through contact with European civilization, to become undermined by religious indifference, or by impious and anarchistic sects, if she proposes, on the contrary, to march in the path of progress, and to attach, by the strictest bonds, the nations which she now governs in Asia, she and her chief must necessarily be converted to Catholicity, the only religion which gives to mankind true authority, liberty, and unity. Moreover, Europe, regenerated by her misfortunes, terrified by her excesses, and reclaimed by the lessons of faithful Christians, and by the example of numerous martyrs, will no doubt return, under the guidance of France, to the knowledge of the truth, and will assist in leading from error the Slavs and the Tartars. Then will the Papacy, in the person of an Innocent III., appear with the majesty of a Leo and the intrepidity of a Gregory, to subdue the most ferocious energies and to re-estab-

lish a new society which will recognize all the rights of the Pontiff, the Doctor, the Legislator and the Supreme Judge of all nations. And if it be necessary for the infinite love of God to effect by a miracle the salvation of mankind from apostasy, may we not hope that God will listen to the prayers of Mary, the Help of Christians?

After the overthrow of the pagan world, and the conversion of the barbarians, the political powers became the auxiliaries of the Papacy. In the train of the great philosophical discussions of the Middle Ages, they erected living monuments of the perfect accord between reason and faith, and in their love for Jesus Christ they hastened to the liberation of the Holy Land. So, after the future catastrophies, the human powers will again become the servants of religious authority, and sanctity will erect monuments which will consecrate the harmony between science and religion; and the nations, at last ranged around the Sacred Heart, the symbol of pardon, will establish the universal kingdom of Jesus Christ, by the formation of one fold under the staff of one Shepherd, the Supreme Pontiff.

[THE END.]

CURRENT NOTES AND OPINION.

CRUMBS FROM GRUB STREET ET ALIBI.

GATHERED BY A PHILISTINE.

I note with pleasure a very fair translation of the *Dies Iræ* in the University of Literature just issued by Barnes & Co., of New York, in twenty volumes. De Puy, editor.

* * *

The new journalism grows apace. For long the N. Y. World held the filthy field alone. But the temptations of Mammon and Venus are all-powerful, and with the ultra-sensational N. Y. Journal in the lead, the motly procession moves onward and westward, but alas! not upward.

* * *

The current number of the *Angelus* has a readable article on Father Galitzin the Apostle of the Alleghenies. We should have more of such matter in Catholic magazines. These men and events belong to Catholic history, and should form a ready and pleasing theme for Catholic sketch, song or story.

Let me recommend here a book all together too little known. Dr. Donahue's "Jesuits and the Iroquois." It is clearly and strongly written, and contains much valuable information for the student and the writer.

* * *

How dear, sweet, gentle Cardinal Gibbons does put out his talent at the highest possible interest. With all his responsibilities, all his cares, all his labors, he finds leisure for the timely book or magazine article. One can mark in his life and work true Catholic growth. The seminarian, the priest,

the bishop, the cardinal, all leading on in a higher and broader evolution.

He is not a Newman, or a Manning. There are church-men to-day of greater intellectual stature, but none who has developed what he possesses to a fuller degree.

Cardinal Gibbons is a living example of the patient persistent effort of men who are ruling the world. He is an inspiring example to many a churchman hiding his light under a bushel, or using it only for his own selfish steps, to the student and seminarian who should cultivate habits and tastes that will make such after effects, as Cardinal Gibbons work, possible.

* * *

Another worthy Catholic editor has willingly laid down the burden that was placed upon him, simply because it was too hard to bear. Mr. Dwyer certainly lifted Donahues wonderfully in two years. And had he the money requisite the end would not have been yet. The *Angelus* and Donahues could ill afford the loss of their editors, Catholic literature, even less.

Certainly the lowest depths must have been sounded when a magazine claiming fifty thousand subscribers copied all the readable poetry of its New Years number from other periodicals. The Orphan's Bouquet could spare either Reilly or Coyle; then there's Pallen and Adams eligible and able, if the position is made attractive. Give us able editors; pay them well,

and allow them to select and pay for their matter, both prose and verse, and Catholic magazines will be a credit to the cause.

* * *

Even though one must eventually tire of Mr. Brann's Billingsgate, we must admit that he frequently has something good to say and says it well. Recently he used the scalpel mercilessly on Editor Bok of the Ladies Home Journal, which he calls the "universal slop jar," and on its self-satisfied contributors and readers.

He gives therein, reviewing an article on the Beecher family, an analysis of the famous or the infamous preacher of Plymouth Church. It is the truest and most graphic estimate of the man that has yet been made. One can actually see the man of ponderous physique, without which he would never have been known outside of Brooklyn, with his hard lustful eyes, his thick sensuous lips, his gross animal features, all softened indeed by study and elevating associations, but sure to show the spirit within by such a scandal as the Beecher-Tilton, that startled the world, but did not arouse the drowsy elders, who so well had learned their master's lesson.

Truly a lie doth live but a day, and what a man sows that shall he reap.

Justice and Virtue must eventually find their vindication in history.

* * *

TWO RAYS OF HOPE.

The two brightest and most promising lights to-day in the firmament of Catholic poetry are, without doubt, Father Tabb and Louise Imogen Guiney.

It is characteristic, too, that they have won their laurels from the secular magazines almost exclusively. How

many of the much praised, little-read, little-deserving Catholic verse-makers could secure space in these magazines, except at Ad. rates, engaged long ahead? The reason is, the most of them write spiritual reading, or worse, instead of poetry. How few ever rise above the common-place in delicacy of conception, in elevation of sentiment, in beauty and sublimity of expression. True this is not confined to Catholic writers; it is the unpoetic sin of the age. Of how many of these might we say what Byron said of Wordsworth?

"Next comes the dull disciple of the school,
The mild apostate from poetic rule,
The simple Wordsworth, the framer of a lay
As soft as evening in his favorite May,
Who warns his friend to shake off toil and
trouble

And quit his books for fear of growing
doubt e;

Who, both by precept and example, shows
That prose is verse, and verse is merely
prose;

Convincing all, by demonstration plain,
Poetic souls delight in prose insane,
And Christmas stories tortured into rhyme
Contain the essence of the true sublime.'

Father Tabb and Miss Guiney I think fall least under this censure. Their conceptions are always poetical, and their diction of a piece with the thought. Mere prose could never express it.

There comes to my mind a remark dear sainted Brother Azarias made to us in class one day. It was so striking and so true that it has become one of my literary canons:

"If an idea is not more forcibly and more beautifully expressed in verse than it could be in so many prose lines, then it has no *raison d'être* as a poem."

This canon would annihilate many a so-called poem to-day.

SOME SUMMER SCREEDS.

(With Apologies to Miss Goessmann)

You can see now what a rebel I am. I'm even stealing a caption; but I am sure the stealing will stop here. I was going to say that I might be jealous of Miss Goessmann as she has been invited to lecture on the Catholic Summer School because she shows in her screeds she knows so much about Cliff Haven and some other places too.

But I won't, as I've been asked to the annual dinner of the Philistines to be given to the rising poet, Yone Noguchi, and am to respond to the toast "Philistines in Catholic Literature."—(If there are any.)

My screeds will be about Chautauqua; and be comparisons. I won't say whether or not I've been at Cliff Haven, for Miss Goessmann is telling me all about it. But I was at Chautauqua five of the seven weeks of the session—a great deal of the time.

The first visit there last year was on a Saturday night, and, just as the crowded boat landed, I could hear the sweet faint notes of the orchestra and the great organ floating out on the evening breezes. Mr. Hanson, Manager of the Philadelphia Record, Mrs. Hanson, their two nephews and myself, made up our party. Being somewhat of a musician, I recognized the opening passages of Rossini's *Stabat Mater*. The road from the landing to the main hotel seemed deserted, save for those coming, and the cottages all were dark. The streets were dimly lighted, but high on the hill; in the centre of the grounds, the immense auditorium was ablaze with electric lights. Just as we reached the entrance the sight presented was charming in the extreme; and the sound of

the five hundred mixed voices that broke out with the opening chorus of the great old Catholic hymn made me think I was in some old grand Basilica in Europe. Seated in that enclosure were ten thousand people held entranced by music inspired by Catholic Faith and born of Catholic genius.

Tears poured from many an eye, at the "Quis est homo," the "Pro Peccatis" and the "Inflamatus," and as I saw all this I closed my eyes and thought of the chosen few at Plattsburg that night, and I prayed "O God and O Christ, when will our day come?"

And the crowds went away hushed, thoughtful, they looked even prayerful.

On the morrow we attended Mass early said by a Passionist priest, Father Mark. About three hundred people, half Protestants, assisted at the service, and a sermon worthy of ten times that number was preached. On our way back to the hotel we passed the auditorium, and the sight of the night before was renewed. That immense place was crowded with a reverent audience, bowed in prayer as the preacher finished. Then the organ sounded again, and the ten thousand voices rendered the Catholic hymn of "Holy God we Praise Thy Name." And the people, bright, intellectual, reverent, filed out of the building, and the streets and the verandas, and the groves were joyous with beauty and wealth.

One thing that struck me especially was the large number of elderly people, men and women, especially the latter. This is peculiar to Chautauqua. It gives tone and dignity to the place. It will be long before we realize this at Cliff Haven. These are

men and women of culture and means who are capable of enjoying well all that is best in art and literature, and the emotions of religion. At Chautauqua everybody is desperately in earnest. They come indeed for enjoyment, but American-like they want the worth of their money. They want intellectual gain as well. And they get it. Their system of school work is simply perfect. I will return to them in my next screech.

We can learn much from studying Chautauqua. For whatever the people are they are desperately in earnest. And anything that can be had at any other time or place, is not allowed to interfere with the work of intellectual improvement.

"O God and O Christ when will our day come?"

* * *

A PHILISTINE IN LITERATURE.

I promised in my last notes to tell my inquirers what a Philistine is in Literature. This will be kind of preparation for my "toast."

Well, I wrote Stephen Crane asking him for a definition, and he scrawled his laconic answer in Jacksonville, Florida, a few hours after he had been saved from the fickle ocean.

"A Philistine is one who prefers to rebel. S. C." (If I were in modern journalism I would have a place made of this line and reproduce it.)

Elbert Hubbard, editor of the *Philistine Magazine*, handed me his article "Why Am I a Philistine?" in the February number, '96, an article and magazine I advise all lovers of literature to read.

He first traces the Philistines historically, and shows that Palestine has taken its name from them, *Pelish-*

ton, Palestina, Philistia. — Palestine meaning the land of friendship. He points out the fact that the genealogy of the Christ brings him back to a Philistine mother: "David begat Solomon of her who had been the wife of Urias." And certainly Christ showed most unmistakably that he was a hater and a scourger of all sham, and pharisaism, no matter where found: just what the Philistine is in literature. Let us quote a few passages from Mr. Hubbard:

"As the Cross for eighteen hundred years has been a sacred emblem, and the gallows since John Brown, glorious; and as the word Quaker, flung in impudent and impotent wrath, now stands for gentleness, peace and truth, so has the word Philistine become a synonym for manly independence.

"In Literature he is a Philistine who seeks to express his personality in his own way. A true Philistine is one who brooks no let or hindrance from the tipstaves of letters, who creating nothing themselves yet are willing for a consideration to show others how. These men strive hard to reduce all life to a geometrical theorem, and its manifestations to an algebraic formula. But life is greater than a college professor, and, so far, its mysteries, having given the slip to all the creeds, are still at large. My individual hazard artistic truth is as legitimate as yours. The self appointed beadles of letters demand that we shall neither smile nor sleep while their Presiding elders drone, but we plead in the world's Assize for the privilege of doing both.

"In Art we ask for the widest, freest and fullest liberty for individuality—that's all!"

TEACHERS' COUNCIL

EDITED BY MARC F. VALLETTE, LL. D.

"THEY WHO INSTRUCT OTHERS UNTO JUSTICE SHALL SHINE AS STARS FOR ALL ETERNITY."

SCIENCE AND SCIENCES.

BY REV. GREGORY BECHTOLD, O. S. B.

The social revolution in the sixteenth century, as the Protestant Reformation is properly called by one of the greatest historians of modern times, has not only robbed the Church of many precious souls, of her churches and monasteries, but has, besides many other disastrous changes, caused a most deplorable confusion of terms in common life and in the realms of science.

Ever since its chilling breath has filled the halls of our Universities and Colleges, and men of doubtful creed or open infidelity have sat and taught in the chairs of Alcuin and Lanfranc and Anselm and Thomas and all the other champions of scientific lore, both human and divine, whose names—so dear to us all—are registered in the catalogues of Saints or, at any rate, in the hearts of Catholics, and blended with the history of man's intellectual progress,—ever since that unhallowed subversion of right and justice, inaugurated by unprincipled, revolutionary persons of little character, and sanctioned by an unlawful prescription, against which we never cease to raise our voice of protest,—ever since those times the traditions of ancient Catholic thought and the methods of the scholastics have been held in derision, and are now mentioned in the text-books of modern writers of Protestant color as objects of

curiosity, or as models of mediæval intellectual poverty, and as facts in demonstration of the shortcomings of the "dark ages."

But nothing has been gained. In matters of Religion, Protestantism has shown itself a failure, in civil affairs we are reaping the bitter fruits, the seeds of which were laid in the soil of men's hearts by Luther and his followers; and in the field of Science, Protestantism must return to old tradition or rush headlong into the many "isms" that mark our epoch, and of which "nihilism" and "anarchism" are the most remarkable features.

The real progress which we notice in our "enlightened age" is not due to the Protestant Reformation, but is the fruit of the natural development of the human mind, begun by our first parents, advanced so much in the Middle Ages, and always fostered by our holy Church.

Before we enter upon a walk through the different gardens of scientific culture, where God has planted his seed and the human mind enjoys the harvest's sweetness,—before we can show how Catholic science has paved the paths and outlined the plans of those mental resorts, and how, as "the wild beasts" in prophecy, heresy and false philosophy, its hand-maid,

have devastated what Catholic learning and piety had wisely arranged, we must, in the first place, clearly define the nature of science and lay down the necessary principles that are to be our beacon lights in all the subsequent treatises on scientific subjects. We beg our readers to lend us a patient and docile ear and we promise them the sound doctrine of St. Thomas and the Catholic Church.

DEFINITION.

Modern positivism, which is but a new edition of Materialism, limits the province of science to the *one*, arrived at by induction and the analytic method, and this only within the sphere of natural facts and laws; every other branch but physical science is discarded, and science, therefore, is no longer the acquaintance with the immutable and immaterial part of human nature, no longer the search after the eternal and immortal. It is the knowledge of things corruptible, the acquaintance with brute matter, doomed to perish, the research into the various phenomena of which the dirt and dust of earth is capable," (Clarke, *Logic*) which was always considered a merely secondary object of science by the scholastics who, in this, followed the great philosopher of Stagira, Aristotle. In his Book I., *Posteriorum Analyticorum CIV.*, he tells us that "demonstration is an apodictical syllogism that causes science"; and again, "science is the end, arrived at by demonstration, since it is evident that to know means nothing else than to understand the truth of some conclusion obtained by denomination (*ibid.*)," and St. Augustine declares that "properly speaking we cannot say that we know something

until the mind has firmly comprehended it." Science, therefore, is defined as "Certain and evident cognition attained by demonstration." It is called cognition on account of its essential relation to the intellect; it is certain and evident, because its object is the universal, the unchangeable, the necessary; it is obtained by demonstration, because science properly deals with conclusion only, as St. Thomas says, not with principles nor with individual, mutable facts. Still, in a wider sense, science may also signify any other cognition, provided it be certain and evident, and in this way may apply to the knowledge of the heavenly spirits also, and to our sensual perceptions which, in this own proper manner, are certain, based upon the evidence of facts. In our present dissertation we shall use the word in its strict signification, and understand by science "certain and evident cognition obtained by way of demonstration."

We are accordingly led to distinguish science from art. Science, whether speculative or practical, treats of things existent, the former theoretically, the latter with a view to application, but neither of these is productive, which is the essential mark of art. In architecture science considers the laws of proportion, the nature of the material, but art makes use of this knowledge in order to produce the work. In medicine science deals with the nature and constitution of man's body, studies his physiology and the healing qualities of the various herbs and minerals; art produces health in the sick; thus art may be looked upon as science applied or exercised.

Moreover, the principles of science

are ever unchangeable, eternal, necessary, whilst those of art vary according to the times and tastes; although there are always some underlying rules which, wide and loose though they be, still keep art within decency and propriety. The laws of Geometry have ever been, are, and will be, what they are now; a triangle will never contain more or less than two right angles; and the laws of morality cannot change; justice cannot become unjust, and infidelity will always remain a damnable crime, whereas the art of poetry adopts different rules and standards according to the different national dispositions, and so it is with oratory and printing, where there are various, sometimes opposing governing rules that guide the artist.

Science must be distinguished from wisdom and from intelligence. Wisdom is not accomplished in one pure, intellectual act, but supposes the comprehension of all the principles which it adapts to the highest, ultimate ends, and may be called superior science; science, on the contrary, is concluded in one single act of the mind. Intelligence bears reference to self-evident, first principles only; science deals with conclusions. That probability cannot come within the scope of science is known from the meaning of the term which, excluding certitude, is a mere approach to truth; whilst science includes certainty and certitude in its very definition.

DIVISION.

Manifold in its acceptation as the term science is, it requires a most judicious use in every day life. It signifies, in the first place, as we have defined above, every kind of certain cognition, individual, by the senses, or uni-

versal, by the intellect, and is thus called scientific knowledge. But, when the human mind, descending from the heights of contemplation, or ascending the arduous steps of strict analysis, combines all the principles and laws that affect some category of being in a higher and more abstract view, and forms them into a definite method or system for the purpose of imparting knowledge to himself or others, we speak of scientific discipline. Passing over this latter acceptation of the word, we shall consider scientific knowledge, not the discipline or method of teaching. This again is either subjective or objective; the latter dwells upon the causes and reasons of things existing outside of our mind, it seeks the "hows" and "whys;" thus we have scientific knowledge of man, if we know the elements that constitute his essence; or of the falling of a body, if we know the law of gravitation. Objective science, therefore, is the sum of all the intrinsic and extrinsic principles that form the basis of all stability in the universe, and all laws that govern motion in every sense of the word, and is, therefore, independent of the human intelligence. A scientific knowledge of all these laws cannot be obtained except by means of demonstration which establishes the scientific order in our mind, or causes subjective science, the meaning of which is now evident. It is in the mind, the real order of things ideally expressed in the mind and grasped by the same with certain cognition. Hence objective science is immediately based on certainty, subjective science on certitude.

Another division is derived from the aim and purpose of science.

In our studies we may intend to contemplate on truth, inquire into the nature and essence of things in order to enrich the mind with new ideas, or confirm its previous attainments, thus excluding all the practical sides of knowledge, we have or acquire speculative science. Theology, or the science of God and His attributes, is primarily speculative, and such is beatific vision.

Practical science not only considers the nature of things, but aims at their application in exterior or interior life, without becoming productive; medicine is a practical science. Every practical science supposes some principles and laws, the abstract knowledge of which constitutes speculative science, but not every speculative knowledge must needs also be practical, as we have seen in the example of theology. Logic is speculative in as far as it develops the laws of thought; it is practical when it leads the mind by those laws to the truth; Moral Theology is speculative, since it explains the eternal rules of human actions, the moral order, but it becomes practical by directing man to his final destiny. It still differs from art, which is productive of new being in the real order, while science only deals with existence, or, at least, creates new being in the ideal, mental order only. Moreover, there is a formal and a real science, whilst the former, with utter disregard of underlying truth or material, is totally busied with the mode of expression or representation, it clothes, models, forms, no matter what substance or truth it acts upon. Dialectics is an example. It teaches how to form or construct a judgment or a syllogism without regarding the truth contained

therein; critique is real, because its principal purpose is to examine our judgment and to distinguish the true from the false, the good from the bad. Exterior etiquette is also formed, but moral science is material or real. Finally we must distinguish empirical from rational or mental sciences. The first mentioned proceeds from facts, subject to sensible cognition, as is the case in Natural Philosophy, Botany, Zoology; mental science comes down to the facts of nature from general principles, treats of things beyond the reach of the senses, and aims at nothing less than the first causes of all things and the knowledge of God Himself, who has hidden His face from us while we live in the flesh. Of this kind is the science of Mathematics and of Metaphysics.

But in all its divisions, science always includes certainty objectively and certitude subjectively. It does not and cannot linger about contingent and changeable facts and phenomena, but, in order to be certain, must have as its proper object the immutable, the necessary, the ideal, which, in one way or another, is found in everything, whether substance or accident; for nothing is so contingent as not to include some necessity, at least so much as to underlie the principle of identity and contradiction. Science, therefore, excludes nothing that is in any way knowable, but rather opens to the human soul the hidden treasures of earth and Heaven, reveals man's own heart and lays open the most difficult problems.

After the definition and division of science, a question of a more practical nature rises before us, which must be of interest to all men,

but to those especially who lay claim to a more refined education, or who wish to attain it, viz., how is science acquired?

GENESIS OF SCIENCE.

No better guide than Aristotle could be found to lead our minds through the labyrinth of roads and cross-roads, beaten by wayward philosophers, who have erred in the past, leaving to us a warning example of man's intellectual frailty, and of the dangers of self-conceit and human pride. It was the Stagyrte who showed the way to the great Aquinas, and who found wide-awake followers in the scholastics of the Middle Ages. We shall try to trace the foot-steps of that unrivaled master of thought.

All doctrine and all intellectual discipline, by which we are made acquainted with anything not known by itself, is derived from some previous cognition. But science is a certain doctrine and a certain intellectual discipline by which we learn something not known by itself; therefore science is obtained by some previous cognition. Now this very previous cognition is what is called demonstration, consequently all science is caused in us by demonstration, which, by virtue of its etymology, means something by which unknown things become known, and are thus shown to the intellectual eye. From this acute reasoning of Aristotelic origin, we logically infer that demonstration is necessary for science, in its lawful genesis. The great philosopher applies this rule to various sciences and verifies his conclusion in the example of Mathematics, where certain knowledge of theorems and problems is obtained by the previous perception of self-evident truths, as the student is

led from the easy, self-known rules to the most intricate demonstrations, which flow from the former as the water from the fountain, as the light from the sun. In dialectics the disputant leads the minds of his attentive hearers from causes to effects, or *vice versa*, from general laws to individual applications of the same; he demonstrates the importance of study from the nobility of science, the heinousness of sin from the transcendent majesty of God; he proves the necessity of life everlasting from the nature of our soul and from God's justice.

The same may be said of Oratory and of every other science and art; the unknown is always made known by light being shed upon them from those unfailing sources which we call the first principles of thought, self-evident truths. In this strict sense of the word, therefore, science implies mediate cognition, and refers to the conclusions rather than to the principles which we more properly apprehend than know. Science, as has been shown above, is caused by demonstration, and from this term we have ascertained its nature and province. If we must return to the same path, we must find the nature and meaning of demonstration itself. The definition is clear from what has already been said on science. It is "an intellectual process by which we draw certain conclusions from certain and evident principles," or, to use the wording of the philosopher, "whereas science means knowledge, obtained by demonstration, therefore demonstration is syllogistic reasoning, causing science," which is the final aim, the effect of demonstration. But, to follow Aristotle, "no syllogism can cause that certain knowledge, unless it

be composed of such propositions as are absolutely true, primary, immediate, well known, antecedent, and the very cause of the conclusion." Any other mental act may be a syllogism, but cannot claim the logical force of demonstration. The elementary importance of the matter at stake calls for further explanations of these qualities of demonstrative premises. They must be true, because otherwise they could not cause science, which cannot be begotten but of truth, as nobody can know, that a straight line is a circle, because it is false, i. e., pure non-being, one term denying the other, and science treat on being and nothing but being. They must be primary, immediate and indemonstrable, because perfect science cannot be obtained from mediate premises, unless we trace them back to those truths, which are no more dependent, but self-known.

In daily life we use principles, such as the law of casualty or of gravitation, but these again depend on other premises until we arrive at the very first: the law of identity and of contradiction. This explains why demonstrative propositions must be indemonstrable. They must then also be prior to and better known than the conclusion and the proper cause of what follows from them. We give the words of Aristotle: "The premises must be the cause of the conclusion, for the latter is then only known when we have understood why it is, i. e., when we know its cause, this being the definition of science; the cause, however, is and must be prior to its effect, hence demonstrative premises are also prior; and for the same reason they are also "better known," because causes are of themselves better known, since they

contain more of being which they communicate. Such premises are required not only to be first understood as to their meaning, but also in their intrinsic truth; and since in every category of being the first and supreme principle is the cause and reason of the inferior, as the fire contains all degrees of heat, it becomes evident that those first principles of thought which form the premises in demonstrative reasoning are and must be the causes of all other principles of truth and their conclusion.

Aristotle, the great explorer of the intellectual province, tells us, besides, that those antecedents must be necessary and *per se*. "Science," says he, "signifies cognition of the causes of things, on account of which they are and cannot be otherwise (Poster I., 1); nor does anyone *know* who has not conceived the very reason or cause why things cannot be otherwise; this again supposes principles that are necessary, for if they were contingent, the conclusion could be "otherwise." From the fact that Judas was a traitor, it cannot be inferred that *all* men must be such; but from the principle that human nature implies reason, it can be and is concluded that *all* men individually are rational. A proposition, then, which is a necessary one, i. e., where the idea of the subject already contains the predicate, as the notion of effect implies the relative idea of cause, is called *per se*, it harbors immovable certainty and begets certitude in us; it is stable, and excludes all contingency.

Contingent things are apprehended as facts, but we have no science of them, because of their lacking the certainty and necessity of unfailing causes. We know that it has snowed on such and

such a day, we know that some parents have good children, and that some wicked people have obtained honors, but we cannot conclude that this *must* always be the case; and this is precisely what science requires.

Science is born of demonstration, which is the effuse of "prior evident truth." Then are two possibilities for something to precede another, and consequently two kinds of fore-known truths and hence a double demonstration.

First in the order of contingent things, the cause comes before its effect; whatever, therefore, produces something in the real order of existences, must precede that in nature, as God is prior to the world, the fire to the heat, the mind to thought. In the second place there exists a logical priority, by which something comes to the knowledge of our minds before another, although in actual existence the order may be reversed. Thus we perceive the smoke before the fire, and know the actions of the soul before its substance. The more remote something is from our sensitive cognition, the less it is known to us, and *vice versa*, and the more something is abstract from matter, the more it is knowable *in se*, in itself. But the changeable, the contingent, the qualities of bodies and transient facts are the primary objects of our senses; hence they are more easily known *by us*; whilst the supersensible, the immaterial, the universal, though containing more truth, are less approachable to our understanding, because in order to reach the intellect they must undergo a kind of incarnation, must pass through the senses. This can only be achieved by means of sensible objects,

in which those higher intelligible truths from the essence and nature, the principle of being and action. Thus, to sum up, some truth may be known in itself, without being self-evident *to us*; as, the mystery of the most holy Trinity of a truth known in itself, though hidden from man's natural cognition; and on the other hand, a truth may be thus self-evident both in itself *and to us*; as, the nature of man, "rational animal," or the first principle, "the whole is larger than any of its parts." As to priority the same rule holds good. Not *all* that is absolutely prior—must be such also in our minds; not all that is first in real nature, is also protological, or first in cognition, as the example of God shows to evidence; nor is all that is first in our understanding always first outside of our mind; as the effects in nature, like heat, are second to their causes in nature, e. g. fire.

There are three sorts of principles, set down according to the foregoing explanations: dignities, suppositions and postulates; the first are those necessary laws which are known *per se* and are prior in the real and ideal order, as "every effect must have a cause" or as "being and non-being exclude each other." By supposition the Stagyrte understands rules of logic of the same nature with the first, but that they are not self-evident to man, as some theorems of Geometry; e. g. "the square formed upon the hypotenuse of any right angled triangle is equivalent to the sum of the squares described on the other two sides." This is absolutely certain, but before the bar of human reason it needs demonstration; such principles differ from dignities in that they are not indemonstrable or imme-

diate; and if assumed by man without proof, though they could be proved, they are called postulates. Thus to the unlettered the immortality of the soul is a postulate. Demonstration, built upon dignities is called *a priori*; otherwise it may be a *priori* or a *posteriori*, according as we start from truths or principles which are *in the real* nature of things first in rank and order or second.

To prove the eternity of God from his immutability, or the rationality of Titus from the rationality of man, is demonstration *a priori*; to demonstrate the existence of God from the visible world is a *posteriori* process. The first descends from cause to effect; the latter ascends from the effect to its cause. To demonstrate means to show that the predicate of some proposition is appropriate to the subject; this can be done either by pointing out the immediate cause of its inherence, or by giving some reason which is not its cause. In the first case we know why it is, and this sort of demonstration is called *propter quid*; in the second we know only the fact that it is, but have no cognition of its cause, and thus we proceed demonstrating *propter quid*. The first kind starts from "dignities" and is always *a priori*; the second may be either *a priori* or a *posteriori*; but in no case it is equivalent to the first, truly styled the "king of reasoning," from which alone perfect science emanates.

Let us, in conclusion, add that the necessity of proposition may be intrinsic, when the idea, the definition of the subject, includes the predicate; it is metaphysical, or it is commanded by the present order of the Universe, absolutely liable to attention, and is physical, or it

may flow from the customs and manners of men, and is properly said to be moral necessity. Direct demonstration goes to prove, from positive arguments, that the predicate of the conclusion is continued in the subject. Examples have been given above; indirect it is when we show that the contradicting proposition is repugnant.

SCIENTIFIC METHOD.

The aim of all reasoning is to obtain certitude. The manner in which we apply the means to this end forms the scientific method, which is of two kinds: one synthetic, the other analytic. The architect gathers the stones from a quarry, cuts the timber, puts the stones one upon the other, and covers the whole with the roof; he composes the work out of parts; he uses the synthetic method. The chemist receives a liquid for examination; he dissolves the elements, subjects all the ingredients to minute scrutiny; he follows the analytic process. Logic is synthetic, since from simple ideas it proceeds to the composite syllogism. The natural sciences are analytic, since by dissolving and dissecting phenomena, we come to simple laws. Both are most efficacious in ascertaining truth and the establishment of science. Still, in most sciences neither is used exclusively. In medicine the expert sometimes analyzes, sometimes composes the various medicaments to prepare the suitable medicine. The philosopher must analyze and the moralist, but the method of teaching in abstract synthesis. Method in science is also deductive and inductive, the first proceeds *a priori*, the second *a posteriori*. In the balmy days of the scholastic masters the method of deduction or syllogistic reasoning was

more favored than any other. The Middle Ages still believed in a world beyond the horizon of our eyes; they had not lost their faith in truth unseen; they held for certain that the unseen world, in which we must advance by deduction and synthesis, is more valuable than all the knowledge of material things that advocates induction, finding laws from the phenomena thereof. Still it would be saying more than history can bear out should we deny that Aristotle and Thomas, of Aquin, knew and made abundant use of inductions. Such wrong impressions were caused and spread by Bacon who boasted of a new discovery when he proposed his inductive method. This is another example of Protestant veracity in matters of science and history. Induction is rightly applied in physical sciences, when the laws of nature are still hidden; it traces facts and from their harmonious appearance concludes to the governing laws. It may be complete or incomplete induction, according as we enumerate either *all* the facts, or only a certain number that occur to our observation. Thus Linné has classified the plants into twenty-four classes, though he could not have examined each and every flower; but he has used a lawful generalization, based on induction. That a great deal of care and prudence must guide this process is plain, since the slightest oversight or the least partiality can overthrow the whole argument. Many have sinned by this; many have condemned the Church or such; because they are bad Catholics. Hence certain rules are given as to observation, experiment, the use of the senses and the variation of the facts. We cannot

dwell too long on this so important factor in science, especially in our days, when physical sciences are progressing in giant strides. The next to show is the reason for the multiplicity of:

SCIENCES.

Many reasons are brought forward by Alamannus in his "*Philosophia divi Thomæ*" to demonstrate the necessity of a plurality of sciences *in man*. It has been remarked that science is the most perfect mode of cognition for man, but it is not absolute. Science deals with conclusions, it is gained by *means* of reasoning. Were our mind divine, or were the soul at least free from the bondage of the bodily confinement, we might have but one science. Science refers to being, and all being can be its object. What is created being? God cannot seek but His own glory. In making the Universe He revealed His majesty. No creature, however, can imitate God's perfection adequately; hence each being shows but some trace of God's beauties, and all together give us but a slight idea of that superior grandeur that surrounds the throne of the Most High. Could we behold the essence of God, we should by this have a perfect knowledge of all creatures, for in God they are all typified; such, however, is not granted to man. His limited mind is still more narrowed by the boundaries of the body. His intellect is objectively dependent on the senses, it is passive. Here lies the fundamental reason for the multiplicity of human sciences. The ancient Peripatetics were wont to say of our intellect that it resembles a "*tabula rasa in qua nihil est scriptum*"—"a blank sheet on which nothing is written," and nothing is in our mind,

unless it has passed through the senses mediately or immediately. But it is evident that exterior things can pass the narrow gate of sensible cognition *by parts* only, in fragments, which necessitates many acts of cognition before we have the sufficient material for but one science. Moreover, exterior objects (from which all our knowledge comes) are *knowable* only in as far as they are *tone*, that is, in as far as they contain being, and this they do in as much as they imitate God and participate in His perfections. There exists, however, a great variety in this. Some things imitate His beauty especially, some His greatness, some His wisdom, some again His boundless goodness. If, therefore, our intellectual faculties derive science from the various objects, they cannot do so, but in as far as things are approachable by our mind's agents; hence this "knowability," or cognoscibility constitutes the specific difference of the sciences; a physical body is a different object of the mind from an abstract quantity, or mathematical body, and different again is abstract being without any quantity, real or ideal.

Hence there must be at least three distinct sciences: Physics, dealing with matter; Mathematics, referring to abstract quantity, and Metaphysics, considering being as such, immaterial.

The object of science then is twofold, —material and formal. The former is the object itself, and may underlie more than one science; thus God in His own ineffable essence, may be approached by us, first as *knowable* to human reason, and we have natural Theology; or *knowable* in the superior light of Revelation, and this is Theology proper. The formal object is,

therefore, the thing *knowable*, that which we consider in science, or that *by which* the object is made to exist in the mind; thus the mind is the material object to many sciences; its thought is the *formal* object of Logic; its nature is that of Psychology; its human, moral actions, that of Ethics. As to dignity, the sciences are classified as follows: 1. Physics, because absorbed in matter, occupies the lowest grade; 2. Mathematics, its object being quantity abstracted from matter; 3. Metaphysics, which comprises all being; 4. Logic, which is the mother of science, and 5. the highest moral; because it brings us nearer to our end! Above all stands speculative Theology, which finally ends in the beatific vision of God.

These afore mentioned sciences may be called principalities, they being linked together by co-ordinate relations. Among subordinate sciences we reckon those which borrow the principles of a higher science. Thus Natural Philosophy comprises Mineralogy, Geology, Zoology, Mechanics, Chemistry, Astronomy, etc. Mathematics contains Arithmetic, Algebra, Music, etc. Metaphysics lends its principles to Ontology, Cosmology, Psychology and Natural Theology. The degree of dignity of science follows the ratio of its abstraction from matter and its conditions, the scale of which is given above. Yet all science must return to God and lead to Him; as all science nourishes the mind with truth, its certitude is based on evidence, or truth itself, and this being an abstract idea, must some where exist substantially: in God, the eternal Truth. Let no human science boast. What we know is infinitely less than what we

do not know; and our sciences are all rather negative than positive. Science is God's last great gift to the human soul, when, proceeding from His paternal hand, she entered upon her journey on earth; it is the ladder on which she must return to Him; the beacon-light to guide her steps. Science that loses sight of God, has lost its foundation; has missed its great aim; is fruitless. What does it avail us to know the mysteries of the earth's bosom, the stars, the laws of nature; what do all the sciences avail us, if we cannot stay to enjoy those things? And if we must part, how can science aid us, unless we use it as the telescope

of the mind to see God? Science makes stones speak, it coaxes the sweetest music from the flowers of the earth, in which all creatures join in heavenly harmony. Science leads to faith. It finds its complement in Faith. It does not fear faith, nor reject it, nor contradict it. What battles against God and His Revelation in the only true Catholic Church is False Science. We, however, close with St. Paul (I Cor. XIII., 9 and 12): "For we know in part; and we prophesy in part. . . . We see now through a glass in an obscure manner; but *then* face to face. Now I know in part: But *then* I shall know even as I am known."

EDUCATIONAL THOUGHTS.

(Gleaned from the Scrap-Book of an Old Pedagogue.)

Grammar is not the stepping-stone, but the finishing instrument.

The best rule in politics is said to be "*pas trop gouverner*;" this is also true in education.

Men who have nothing but memory are but living lexicons, and, as it were, the pack-horses of Parnassus.

What better, what greater service can we today render the Republic than to instruct and train her children.

There is no free-trade measure that will ever lower the price of brains; there is no California of common sense.

Where the attention has been early engaged in fiction, it will not, without great difficulty, be turned to realities.

We only become learned by the study of science: in like manner we only become virtuous by our application to virtue.

He is a wise principal who secures from his teachers the subordination that comes from appreciative regard, rather than from a spirit of servility.

A liberal education is an education in which the individual is cultivated, not as an instrument towards some ulterior end, but as an end unto himself alone.

The great sources of wisdom are experience and observation; to open and fix the eyes upon what passes without and within us, is the most fruitful study.

In the character of our blessed Saviour we behold the union of the intellectual and the moral powers of humanity in their most exalted state of perfection.

As this life is a preparation for eternity, so is education a preparation for this life; and that education alone is valuable, which answers these great primary objects.

It too often happens that the penalty visited upon a youthful transgressor in class, proceeds less from reprobation of the offense than from anger at the disobedience.

Knowing so little as we do yet of Psychology, and ignorant as our teachers (even those who pretend to teach it) are of that little, what chance has a system which requires Psychology for a basis?

The province of Education being the cultivation of all our faculties, and the religious sentiment being one of those faculties, it follows that that is not a complete education which neglects this faculty.

The world is God's cradle and nursery for a race of intelligent beings. He has made all his arrangements with reference to the development of our faculties and the education of our minds and hearts.

Between a mind of rules and a mind of principles, there exists a difference such as that between a confused heap of materials, and the same materials

organized into a complete whole, with all its parts bound together.

We have conquered and possessed ourselves of continents of land, concerning which antiquity knew nothing, and if new continents of thought reveal themselves to the exploring human spirit, shall we not possess them also?

Constantly bear in mind the fact that a higher morality, like a higher intelligence, must be reached by a slow growth; and you will then have more patience with those imperfections of nature which childhood hourly displays.

To give women the habit of work, they must be impressed as girls with the fact that their education is not finished at eighteen, and that their first ball-dress does not possess, any more than a bachelor's degree, for young men, the power of giving the finishing touch to their attainments.

TEACHING BY QUESTIONS.

Some time ago the Teachers' Council referred to the subject of teaching by questions, and pointed out how much of the teacher's success in class depends upon a judicious manner of presenting questions to the pupils. In a recent issue of the *Journal of Education*, published in Boston under the able editorial management of Mr. A. E. Winship, there appeared an article by J. C. Greenough, Ph. D., which it is deemed wise to reproduce here, not only because it emphasizes what the Council has already recommended, but because it will prove very helpful to the thoughtful teacher. Dr. Greenough says with much truth: "Knowledge is possible only as we analyze, and the question is the open sesame of knowl-

edge." If we would convey knowledge to the mind of the child we must see to it that our question is pertinent, clear, and *within the comprehension of the child* we would instruct.

Dr. Greenough says:

"Professor Stuart, of Andover, was accustomed to say that a question is an appeal. To a loyal pupil it is more; it is an intellectual imperative. A pertinent question stimulates attention and fixes it upon that concerning which the question is put. To attend is to make that to which we attend the object of thought to the exclusion of other objects of thought. To attend, then, is to analyze. Knowledge is possible only as we analyze. The question, then, is the open sesame of knowledge.

"Nature, through the responsive curiosity of childhood, plies the child with questions. These are without method, order, or end. It is the business of the teacher to so question the pupil as to lead to an orderly knowledge of his environment, to a knowledge of himself, and through a knowledge of these,—the outer and the inner world,—to a knowledge of God.

"In the primary school the teacher brings into the presence of the pupils objects from the outer world, and so questions as to attract to the study of them and to guide in study, while she trains in accurate use of language. The teaching of the primary school is partly through imitation, but mainly by oral questions. The art of putting questions is, then, pre-eminently the art of the primary teacher. In teaching by questions, as in all other teaching worthy of the name, the teacher must have well in mind that which she is to teach, and must also watch the minds of the pupils she is teaching. Some teachers hold their attention so closely upon the subject matter of their teaching, that they lose sight of the movement of the pupils' minds. Others hold the subject matter so loosely in mind that the pupils by their answers and by their questions lead the teacher to drift from her subject. The one is the logical, the other is the sympathetic teacher. The teacher should be both, that she may hold to her subject, and yet vary to suit the needs and interests of her pupils. A teacher will find it profitable to make a memorandum of the steps to be taken, in due order, before beginning the teaching exercise with the class. This will tend to prevent waste of time in rambling ques-

tions. Developing a subject in the minds of pupils by questioning in proper order is so far training to orderly thinking.

"The immediate object of teaching may be to lead pupils to gain a knowledge of facts, or to lead them to infer from facts and to deduce from general truths. These reasoning processes belong to higher, rather than to primary grades. When in higher grades, instead of oral questions and answers, written questions or topics are used, the method is called the topical, or laboratory, method of teaching. This method involves continued questioning as much as the conversational method in the lower grades. A topic given to guide a pupil in study implies a group of questions, though no interrogation point is used.

"If we compare teaching by oral questions and teaching by written topics, we find that by the oral method the teacher can better adapt his teaching to the individual needs of pupils, that the personal qualities of the teacher more impress the pupils, that the mind of teacher and of pupils interact more freely, and that the pupils are trained to readiness in thought and in oral speech. The written method has these advantages: it gives the pupil more time to study, requires independent study and developed self-reliance, saves the time of the teacher in teaching, and effectively trains to the use of method.

"Questions used in testing the knowledge of pupils have their place in school work; but as they are not questions used in teaching, they may not be considered in this article."

TEACHING CHILDREN TO THINK.

"The training of the powers of judgment and reasoning should be commenced by the mother and the elementary teacher in connection with the acquisition of common everyday knowledge about things."—*James Sully*.

While we would not be willing to pin our faith to Sully's philosophy at all times, we have no hesitation in subscribing to the above statement made by him.

The failure—through inability or neglect—on the part of parent and teacher to train the child *to think* is one of the greatest obstacles to the child's advancement, and one of the severest trials in the life of the teacher himself. The average mother of to-day, has no duties to her children except to see that they are so clothed as not to awaken adverse comment on the part of her neighbors, and to start them off for school. The average teacher lays too much stress upon the value of an ability to recite a given number of facts in a recognized order, and in a phraseology which may not be "the book's," but which is "her own," and on that account, whether better or worse than "the book's," is no more intelligible to the child who recites it with the smoothness of a tablespoonful of bonny-clabber, because he has memorized it.

That the average school child does not acquire the habit of right thinking will be conceded by any one acquainted with our methods of teaching. Any mode of instruction which unduly exalts the memory, at the expense of the exercise of the thinking faculties, is fatally defective. Memorizing is not

thinking; observing experiments, or forms of working out examples, or of reaching certain results performed by the teacher, is not thinking. Thinking is a difficult process, and involves the bringing of a subject into all possible relations with the mind.

"How shall I ever get my children *to think?*" is the question of many a wearied teacher, heart sore over what he or she imagines the ill success of a hard day's work. "How shall I get them to think?" Before examining the Psychological processes for attaining this much desired object, let us consider the actual conditions—mental and physical—of our children and see what can be done in this direction. Heredity may or may not be a help. The absence of some faculty, the feebleness of some disposition in some ancestor were sufficient to vary results in the persons of their children. Every generation weakens or strengthens some point or other in character or disposition, in tone or temperament, in intellect or soul. How often do we see the truckman seated stolidly upon the seat of his truck utterly oblivious to the wild clanging of the motorman's bell and to the fact that he is unnecessarily delaying a carload of passengers to whom the loss of two or three minutes may involve the loss of a boat or train and perhaps the sacrifice of large sums of money, which the prompt presence of the passenger might have made or saved. What kind of *thinking* does that truckman do? Yet he is a criterion by which many of his fellows may be judged. Their children—brought

up under the stolid influences of such parents—attend school; the sins of the fathers are visited upon the children, and upon the teachers too. How shall their minds be trained to think? Let us first determine what is right thinking. The late Brother Azarias, in his *Phases of Thought and Criticism* says: "it is to analyze and discriminate; it is to ask the why and wherefore of things, to estimate them at their real worth and to give them their proper names . . . it is to give the true and the false their real values . . . it is to know where one's knowledge ends and where one's ignorance begins; above all, it is to arrive at that condition of mind in which one can determine how and when to express what one knows, and in which one performs the more difficult feat of abstaining from speaking about that of which one knows nothing. This it is to think. Need one be any longer surprised that it is an unknown science to all but a few thoughtful, well disciplined minds that may be called the educators of the world?"

But, oh, Teachers' Council, what are we, poor grammar and primary teachers, to do with so complex a process as is herein described? Don't be discouraged. Thinking, for your purposes, may be reduced to a few simple processes that will reach the average endowed child. You can teach him to discriminate one object or one sensation from another; his eye can be taught to separate colors; the ear will distinguish a difference in sounds, the taste will suggest a difference between sugar and salt, and the sense of smell

will create a preference between cologne and hartshorn. Little children may be taught elementary analysis and the simpler forms of logical division. In upper grades the making out of topical analyses of lessons studied and the preparation of a careful outline of subjects before writing compositions upon them will be found very helpful. Well established standards of comparison will do much towards the development of child thought, because clear thinking depends upon close comparison. "The child's first lesson in observation," says Dr. Morgan, "should awaken the powers of thought; the first steps in reading should be accompanied by thinking; number should be taught by leading him to think; the whole course of reading should be a drill in thinking; selections should be analyzed, paraphrased, summarized, and commented on until he is master of the thought. The study of geography should be an exercise in comparison; and history a training of the judgment."

The oral instruction of the teacher in the primary grades affords an opportunity to awaken and direct thought, while in the upper grades examinations looking to the testing of the thought power rather than to the testing of the memory will be found a great help in leading children to think.

The teacher who would have his pupils think, must set the example; his questions must be the result of his thought; they must be pertinent, consecutive, logical and always with a purpose.

PUNCTUS VIRIDIS.

TEACHERS' COUNCIL QUERY BOX.

Will you kindly tell us who is the "Chief of Gambia's golden shore," referred to in Whittier's *Snow Bound*? Who is the author of the poem from which this line is taken?

F. AND G.

The author of the poem referred to is Sarah Wentworth Morton (b. 1759, d. 1846), and the poem is entitled "*The African Chief*." The name of the chief is not given. Perhaps the two stanzas here quoted will meet the re-

quirements of F. and G. They are taken from *The American Preceptor* by Caleb Bingham:

"Did all the gods of Afric sleep,
Forgetful of their guardian love,
When the white traitors of the deep,
Betray him in the palmy grove?"

A chief of Gambia's golden shore,
Whose arm the band of warriors led,
Perhaps the lord of boundless power,
By whom the foodless poor were fed."

READING CIRCLE UNION.

COURSE OF STUDIES FOR 1896-'97.—OCTOBER TO JUNE, INCLUSIVE—AMERICAN YEAR

STUDIES IN AMERICAN HISTORY.

BY MARC F. VALLETTE, LL. D.

CHAPTER V.

EFFECT OF THE DISCOVERIES OF COLUMBUS UPON THE NATIONS OF EUROPE—HENRY VII.'S PATENT TO JOHN AND SABASTIAN CABOT—"THE MOST ANCIENT AMERICAN STATE PAPER IN ENGLAND"—SUBSEQUENT ENGLISH SOVEREIGNS AND THE BULL OF DEMARCATION.

The magnificent achievements of Columbus, as briefly outlined in the preceding chapters, revealing, as they do, the wonderful truth of the idea so long uppermost in his mind, won the admiration due to an enterprise that seemed more divine than human, and kindled in the breast of the emulous, even during the life of the great Admiral, an ardent desire to gain as signal renown in the same career of daring, as he did.

The other countries of Europe, too, looked with jealous eyes upon the growing influence of Spain and her

prospective wealth in the New World. English statesmen like Walsingham and Cecil, geographers like Hakluyt, and merchants like Gresham, kept themselves thoroughly informed regarding all foreign commercial affairs, discoveries, &c. It is true that England had long been distracted by internecine wars but, in 1485, the War of the Roses terminated on Bosworth Field, a union of the Roses was effected by the marriage of Henry VII. and the Princess Elizabeth, daughter of Edward IV., and, for the first time in thirty years, England found herself at peace within herself and in a position to take her place in the line of the world's progress. Thus it came about that when John Cabot, a Venetian merchant, then residing at Bristol, England, presented himself at court, as Columbus had done before him, at the Court of Spain, to implore their aid in a voyage of discovery in the

New World. King Henry was in a position to entertain the appeal and to grant to John and his son Sebastian Cabot a patent, "the most ancient American State paper in England," authorizing them "to plant the flag of England upon any soil hitherto unseen by Christian people." The charters for discovery and colonization were granted to Cabot and his sons, and also to Richard Warde, Thomas Ashurst, Hugh Eliot, Nicholas Thorne the elder, and others, and in order to be "without prejudice to Spain and Portugal"* could not extend south of 44° north latitude, thus confining the English in the New World to a region too cold and desolate to encourage settlement.

But this obstacle was not destined to stand long in the way, for, on the death of Henry VII., in 1509, he was succeeded by Henry VIII., a sovereign whose anxiety to abide by contracts made with the Sovereign Pontiff was not remarkable. His contentions with the Popes resulted in the establishment of the Reformation in England, a disregard of the force of Papal Bulls relating to America, and finally the establishment of English Colonies in the New World. Edward VI., who succeeded his father, Henry VIII., in 1547, having established Protestantism in England, became interested in the enlargement of his kingdom by the acquisition of new lands beyond the sea. Of course, he had no regard for Papal Bulls, so he summoned Sebastian Cabot from Spain, and, under his leadership the great association was formed in England, known as "*The*

Mysterie and Companie of the Merchant Adventurers for discoverie of Regions, Dominions, Islands, and Places unknown."

It was to a certain extent a reissuance to a company of the Cabot charter of 1496; but differed from it in its disregard of the bounds as fixed by the Pope, and discoveries were not confined to "North, east, and west of England."

The death of Edward VI., in 1553, raised Mary Tudor (afterwards married to Philip II. of Spain) to the throne of England, and restored Catholicity in that country. A second charter was now granted to the *Merchant Adventurers* which confined them to the north, northeast, and northwestward of England, and more fully respected the Spanish claims than the Cabot grant of 1496 had done. Prominent English merchants soon crossed the ocean to study King Philip's possessions in America. In 1555 Richard Eden published his "*Decades† of the Newe Worlde or West India*," which is the first published collection of voyages in English and is dedicated to "Philip, King of England and Spain."

On the death of Queen Mary, in 1558, she was succeeded by Queen Elizabeth, under whose reign all future recognition of Papal Bulls ceased.

JOHN CABOT BRINGS TO OUR CONTINENT THE FIRST BAND OF ENGLISH SPEAKING CATHOLICS — BESIDE THE CROSS HE "PLANTS THE FLAGS OF ENGLAND AND ST. MARK" — VALUE OF CABOT'S DISCOVERIES TO HENRY VII. — EDMUND BURKE'S ESTIMATE, LATER ON.

The student of American history will find it necessary to study the

*See letter of January 21, 1496, from Doctor de Puebla to Ferdinand and Isabella of Spain, and their reply on March 28, following. I understand the Papal Bulls to divide between Spain and Portugal, by a north and south line, only the new discoveries "west and south" of Spain.—See Brown's *Genesis of the United States*, p. 2.

†*Decades*, a book divided into ten parts.

reigns of the rulers of England from 1485 to 1558, as they exert a marked influence upon our history. It will be seen that prior to Elizabeth, America south of 44° N. L. had been really conceded to Spain, and that Spaniards had already explored our coasts, east and west, and had planted the Cross as well as the standard of Spain in many parts of our present territory. Elizabeth took issue with the Pope (1559), caused the supremacy which had hitherto been conceded to Rome to be vested in the crown of England, and prosecuted further discoveries or explorations in the New World according to "reformed ideas."

John Cabot, was, like Columbus, a native of Genoa, but had been naturalized at Venice, where he resided for some years. "In the yeere of our Lord 1497 Iohn Cabot a Venetian, and his sonne Sebastian (with an English fleet set out from Bristoll) discovered that land which no man before that time had attempted, on the 24 of Iune, about fve of the clocke early in the morning." Cabot was accompanied by a priest* from Bristol, and probably reached Newfoundland and Labrador. His vessel bore to our Continent the first band of English speaking Catholics, and within five years, a priest, we know, crossed the Atlantic to administer the consolations of religion to his countrymen in America, offer up the Holy Sacrifice and announce the Gospel in our tongue.†

"The discoverer of these places planted on his new-found land a large Cross, with one flag of England and another of Saint Mark, by reason of

his being a Venetian, so that our banner has floated very far afield."‡ (London, 23 August 1497). Cabot was sure that *he* had found the east extremity of Asia, and he earned and received from his sovereign the title of Great Admiral.

It will be noted that Cabot's discovery was made fourteen months before Columbus, on his third voyage came in sight of the mainland, and nearly two years before Amerigo Vespucci sailed west of the Canaries.

Shortly after the return of John and Sebastian Cabot to England, another voyage was planned by Sebastian. With three hundred men he sailed for Labrador, by way of Iceland, and reached there in latitude 58°. Finding the weather too severe, he steered south and cruised along the shores of the present United States to the neighborhood of Albermarle Sound. He likewise asserted the title of the English Sovereign to the land. The earliest discoverers do not seem to have received very great rewards, at least during their life-time, for their discoveries. John Cabot received a small pension from Henry VII., while the royal note book contains the memorandum: "10th August, 1497. To him that found the new isle, £10." Yet it was upon Cabot's discovery that England based her claim to her American possessions.§

The Cabots, like Columbus, were convinced that they must find a northwest passage to China, but one discovered a New World without having had the consolation of knowing it, while the others discovered the continent, but as no gold or treasure was forth-

*Shea's *Catholic Church in Colonial Times*.

†Harrisse—*Jean et Sebastien Cabot*, Parris, 1882.

‡Calendars of State Papers, Venetian, 1202-1509, p. 262.

§"We derive our right in America from the discovery of Cabot, who first made the northern continent in 1497."—*Edmund Burke*, to Parliament

coming their great work was considered a failure. Could the Bristol merchants have realized the treasure that lay in the fur trade of British America there would have been no honors or titles too great for the Cabots.

Much obscurity prevails concerning the Cabots and their voyages. John gave a "description of the world in a chart, and also in a solid globe, which he has made, and he shows where he landed."* In 1512 Sebastian Cabot was living in Sevilla, engaged in revising the maps and charts of the Spanish King. In 1517 he accompanied Sir Thomas Perte on another voyage to Spanish America, but the object of that voyage is uncertain. In the following year we find him again in Spain where he received the appointment of Pilot-major. In 1526, after the conference of Badajos he headed a squadron to pursue Spanish discoveries along the Pacific, but owing to the disaffection of some of his officers, he put into La Plata and sailed up this river some 350 miles. He also pushed his explorations some distance up the Paraguay. Weakened by the continued attacks of the natives and failing to receive the aid he solicited he found himself obliged to return to Spain. Shortly after he returned to England and settled in Bristol. Edward VI. conferred honors and a pension upon him. Hakluyt says that the office of Grand Pilot of England was created for him. He is supposed to have died in London, in 1557, in about the 80th year of his age, and sixty-one years after the date of his first commission from Henry VII. Few lives exhibit such activity in the pursuit of an idea.

ALONZO DE OJEDA AND AMERIGO VESPUCCI—FIRST SUGGESTION OF THE NAME OF AMERICA—GASPAR CORTE REAL—PEDRO ALVAREZ CABRAL—FIRST MASS ON THE COAST OF SOUTH AMERICA—VASCO DA GAMA ROUNDS THE CAPE OF GOOD HOPE—VALUE OF THIS VOYAGE TO GEOGRAPHY, HISTORY AND COMMERCE—PAVES THE WAY FOR THE SUCCESS OF ST. FRANCIS XAVIER.

In 1499 Alonzo de Ojeda, a companion of Columbus in his first expedition, sailing under the patronage of some Portuguese merchants, cruised along the coast of South America and discovered the continent at Paria. He was accompanied by Amerigo Vespucci, a Florentine gentleman, who, on his return, published such a glowing account of his voyage as to give rise to the idea that he was the first discoverer. He was the first to publish in Europe that the lands discovered by Columbus were not a part of Asia, but a new continent.† The honor of giving a name to the continent, which should have been given to Columbus, was accordingly bestowed on him. It was in 1507 that the first suggestion of the name of *America* for the "new world" appeared in a little treatise by Martin Waldseemüller, published at St. Dié. "But now," says Waldseemüller, "these parts (Europe, Asia, Africa) have been more extensively explored, and another fourth part has been discovered by Americus Vesputius, wherefore I do not see what is rightly to hinder us from calling it Amerige or America, i. e., the land of Americus, after its discoverer, Americus, a man of sagacious mind, since both Europe and Asia have got their names from women. Its

*Letter of Abbe Raimondo, Envoy of the Duke of Milan to the court of Henry VII.

†*Compendio de Historia de America y de Chile*, por el Presbítero Esteban Munos Donoso.

situation and the manners and customs of its people will be clearly understood from the twice two voyages of Americus which follow." Notwithstanding the fact that even the fame of Columbus has been attacked as well as his person, his glory has in no way been diminished thereby.

The King of Portugal thought it was about time for his little kingdom to derive some benefit from the discoveries to be made in the new world, and in 1501 he fitted out a vessel under the command of Gaspar Corte Real. He explored the northeastern coast of America, visited Labrador and Canada, penetrating to the Gulf of St. Lawrence. He undertook a second voyage in the following year with the object of finding a passage to the north of America, but was never heard of again, nor was his brother, Miguel Corte Real, who sailed in 1502 in search of him.* On his first voyage Gaspar carried with him more than fifty Indians and sold them as slaves in Portugal.

In 1500 Pedro Alvarez Cabral, a Portuguese commander, was directed by the King of Portugal to follow the course of Vasco da Gama in the East. He was driven by adverse winds so far out of his way that he reached the coast of Brazil on April 24. On Good Friday he cast anchor in Porto Seguro, and on Easter Sunday an altar was erected and the Holy Sacrifice of the Mass was offered up in the presence of the astonished natives. The country was declared an appendage to Portugal, and a stone cross was erected to commemorate the event. Cabral sent a small vessel to Lisbon to announce his discovery, and without forming any settlement set out for India on May 3.

Another famous explorer during the life of Columbus was Vasco da Gama. He was the first European navigator who found his way to India around the Cape of Good Hope. He was born of an ancient and noble family of Portugal, at the small sea port of Sines, about the year 1469 (the exact date is unknown). He sailed from Lisbon on July 8, 1497, with a squadron of three small vessels manned by sixty men, and after a stormy voyage anchored before Calicut, on the coast of Malabar. He gained the good will of the native prince, convinced him of the advantages of commercial intercourse with the Portuguese, and returned to his native land in September, 1499, with his ships loaded with pepper and spices, rubies and emeralds, silks and satins, ivory and bronzes. Spain and Portugal and other nations were wild with excitement over the treasures da Gama had found, and honors were bestowed upon him with no stinted hand.

This voyage is a remarkable epoch in geography, history and commerce, for it added wonderfully to the people's knowledge of the globe, diverted the trade of the East from the overland routes in which it had run, to the almost exclusive benefit of Italy, for many centuries, and led to the building up of a vast Portuguese empire on the coast of Africa, in India and about the Straits of Malacca. A second voyage, having more the character of a naval expedition than of a commercial enterprise, was conducted by da Gama, with the object of punishing some previous outrages perpetrated on the Portuguese, and also of making a permanent settlement in Hindostan. He re-

**Os Estados Unidos, Esboço Historico*—por Antonio da Cunha Pereira de Sotto Maior Lisboa, 1877.

turned to Lisbon in 1503, where new honors and emoluments awaited him. In 1524 he was appointed Viceroy of India, and was the first man to hold that high office, which has since passed to men of another nation.

Vasco da Gama died shortly after his arrival at his post, in December, 1525. His remains were taken back to Portugal in 1538, and a superb monument was erected to his memory by King John III. in the Church of *Nossa Senhora das Reliquias* (Our Lady of the Relics), then attached to the subsequently suppressed convent of Discalced Carmelites, outside of the town of Vidigueira, which gave him his title. They were removed, in 1880, across the Tagus to the monastery of Belem.

Vasco da Gama was a brave soldier, a skillful navigator, and a man of piety and learning. He was the champion of the faith among the Saracens and Hindoos and paved the way for the triumph of Albuquerque and the missionary successes of St. Francis Xavier. Da Gama is the hero of the celebrated national epic of Portugal, the *Lusiad* of Camoens.

VOYAGES OF MAGELLAN—HIS PIETY—CONVERSION OF THE CHIEF OF FILIPINAS—SEBASTIAN DE ELCANO—"THOU FIRST DIDST SAIL AROUND ME."

But, perhaps, the greatest navigator of the Columbian period was Fernando Magalhaens, or, as he is better known to English readers, Magellan. He was one of the most distinguished seamen of his age, and, as a discoverer was hardly second to Columbus himself. He was born at Oporto, in Portugal, in 1470. After serving in the Portuguese navy for some time, he tendered his services to Spain, and revived the idea

of Columbus of sailing to China and Japan by a westerly course. He was convinced that the American continent could be turned by going far enough south. A fleet of vessels, the "Trinidad," the "San Antonio," the "Concepcion" and the "Victoria," manned by two hundred and thirty-six men, was soon fitted out for the expedition and Magellan set sail on September 29, 1519. He discovered and sailed through the Strait that now bears his name, and on November 27, 1520, he entered that ocean which he called *Pacific*, on account of the continued delightful weather and fair winds that wafted him along its peaceful bosom. On March 6, 1521, Magellan came upon a large group of islands, the natives of which seemed possessed of no end of thievish habits, and on this account he named the islands the *Ladrones*. Soon after he sighted another extensive group, which, in honor of the Spanish sovereign, Philip II., he named *Filipinas*, or Philippines. After cruising through this group of islands, on the feast of St. Lazarus, he became aware of their great extent, and in honor of St. Lazarus, gave his name to the Archipelago.

Filled with the religious zeal of the great navigators of the fifteenth and sixteenth centuries, Magellan made his chaplains preach the Gospel to the natives wherever it was possible to do so, and it was not long before their idols disappeared and the consolation was afforded him, shortly before the close of his life, of witnessing the conversion to Catholicity of Zebu, the principal chief of *Filipinas*, who was baptized, with all his court and a multitude of his subjects, after a Solemn

High Mass celebrated under a tent erected on the sea shore.*

Magellan was killed shortly afterwards in an encounter on land with a neighboring chieftain, happy, as he said, with his last breath, to die on a Saturday, for the devotion he had to the Blessed Virgin. This was on April 27th, 1521.

The command of Magellan's vessel devolved upon Juan Sebastian de Elcano.† This intrepid mariner belonged to an intrepid race known as the Basques of the north of Spain. He was born at Guateria, in the province of Guipuzcoa. He succeeded in bringing back all that remained of Magellan's expedition for the circumnavigation of the globe. De Elcano was a man more versed in practical seamanship than in the theory of navigation, and was endowed with piety and firmness of character. He went out on this expedition as sailing master, or pilot, of one of the vessels, but upon the death of his commander he became, by universal consent, his successor in command. After a long voyage, the unfortunate "Victoria" headed for Spain with such supplies as her crew could get, and reached San Lucar on September 6, 1522. Of the sixty men who sailed on the Victoria from Moluccas, but eighteen survived the terrible voyage, and these were all sick. Of the other forty-two some had deserted at Timor, some had been condemned for their crimes, and the others had died. The Emperor, Charles V., received de Elcano with great distinction, and gave him a life pension of

five hundred ducats. . He could not ennoble him because every son of Biscaya "was a hidalgo by birth," and so recognized in every part of Spain, but he conferred upon him a new coat of arms; a terrestrial globe with the significant motto: *Primus circumdedisti me.*‡ De Elcano died at sea during a second expedition, on August 14, 1526. Nearly three hundred years later a statue was erected to his memory in his native town. Around its base are inscriptions in Spanish, Latin and Basque. The glory of the services of De Elcano, though somewhat dimmed, as they necessarily were by the more illustrious name of Magellan, has had new light shed upon it by the great work recently completed by the Spanish government and entitled *Coleccion de Documentos ineditos para la historia de Espana.**

VICENTE YANEZ PINZON FIRST TO CROSS THE EQUATORIAL LINE IN AMERICA—ALARMED AT THE DISAPPEARANCE OF THE NORTH STAR—THE "SOUTHERN CROSS."

VICENTE YANEZ PINZON, of Palos, a brother of Martin Alonso Pinzon, and commander of the *Nina*, during the first voyage of Columbus, put to sea in December, 1499, in four caravels, fitted out in his native city of Palos, and after passing the Canary and Cape Verde Islands and after a turbulent voyage, covering some two hundred and forty leagues, having crossed the equatorial line—being the first European to do so in America—reached a point on the coast of Brazil, now called St. Augustine, but to which he gave the name

*It was during these voyages along the coast of Brazil that these Spaniards first became acquainted with celery, pineapples, the sweet potato (patata) and the cochlearia, or scurvy grass.

†Sometimes written Del Cano.

‡"Thou first didst sail around me."

*A collection of unpublished documents concerning the history of Spain.

of *Santa Maria de la Consolacion*, in memory of the consolation he experienced at sight of it. Pinzon landed, and took possession of it in the name of the crown of Castile. The hostile attitude of the natives warned him that it would not be prudent to expose his little band to their attacks, and re-embarking he steered north-west, and again attempted to land near the mouth of a small river, but the natives again proved hostile and after a severe encounter he was driven off, losing one of his boats with its entire crew. This was the roughest reception that Europeans had yet met with in the New World. Pinzon discovered and partially explored the river now known as the Amazon. Not meeting much encouragement to pursue further explorations and loading his vessels with Brazil wood he returned to Spain by way of the Gulf of Paria, Hispaniola, and the Bahamas, and reached his destination sometime in September 1500.

It will be remembered that, in common with the officers and men of the three caravels of Columbus, on his first voyage of discovery, Pinzon was sorely puzzled over the variations of the magnetic needle. His first voyage to the South American coast was attended with no less trying phenomena, unknown to the navigators of that period. After crossing the equator the caravels of Pinzon lost sight of the North Star, encountered terrible tempests and were sorely alarmed at the aspect of the heavens. In vain did they scan the southern heavens for some polar star that would guide them on their way, and imagined that a bulge in the globe hid it from their eyes. "They

knew nothing as yet of the firmament of that hemisphere, nor of that beautiful constellation, the Southern Cross, but expected to find a guiding star at the opposite pole similar to the cynosure of the north." On his homeward journey, when again in the vicinity of the Equinoctial line he met with no end of surprises. "The water of the sea was so fresh that he was enabled to replenish his casks with it," but he soon learned that the islands through which he was sailing lay in the mouth of the Amazon, a river thirty leagues in breadth and which forced its waters forty leagues into the sea before losing their freshness. After encountering tremendous disturbances of the sea in these latitudes, he sailed north and was soon rejoiced by again seeing the Polar Star.

As most of the companions of Columbus who made explorations on their own account after leaving the Great Admiral, landed along the coast of Central or South America, and as we are dealing in their studies, more especially with North America, we shall close our chapter on the explorers of the Columbian period with Ponce de Leon, the conquerer of Porto Rico and Discoverer of Florida.

JUAN PONCE DE LEON, HIS CAREER, HIS SEARCH FOR THE "WATERS OF LIFE" END IN FINDING THE "ARROW OF DEATH."

JUAN PONCE DE LEON was a native of Spain. In his boyhood he had been page to Nunez de Guzman, Senor of Toral.* From his earliest years he had been accustomed to the clash of arms and had done good service against the Moors of Granada. As we have seen, he accompanied Colum-

* Incas, Garcilaso de la Vega, Hist. Florida, v. iv, c. 37.

bus on his second voyage in 1493, and subsequently joined in Roldan's rebellion against the Admiral. He fought the Indians and acquired quite a reputation for sagacity and courage, and in time he rose to the command of the province of Higüey, as lieutenant of Governor Ovando, of Hispaniola. Yearning to distinguish himself in some way he obtained the permission of his superior to undertake an expedition to the island of Borinquen or Puerto Rico. He found the island richly wooded and prevailed upon the cacique to lead him to the gold fields of his island. Gathering up specimens of the gold found, he returned to Hispaniola to report to the governor. The ore, after careful tests, proving satisfactory the subjection of the island was decided upon and the enterprise was confided to Juan Ponce de Leon.

The gentle disposition of the inhabitants made their conquest easy, and hoping to gain the governorship, Ponce returned to Hispaniola to seek the gratification of his ambition at the hands of Ovando. But, during his absence things had changed at Hispaniola. Ovando had been replaced by Don Diego Columbus, son of the great discoverer, and Cristobal Sotomayor had already arrived from Spain with full power from the King to form a settlement and build a fort upon the island of Porto Rico. Don Diego was in no mood to recognize the appointment of Sotomayor, which had been made without consultation with him, as viceroy, and still less was he disposed to favor one who had been disloyal to his father by joining the forces of Roldan. In the meantime, Ovando had arrived in Spain, reported favorably upon the merits of Ponce, and upon his services

in exploring Porto Rico, and secured a royal mandate to Don Diego not to interfere with him in the discharge of his duties as governor of Porto Rico.

But the rule of Ponce de Leon, which began in 1509, was not characterized by that prudence which his years and experience should have dictated. He quarreled with his countrymen, and the cacique Aguaybaná gave him no end of trouble, and finally, though the cacique fell in battle in defence of his home and country, it was not until after he had inflicted heavy losses upon the invader. To add to his troubles, his transient dignity suffered overthrow by the home government. King Ferdinand realized that in appointing Ponce de Leon as Governor of Porto Rico he had infringed with the rights of Don Diego Columbus, and now found it to his interests to retract that appointment. Ponce de Leon laid down his dignities without regret, but the ardor of his ambition was not, in the least, allayed. If the genius of Christopher Columbus had conceived the existence of a new world which his indomitable perseverance succeeded in discovering, why could there not be a third world to be discovered, and why could not Ponce de Leon be the discoverer of that world, and thus attain a name equal to that of Columbus?

With the wealth he accumulated in the various positions he had held, he sailed from Porto Rico, in 1512, with three vessels, fitted out at his own expense. Deluded by the stories told him by some Indians, and ever anxious for novelties, he set out on an expedition in quest of a fountain which possessed virtues to renovate the life of those who should bathe in its streams, or give a perpetuity of youth to the

happy man who should drink of its ever-flowing waters. This elixir of life was to flow from a perpetual fountain in the New World, in a country glittering with gems of gold. It was to discover this fountain that Ponce, whose brow was now furrowed by age and hard service, was making this voyage. On the way he discovered new islands in the vicinity of Porto Rico, and there was not a river or lake upon them that he did not explore, in the hope of finding his much coveted fountain. His voyage was not entirely fruitless, however, for in time he discovered Florida, and landed upon the coast a short distance above St. Augustine. Later off (1521) he undertook a second expedition to "the Island of Florida,"* as he imagined it to be, even

to the day of his death. The object of this expedition seems to have been to form a permanent settlement, for he took with him priests to minister to his own people and to establish missions among the Indians, and horses, cattle, etc., to provide for the immediate needs of his colonists. Hardly had he attempted to build houses for his people when he was set upon by the natives. While resisting their attack he was severely wounded by an arrow. Finding it impossible to plant a colony in Florida, he sailed, with all his belongings, for Cuba, where he soon after died of his wound.† Thus, instead of finding the fountain of life and youth in the beautiful land of flowers, he found only the arrow of death.

[TO BE CONTINUED.]

*So called in his letter to Charles V., Feb. 10, 1521.

†Herrera, Decade III., Lib. I.

AMERICAN LITERATURE.

BY THOMAS O'HAGAN, M. A., PH. D.

THE FIRST CREATIVE PERIOD—CONTINUED.—1812-1837.

CHAPTER V.

1. WILLIAM CULLEN BRYANT.—2. EDGAR ALLEN POE.—3. THE "DAWN OF IMAGINATION" IN AMERICAN POETRY—JOSEPH RODMAN DRAKE, FITZ-GREENE HALLECK.—4. MINOR POETS OF THE PERIOD—5. FIVE GREAT ORATORS OF THE FIRST CREATIVE PERIOD—DANIEL WEBSTER, RUFUS CHOATE, HENRY CLAY, JOHN CALDWELL CALHOUN, EDWARD EVERETT.

The first great poet of the New World was William Cullen Bryant. His virile voice greets us as we draw near the academic groves of American song. His genius is strong, reverent and true. Bryant was the first Amer-

ican singer to break away fully from the influence of Pope's "ten-linked chain." He went to nature and the soul for themes, and dwelt in meditation and rapture upon the moods and mysteries of life.

Reared amid the Berkshire Hills of New England, he caught up in his song the glory of flower, flood and field—the spirit of wood and wild with all the eager heart and fond delight of a Wordsworth. Indeed our author has been called the American Wordsworth, yet he was no servile imitator of the great high-priest of Nature. His inspiration and method are his own, surpassing in evenness the work of the

chiefest of "The Lake Poets." Bryant neither rose so high nor fell so low as Wordsworth in his best and worst poetic moments.

He was born of Puritan stock, in Cummington, Massachusetts, in 1794, his father being a physician of good education and scholarly habits. It was fortunate for young Bryant that the treasured volumes of the great English poets in his father's library were his early companions, the reading and study of which must have nurtured his poetic spirit, and fitted his mind for his future vocation of journalism and letters.

In 1810, Bryant entered the class of 1813 in Williams College, with the view of preparing himself for Yale University. In a letter written to H. W. Powers, in 1878, Bryant thus speaks of his brief stay at Williams College: "I remained there two terms only, but I pursued my studies with the intent to become a student at Yale, for which I prepared myself, intending to enter the Junior Class there. My father, however, was not able, as he told me, to bear the expense. I had received an honorable dismission from Williams College, and was much disappointed at being obliged to end my college course in that way."

Like the first great man of letters in America, Washington Irving, Bryant at the outset turned his attention to the study of law, and was admitted to the bar in 1815. From 1815 to 1824, he practiced his profession in the villages of Plainfield and Great Barrington, Massachusetts. But his heart yearned for his true vocation—journalism and letters. To him, as to every genius whose life has received a wrong setting, the drudgery of uncongenial

labor became irksome, and the very times seemed out of joint.

In 1825, Bryant shook himself clear of the musty tomes of law and set out for New York, resolved to devote himself to literary work. His rise in journalism was rapid. He soon became editor-in-chief of the New York Evening Post—a position which he held for more than half a century. He died in New York, June 12, 1878. The immediate cause of his death was a fall which he received on a stone curbing, from the effects of which he never rallied.

William Cullen Bryant exercised a beneficent influence in American literature. He had a high moral nature, a character of great integrity, and a spirit sweet, calm, just and reverent. The key-note to all his poetry is struck in *Thanatopsis*, written when the author was but eighteen years of age. Of this great poem "Christopher North," of *Blackwood's Magazine*, wrote: "*Thanatopsis* alone would establish a claim to genius." The poem was first published in the *North American Review*, in 1817. Speaking of the poem, Godwin, in his *Life of Bryant*, says: "There was no mistaking the quality of these verses. The stamp of genius was upon every line. No such verses had been made in America before. They soon found their way into the school books of the country. They were quoted from the pulpit and from the hustings. Their gifted author had a national fame before he had a vote, and in due time '*Thanatopsis*' took the place which it still retains among the masterpieces of English didactic poetry."

A poem of Bryant's, very interesting in its genesis, is *To a Waterfowl*, written in 1819, when Blackstone was disputing with the Muses the sovereignty

of his mind. John Bigelow, in his *Life of the Author*, tells of the origin of this poem.

Bryant's first volume of poems was published in 1821, and included the following poems: *The Ages*; *Thanatopsis*; *To a Waterfowl*; *Inscription for the Entrance to a Wood*; *The Yellow Violet*; and *Green River*.

The student should not forget that Bryant is essentially a poet of nature. What Wordsworth is to Cumberland, Bryant is to New England. Speaking of Bryant's poems of Nature, Prof. Pattee has the following just criticism and estimate of our author: "Like Wordsworth, Bryant loved nature intensely, and the greater number of his poems were inspired by this love. He caught the poetry of the *Indian Summer* as Irving did its romance. He is the poet of the New England autumn. No one has so well pictured its brilliant foliage, its fading flowers, its dreamy melancholy days. *Autumn Woods*, *November*, *The Death of the Flowers*, *The Voice of Autumn*, and *October*, are poems that have become a part of our English language. He is also the poet of the New England wild flowers. *The Yellow Violet*, *The Fringed Gentian*, and *The Painted Cup*, are as inseparably connected with his name as *The Rhodora* is with Emerson's, *The Wild Honeysuckle* with Freneau's, *The Dandelion* with Lowell's, *The Golden-rod* with Whittier's, and *The Flower-de-luce* with Longfellow's. He is the poet of all others that has sung best of the boundless forest and the prairies."

The poetic genius of William Cullen Bryant, however, lacked passion and fire. There are a stateliness and finish in his lines that remind one of the Greek classics. He thoroughly under-

stood the technique of his art, and had command of the purest diction. His blank verse, is most admirable, and reminds one of Milton. As a translator, Homer's *Iliad* and *Odyssey* are a monument to his genius and industry. Never before had the old Greek been brought so near to readers of English. He is at his best in picturesque passages, though here and there the reader feels a check in the Homeric swiftness.

An excellent study of Bryant's genius, spirit, and method, may be obtained in Stedman's *Poets of America*, Chap. III.; Richardson, II., 35-49; Whipple's *Literature and Life*; George William Curtis' address before the New York Historical Society; and Lowell's *Fable for Critics*.

The next American poet to claim our attention is Edgar Allen Poe, who, in poetic dower, life and character, was almost the antithesis of William Cullen Bryant.

Poe has been so praised and blamed, underrated and overrated, that it is exceedingly difficult to form a true and just estimate of his character and works. One thing is certain, that, like Byron, he had within him great poetic possibilities, but the weakness of his nature prevented the divinity of his poetic powers from winning for him the place which was his by right of heaven-born inspiration. We always think of Mangan, Poe, Burns and Byron together. Poor, unhappy quartette! and, perhaps, the saddest life of the four was that of Poe.

The latter was born in Boston, in 1809, his father being David Poe, the son of a distinguished Revolutionary officer, and his mother Mrs. Elizabeth Arnold Hopkins, a pretty young actress of considerable ability. Both his

father and mother died in 1811, when Edgar, the second of three children, was but three years of age. The boy was a bright and handsome child, and was taken into the home of Mr. John Allen, a wealthy tobacco merchant. Here he was kindly cared for, and, in fact, indulged. He received his education at a private school in London, from private tutors, and at the University of Virginia. While at the latter institution he contracted so many debts that Mr. Allen refused to furnish more money, and Poe consequently abandoned his University course. In 1827, he found himself in Boston, where he published his first volume of poems, bearing the title of *Tamerlane and Other Poems*. After three years, two of which he spent in the regular army and one as a cadet at West Point, Poe pushed his way to Baltimore, where he won a hundred dollar cash prize offered by the *Saturday Visitor* for the best short story. Next we hear of him as editor of *The Southern Literary Messenger*. In 1836, Poe married his cousin, Virginia Clemm, a beautiful girl of fourteen, whose love brightened and cheered his strangely sad life.

The next five years he spent in Philadelphia, on the editorial staff of *The Gentleman's Magazine*, and *Graham's Monthly*. In 1842, Poe removed to New York and found employment as writer on *The Evening Mirror* of that city, then under the editorial management of the poet N. P. Willis.

It was about this time that *The Raven*, which immediately won him unprecedented fame, appeared. The student will find a most interesting account of how this unique and weird poem was written, in the August-September number of *The Bachelor of*

Arts Magazine, for 1896. His frail and beautiful child wife died in 1847. Poor Poe was almost insane over his loss. Two years later he started South, and, falling in with some old companions in Baltimore, became crazed with drink, and in the last stages of delirium was removed to a hospital, where he died, October 9th, 1849. Such is the brief story of the life of poor Edgar Allen Poe.

The literary life work of Poe divides itself into poetry, criticism and romance. 'Twere best we consider his poetic genius first. The dominant element in his poetry is music, but it is the music of despair. Poe took melancholy as the basis of his inspiration—sweet, sad and weird. Read his essay on *The Poetic Principle*, and you will learn of his poetic ideals and the law and gospel of his art. His gift was lyrical, as Shelley's was, his spirit as sad, dreamy and despondent as that of Coleridge. In imagination, Poe reached the ethereal domes of choicest poetic spirits. His poetry ministers to the ear and eye but not to the heart—it is not vital or wholesome. His chief poems are: *The Raven*; *The Bells*; *To Helen*; *The City in the Sea*; *The Valley of Unrest*; *The Haunted Palace*; *To One in Paradise*; *Ulalume*; *Israfel*; and *The Conquered Worm*.

Woodberry, in his excellent *Life of Poe*, thus sums up the character of his poetic gifts: "On the roll of our literature Poe's name is inscribed with the few foremost, and in the world at large his genius is established as valid among all men. Much as he derived nurture from other sources, he was the son of Coleridge by the weird touch in his imagination, by the principles of his analytic criticism and the speculative bent of his mind. An artist primarily who,

still helped by the finest sensitive and perceptive powers in himself, was developed by thought, patience and endless self-correction into a subtle deftness of hand unsurpassed in its own work; he belonged to the men of culture instead of those of originally perfect power: but being gifted with the dreamy instinct, the myth-making faculty, the allegorizing power, and with no other poetic element of high genius, he exercised his art in a region of vague feeling, symbolic ideas and fantastic imagery, and wrought his spell largely through sensuous effects of color, sound and gloom, heightened by lurking but unshaped suggestions of mysterious meanings. Now and then gleams of light and sketches of lovely landscape shine out, but for the most part his mastery was over dismal, superstitious and waste places. In imagination, as in action, his was an evil genius; and in its realms of revery he dwelt alone."

Poe, as a critic, was rather unfair and one-sided, allowing himself to be influenced too much by likes and dislikes. Yet all his honest criticisms have been proved by time to be strikingly correct.

It was in the department of romance that Poe was, perhaps, at his best. Here his imagination had full play. With his tale *The Murders in the Rue Morgue*, Poe may be said to have originated the modern detective story, and not a few of the novelists of today, notably Conan Doyle, have followed his method in this species of story.

The best *Life of Poe* is written by Woodberry. Excellent studies of his work may be found in Stedman, 252; Richardson, II., 116-136; Pattee, XI., 172-182; and Matthews, XII., 155-169.

The "dawn of imagination" in American poetry, as Richardson terms it, came with Joseph Rodman Drake and Fitz-Greene Halleck. The former was born in 1795, and died in 1820. It is worth noting that Drake and the English poet Keats were born in the same year and died within a few months of each other, of the same disease, at the early age of twenty-five.

Drake and Halleck formed a life friendship, the chief literary result of which was *The Croaker Papers*, contributed anonymously to the columns of the *New York Evening Post*. Drake's claims as a poet rest chiefly on *The Culpit Fay*, a poem replete with fancy and imagination. Another poem of some merit written by Drake is *The American Flag*. No life of Drake has yet been written.

Fitz-Greene Halleck will always be remembered as the author of that stirring lyric, *Marco Bozzaris*. Unlike to Drake, the genius of Halleck ranged abroad in foreign lands. He is related by genius to the Scottish poet Campbell, both of whom the heroic swayed and fashioned. Halleck's best poems are: *Marco Bozzaris*; *Burns*; *Red Jacket*; *Alnwick Castle*; *The Field of the Grounded Arms*; and *On the Death of Drake*. To get an insight into Halleck's work the student should read *Wilson's Bryant and His Friends*, and *Poe's Literati*.

The minor poets of this period are: Washington Allston, who was born in 1779, and died 1843—Allston was a great painter, and spent most of his life in Rome; John Pierpont, a graduate of Yale, author of *Airs of Palestine*, who was born in 1785, and died 1866; Richard Henry Dana, author of *The Buccaneers* and a series of lectures

on Shakespeare, born in 1787, died 1879 — his son, R. H. Dana, Jr., is the author of *Two Years Before the Mast*; Lydia Huntley Sigourney, a native of Norwich, Connecticut, who wrote no less than forty-six distinct works in prose and verse, born 1791, died 1865; Charles Sprague, born 1791, died 1875, author of *Ode to Shakespeare*; John G. C. Brainard, whose poem on *The Falls of Niagara* is well known; George P. Morris, the song writer, author of *Woodman Spare That Tree*; Francis Scott Key, who wrote *The Star Spangled Banner*; Samuel Woodworth, author of *The Old Oaken Bucket*; Richard Henry Wilde, who wrote *My Life is Like a Summer Rose*; and John Howard Payne, whose matchless lyric, *Home Sweet Home*, will live forever, wedded as it is to immortal music!

Five great orators belong to the First Creative Period: Daniel Webster, Rufus Choate, Henry Clay, John Caldwell Calhoun, and Edward Everett.

The lustre of Daniel Webster spans the world. We always associate him with the golden mouthed Syrian Chrysostom, the Greek Demosthenes, the Roman Cicero, the French Mirabeau, the Irish Edmund Burke.

It is said that great questions beget great orators—the burning question of slavery inspired the gifted patriot of this period, touching his lips and heart with an eloquence that held the multitude enthralled. With the question of slavery was bound up States Rights. It was the terrible Civil War fought out bloodlessly in the legislative halls of the nation. The Missouri Compromise, the Kansas-Nebraska Bill, and the South Carolina Nullification Ordinance—these tell of the gladiatorial contests in the arena of debate at Washington.

Daniel Webster stood out in this age of great orators as a lofty and majestic oak upon the hillside. He is incomparably the greatest orator that America has yet produced. Lodge says of him: "Take him for all in all he was not only the greatest orator this country has ever known, but in the history of eloquence his name will stand with those of Demosthenes and Cicero, of Chatham and Burke."

Webster was born in 1782, in Salisbury, New Hampshire, during the last year of the Revolution. He was therefore cradled and lulled to sleep, so to speak, by the war drum's throb. He was reared upon a backwood's farm, entered Dartmouth College at a young age, graduated in 1801, and was admitted to the bar in 1805. He died at Marshfield, Massachusetts, October 24, 1852.

Webster's greatest orations were delivered on the occasion of the Second Centennial of the Landing of the Pilgrims, at the Laying of the Corner-stone of the Bunker Hill Monument, and in a reply to an attack by Robert Y. Hayne, of South Carolina.

His style may be characterized as majestic. He was in every way physically and mentally equipped for a great orator. A commanding presence, a magnificent voice, a magnetic personality—all these were his. As a thinker he was oratorical, as a speaker his majestic and well conceived thought became logic on fire. Here is a pen picture of New Hampshire's rugged son, from a letter of Carlyle to Emerson: "Not many days ago I saw at breakfast the most notable of all your notabilities—Daniel Webster. He is a magnificent specimen; you might say to all the world 'This is your Yankee Eng-

lishman, such limbs we make in Yankeeland.'

"As a logic fencer, advocate, or parliamentary Hercules, one would incline to back him at first sight against all the extant world. The tanned complexion; that amorphous crag-like face; the dull black eyes under the precipice of eyebrow, like dull anthracite furnaces needing only to be blown; the mastiff mouth accurately closed. I have not traced as much of silent Berserkir-rage that I remember of in any other man."

The standard Life of Webster is that by George Ticknor Curtis. The student would do well to read carefully and critically The Plymouth Oration, and The First Bunker Hill Oration.

Rufus Choate was Born in Essex, Massachusetts, in 1799, and died seven years later than Webster. In many respects he quite equalled Webster as an orator. He was of a finer mould than Webster, and combined in his oratory something of the actor and poet. He had not the imperial grandeur of Webster, but he quite surpassed the latter in what might be termed oratorical enchantment and wealth of language. His life has been written by Joseph Neilson. The student should read his Eulogy on Daniel Webster.

In studying American oratory, the form of Henry Clay always looms up from the back-ground of Kentucky.

He was a Virginian by birth, being born in 1777.

Henry Clay is known in the history of American politics as "The great reconciler, the orator of sympathy." He stood mid-way between the extremists of both parties, and, as Prof. Pattee points out, succeeded, by his tact, in uniting them again and again, when rupture seemed inevitable. His style of oratory was rather persuasive than brilliant. His life is written by Carl Schurz, in American Statesmen series.

John Caldwell Calhoun was to South Carolina what Clay was to Kentucky, or Webster to Massachusetts. His name is inseparably connected with the Nullification Ordinance of 1832. His influence was very great. His eloquence was of an intellectual order, and was characterized by terseness and strength. His life is written by H. Von Holst.

Edward Everett, born in 1794, was, perhaps, possessed of more varied accomplishments than any other orator of his day. He was a great Greek scholar, an able diplomat, a wise statesman, and a judicious governor. The student would do well to study his life and character as set forth by Pattee, 192-194.

In our next we shall deal with the Second Creative Period from 1837 to 1861.

[TO BE CONTINUED.]

SOCIAL DISCONTENT AND ITS REMEDY.

BY REV. MORGAN M. SHEEDY.

Supplementary to the required text book, *Social Problems*.

SECOND PART.

The Roman poet was right when he spoke of the sacred thirst for gold. Avarice is one of the great curses of the ages. It is the special curse of our age and of this country. If the spirit of greed be not checked there is no telling what may befall our Republic. In a commonwealth where the tendency is towards the concentration of wealth in the hands of the few, ideal democratic conditions cannot be maintained for any great length of time. The mania for acquiring colossal fortunes within the brief period of a lifetime might be said to be peculiarly American. When large fortunes of five, ten, twenty or thirty millions are acquired in a half a lifetime people begin to ask, how was it done? Could such vast wealth be accumulated honestly? Most people would hesitate before answering, yes. And the multitude will not hesitate at all in saying, no; and are ready with a reason for their answer. Trusts, Combinations, "Corners," "Department Stores," and the like explain the rapid accumulation of wealth in the hands of individuals. The nation is drunk with the passion of greed. Every nobler sentiment of the people is buried under the load of the grossest materialism. No wonder we have mad speculation, bank failures, and revolting suicides. We are sacrificing liberty and prosperity on the foul altar that we have erected to Mammon and Materialism. While we call ourselves a Christian nation, we

are really living much after the fashion of pagans, blindly worshipping the things that Almighty God rebuked the Israelites of old for worshipping in the desert. We are inviting our destruction, socially and politically, by this mad and maddening race for wealth and for pagan luxuries. In no country in the world has the decay of religious faith been followed by a more rapid growth of materialism than in the United States. The model that we hold up for the admiration of American youth, is the "self-made man." "Success"—*material success*—is the chief end of life. An entire science of a base, sordid, immoral philosophy is in vogue that aims at impressing upon the young the maxims of worldly success. The "Almighty Dollar" is still, to too great an extent, the nation's idol. Its worship begets a hard selfishness and a blunting of all moral sentiments.

It is to such a pass that our modern materialistic civilization has brought us. For it is among the freest and most enlightened peoples like those of England and the United States that we find at the present time the most profound and wide-spread social discontent.

And, now, that we understand the disease, what is the remedy? "Socialism, communism, all the 'isms,'" says truly a writer in the *Catholic Standard and Times*, "are not only no remedy, but would aggravate the evil. All of these lack the fundamental sanction of justice—the giving to every one of

what is rightfully his—and that sanction is a positive belief in God, in His revelation to man." Without a recognition of this sanction men may clamor until doomsday; they may agitate and frame theories; may march in processions, organize unions and societies; pass laws against trusts and combinations, storm and rage; they will die and the evil will go on and be borne by their children and their children's children. "Revive Christianity, not in name merely," concludes this writer, "but in reality, among our people, and then, though there will be still rich and poor, the chasm will not be so wide and will be easily passed by those who try with proper training, and dis-

content will be reduced to that of the evil-minded man who is envious at any success of his neighbor—a discontent very different from that now under discussion." The remedy is then, in short, to *Christianize the nation*. Justice and charity to one's neighbor, which means every member of the community, is the rule of Christian action. There is no more perfect theory of life than that. If it were observed not only would the entire problem of the conflict growing out of the relations of labor and capital be solved, but many other of the ills which afflict human society would also disappear. This is the great lesson of the Pope's Encyclical on Labor. Study it.

OUTLINE FOR WEEKLY STUDY AND REVIEW—FEBRUARY-MARCH.

AMERICAN HISTORY.

First Week, Feb. 22.—Study 1. The English Sovereigns and the Bull of Demarcation.—2. The explorations of the Cabots.

Second Week, March 1.—Study 1. The explorations of Ojeda, Vespucci, Corte Real, Cabral, Vasco da Gama.—2. The value of da Gama's discoveries to history, geography, and commerce.

Third Week, March 8.—Study 1. The voyages and explorations of Magellan, Vicente Yanex Pinzon.—2. The magnetic needle.

Fourth Week, March 15.—1. Juan Ponce de Leon.—2. Catholicity of the explorers of the Columbian period.—3. Navigation.

Questions.

1. What was the effect of the discoveries of Columbus upon the nations of Europe?
2. What was the condition of England—politically, socially and commercially—in the latter part of the fifteenth century?
3. What is "the most ancient American state paper in England?"
4. What did Henry VII.'s patent to John and Sebastian Cabot authorize? Name others to whom Henry granted charters for discovery and colonization.
5. How did the English sovereigns regard and respect the Bull of Demarcation?

6. What great association was formed in England for discovery and exploration under Edward VI.?

7. When and by whom was the first collection of New World voyages published in England?

8. Why is it important for the students of American history to study the reigns of the rulers of England from 1485 to 1558?

9. Who brought to our continent the first band of English speaking Catholics? Who was John Cabot? Give a brief sketch of his life and voyages.

10. What was the value of Cabot's discoveries to Henry VII.? Give Burke's estimate of the value of his discoveries to England.

11. What was the basis of England's claim to her American possessions?

12. Who was Alonzo de Ojeda? What discoveries did he make?

13. Explain how our continent was named *America*.

14. What discoveries did the Portuguese discoverers, Gaspar Corte Real and Pedro Alvarez Cabral, make?

15. What famous explorer during the life of Columbus first found his way to India around the Cape of Good Hope?

16. Sketch briefly the life and explorations of Vasco da Gama.
17. What effect did da Gama's voyage to India have upon geography, history and commerce?
18. Who was the greatest navigator of the Columbian period, after Columbus?
19. Sketch briefly the life and discoveries of Magellan.
20. For what is Sebastian de Elcano noted?
21. Who was the first navigator that crossed the equatorial line in America?
22. What discoveries did Vicente Yanez Pinzon make?
23. Explain the causes for the variations of the magnetic needle that so alarmed and puzzled Pinzon.
24. Sketch briefly the career of Juan Ponce de Leon.

Suggested Reading.

Fiske, *Discovery of America*, Vol. I; Winsor, *Christopher Columbus*, and *Narrative and Critical History of America*, Vol. 2; *History of England from 1485 to 1558*. See also references in preceding numbers of Review.

AMERICAN LITERATURE.

- First Week, Feb. 22.*—Study Bryant.
Second Week, March 1.—Study Poe.
Third Week, March 8.—Study the minor poets of the First Creative Period.
Fourth Week, March 15.—Study the five great orators of the First Creative Period.

Questions.

1. Who was the first great poet of the New World?
2. What is the meaning of the phrase Pope's "ten-linked chain?"
3. What kind of poetry did Bryant write?
4. Name some of the English masters in this poetry.
5. How does Bryant rank among them?
6. What are Bryant's characteristics as a poet?
7. What influence did he exercise in American literature?
8. Who are the other translators of Homer? How does Bryant compare with them?
9. Sketch briefly the main events in the life of Bryant.
10. How is the literary life work of Edgar Allen Poe divided?

11. What are the dominant elements in his poetry?
12. What are the characteristics of Poe as a writer?
13. How did Poe rank as a critic?
14. Who are called the "Unhappy quartette?"
15. Sketch briefly the main points in the life of Poe.
16. With whom did the "dawn of imagination" in American poetry come?
17. What are the Croaker Papers?
18. On what does Drake's claims as a poet chiefly rest?
19. What stirring lyric recalls the author Fitz-Greene Halleck?
20. Name and give some account of the minor poets of this period.
21. Name the five great orators of the First Creative Period.
22. With what great orators of other lands and earlier times is Webster's name associated? How does he compare with these?
23. How may Webster's style be characterized?
24. What was the one over-ruling sentiment of his nature?
25. Quote the estimates of some contemporaries, writers, and critics of Webster.
26. What influence did Webster have on his time?
27. Sketch briefly his life and character.
28. Describe the style of oratory and give brief characterizations of the lives and speeches of Rufus Choate, Henry Clay, and John C. Calhoun.

Suggested Reading.

Bryant—*Life of William Cullen Bryant*, by John Bigelow; *Biography of Bryant*, by Parke Godwin; *Biography of Bryant*, by Andrew J. Symington; *Bryant and His Friends*, by J. G. Wilson; *E. C. Stedman's Poets of America*, Chap. III.; *Richardson's American Literature*, Vol. II., pp. 35-49; *Lowell's Fable for Critics*; *Address of George William Curtis before the New York Historical Society*; *In Memory of Bryant* (published by Evening Post, N. Y.)
 Poe—*G. E. Woodberry's Life of Poe*; *Stedman's Poets of America*, p. 252; *Richardson, Vol. II.*, pp. 116-136; *Pattee, Chap. XI.*, pp. 172-182; *Matthews, Chap. XII.*, pp. 155-169; *Life of Poe in the Century Maga-*

zine; Bachelor of Arts Magazine, August-September number, '96.

General References—Library of American Literature, by Stedman and Hutchinson; Poets of America, Stedman; American Men of Letters series, edited by Charles Dudley Warner.

Five Great Orators—Life of Webster, by George Ticknor Curtis; Life of Choate, by Joseph Wilson; Life of Clay, by Carl Schurz; Life of Calhoun, by H. Von Holst.

SOCIAL PROBLEMS.

First Week.—Labor organizations and their leaders. Study the guilds of the Middle Ages. The Church recognizes the fullest freedom of labor to organize for mutual self-help and protection.

Second Week.—Conferences as a method of preventing disputes and adjusting differences when they arise. How are such bodies formed, and what does experience show of their results?

Third Week.—Arbitration and its results. Has this means of settling disputes been found practicable? What is the inherent weakness of this method?

Fourth Week.—The condition of working women and girls. What has contributed to the large increase in their numbers in the industrial world? The "sweating system;" its cruelties and oppression.

Questions.

20. What is the history of the Knights of Labor? What is the present strength and standing of the organization?

21. Give a brief description of the guilds of the Middle Ages? When did they go out of existence? Could modern labor unions be fashioned after the ancient guilds?

22. What should be the character of labor leaders? What is to be said of "invisible leaders?" What do you think of the "walking delegate?"

23. How would you sum up the teaching of Leo XIII. on the subject of labor organizations?

24. What is to be said of conferences between labor and capital as a means of adjusting differences? Give briefly the history of the Homestead troubles, near Pittsburgh, a few years ago.

25. Has arbitration been found practicable in the settlement of disputes? Why does it not succeed?

26. What is the condition of working women and girls in the industrial world? What has contributed to their increased numbers?

27. What is to be said of the sales-lady or shop-girl? Of the girls employed in factories? Give their average wages.

28. What do you know of the employment of children in stores and factories? What is the legislation, if any, in your state on this subject?

29. Describe the "sweating system." To what extent does it prevail? Who are responsible for its existence?

30. Are fairly well-to-do women justified in patronizing the "bargain-counter?"

31. What is the effect of the "sweating system" on the physical and moral development of children in those sections of the city where it prevails?

32. Has the state the right to put a stop to the system? What does Leo XIII. say on this point?

Books of Reference.

Guilds and Trade Unions: Brentano; *Profit-Sharing:* Taylor; *Distribution of Products:* Atkinson; *Wright's Report on Factory System;* *The Organization of Labor:* F. Le Play; *Reports of the United States and State Bureaus of Statistics of Labor.* Cardinal Gibbon's *Our Christian Heritage*, Chapter XXXII., The Dignity, Rights, and Duties of the Laboring Classes.

Suggested Topics for Papers and Programs.

1. The fur trade of North America.
2. The seal question.
3. Origin of the names of Europe and Asia.
4. Catholicity of the navigators of the Columbian Period.
5. The descendants of Columbus.
6. The Cuban revolution.
7. Value of da Gama's discoveries to history, geography, and commerce.
8. Sketches of the lives of Bryant, Poe, Webster, Choate, Clay, Calhoun, and Everett.
9. Exercises commemorative of Washington's birthday:

Washington—As a Man; As a Soldier; As a Statesman; Domestic Life of; State Papers of; Farewell Address of; Reminiscences of; Bryant's 22d of February; Lee

and Washington at Monmouth, Irving; The Name of Washington, in "Dreams and Days," by George Parsons Lathrop; Patriotism; American Citizenship.

10. The Unhappy Quartette—Poe, Mangán, Byron, Burns.

11. The great orators of the world—Demosthenes the Greek, Cicero the Roman, Burke the Irishman, Bossuet the Frenchman, St. John Chrysostom the Greek, and Webster the American.

12. Bryant's relation to the development of a distinctively American literature.

13. Is America or England right in estimating Poe?

14. Monopolies—natural monopolies; capitalist monopolies; legislative action regarding monopolies; good and evil effects of monopolies.

15. What was the condition of the laboring classes in ancient and medieval times compared with their present condition?

16. The effects of machinery upon human comfort, and on the demand for labor.

17. Claims of the laboring classes.

18. Selections from the authors mentioned in Dr. O'Hagan's article.

Articles in current magazines recom-

mended to be read in conjunction with the required reading of the course:

The Rosary, Dec., '96, Jan., '97.—"Some Patricks of the Revolution," T. H. Murray; "Slavery Under Spanish Law," John A. Mooney.

Harper's Magazine, beginning Nov., '96.—"The First President of the United States," by Woodrow Wilson; "In White Man's Africa," by Poultney Bigelow; "The Dominant Idea of American Democracy," by Francis N. Thorpe; "A Recovered Chapter in American History," by Walter Clarke.

Donahoe's Magazine.—"The Last Sigh of the Moor," Dec., '96, by Mary F. Nixon; "Arbitration and Conciliation," Jan., '97, Edward O'Donnell.

Catholic World.—"New England and the Formation of America," by Rev. P. O'Callaghan, Dec., '96; "Sam Slick and Catholic Disabilities in Nova Scotia," by M. P. F. Chisholm, Jan., '97; "Intemperance and Pauperism," by Rev. F. W. Howard, Feb., '97; "Dwellings of the Poor and Their Morality," by Geo. McDermott, C. S. P., Feb., '97.

Review of Reviews.—*Literary Digest*.

LOCAL CIRCLE CHRONICLE.

MASSACHUSETTS—Boston: The *Pilot*, Boston, gives an excellent summary of the lecture of Paul Du Chaillu, who opened the annual lecture course of the John Boyle O'Reilly Reading Circle, of Boston, on the evening of Thursday, January 21, with "The Norsemen: Their Early History, Religion, Customs, Conquests and Discoveries."

The subject is so timely and interesting to our Circles and readers who are following the course on American history that we adapt or their benefit the following synopsis from the *Pilot's* report. The lecturer had the largest audience yet seen at any event in the Circle's history.

After a word as to the work which the Boyle O'Reilly Reading Circle is doing in the intellectual and social advancement of Boston Catholics, Mr. Thomas J. Gargan presented the lecturer with an eloquent acknowledgment of the debt of free America to the race from which Paul Du

Chaillu comes. Mr. Du Chaillu is American-born, of French ancestry. He has done honor to his native land, and the land of his forefathers, and has enriched history and geography by his explorations and discoveries in Africa; and in another field by the light which his patient research has thrown on the history of the Norsemen.

Mr. Du Chaillu began at once with a vigorous onslaught on the Anglo-Saxon myth, showing that to the ancient Northmen all the present Northern natives of Europe, more especially England, owe their courage, their naval enterprise, and military prowess, their exploring and colonizing spirit, as well as some good laws and customs.

The Norsemen had attained a high civilization, while as yet Greece and Rome were in their prime. Their paganism was of a purer and manlier sort than that of the two nations just mentioned.

As valor was the distinguishing quality of the people, so the idea of it colored their conceptions of a future state. Their gods were warrior-gods, and their heaven was reserved for men who fell in battle.

The men who had the misfortune to die a natural death went to hell. This hell, however, was not a place of physical suffering, the great sorrow of its denizens was that they were never to behold the face of Odin.

The temples were very beautiful—one at Upsala is described as sheeted with gold from floor to roof. Much decoration was lavished on the altars.

There were three great sacrifices every year: one in the autumn for good harvests; another at Yuletide—corresponding to our Christmas—for peace—a singular coincidence; and the third in the spring, for victory. The sacrifices were ordinarily of cattle, though human sacrifices were not uncommon, and in time of great public trouble, the king's son, or the king himself, might be chosen as the victim desired of the gods.

The high priest united in himself temporal and spiritual authority.

There was a chivalrous spirit in the laws. Woman enjoyed equality with man in many things. The marriage laws conserved to her not only her dowry from her father or kinsfolk, but also the portion which her husband was obliged to settle upon her at the espousals.

Mr. Du Chaillu gave a minute account of the marriage ceremonies among the Vikings, not forgetting the bridal toilettes.

He also described the ordinary attire of the Scandinavian men and women. The women always wore trained gown.

As to the bringing up of children, stern ideas prevailed. The new-born infant was carefully examined, and if deformed or diseased in any way, was at once exposed to the rigors of the climate and the fangs of the wild beasts. These hardy people believed evidently in "the survival of the fittest" physically, and would have in their homes only sturdy sons and daughters.

If the child were found satisfactory, he or she had water poured over it, while the name it was to bear was given it. This ceremony was very like Christian baptism. Then there was a day and night of silence in the house, while the Fates were sup-

posed to be present, settling the future of the child.

The child, if a boy, was taken from its mother, and the enervating influences of domestic life at about nine years of age, and trained by warlike men in athletic games and the use of weapons. At fifteen he came of age and was called into the presence of his father or nearest male relative who sent him forth to fight.

He was schooled in courage and the desire for conquest; but also in magnanimity, even to his foes.

The man who struck his enemy when he was down, was adjudged a murderer and hanged.

Hanging was also the penalty for theft after the second offence—unless the accused could prove, in the case of theft of food, that he needed it to sustain his life.

Mr. Du Chaillu spoke of the discoveries and settlements of the Vikings in Northern Europe, adverting but little to their still later discoveries in America.

He spoke of the introduction of Christianity among them, and their final merging into various European nations.

At the close of his lecture Mr. Du Chaillu gave a description of gorilla hunts in Africa and his discovery of the pygmies.

CAMBRIDGEPORT.—The *Catholic Union* Circle which was reported in the last issue as having ninety members, now reports one hundred and thirty-five members, and the Circle has not yet the full charter membership.

The Circle meets on the second, third and fourth Mondays of each month, the second and fourth being study meetings, and the third a social meeting.

The Circle has adopted the study of American history and literature as outlined in the *Review*, and will affiliate with the Reading Circle Union.

For the study meetings papers have been assigned as follows: The Norsemen, The Spanish Settlements and Missions, The French Settlements and Missions, Longfellow, Evangeline, English Composition. In poetry: "The Skeleton in Armor," Longfellow, "The Norsemen," Whittier, "Columbus," Lowell. This work has been outlined as a foundation.

The following corrections are made in the

LOCAL CIRCLE CHRONICLE.

officers as published in the January issue: Secretary, Mary Teresa Dwyer; Librarian, Miss Emma Ross; Spiritual Adviser, Rev. John Flatley.

NEW YORK—BROOKLYN.—The *Newman Circle*, of Brooklyn, was formally organized on September 18th, and named after the great Cardinal, whose works will form the basis of study, together with Church history, during the winter session. The membership is limited to twenty-five. Meetings are held at the residences of members on the second and fourth Saturdays of each month.

The idea of organizing this Circle took root while most of the present members were in attendance at the last session of the Champlain Assembly. One of the strongest motives which actuated the members in organizing the *Newman Circle* was their anxiety to make a concerted effort to help, in some material way, any movement that might be started this spring in the City of Churches for the erection of a *Brooklyn Cottage* on the Champlain Assembly Grounds, at Cliff Haven, for the members pride themselves on being, first of all, a *Summer School Circle*, with all the interest and sympathy in that great movement that must come from close association with it since its inception.

A practical feature of the Circle's work is the part many of the members take in the course on Psychology given in New York by the Rev. Joseph H. McMahon. Those members who attend these lectures on psychology take notes, which form the basis of an evening's discussion at the Circle, after each lecture.

Following are the officers: President, Annie E. Hull; Teacher, Mary E. Connell; Critic, Maria O'Connell; Treasurer, Eleanor G. Colgan; Secretary, Jennie M. Naughton.

MICHIGAN—The State Secretary of Michigan reports as follows on the three Circles of Upper Michigan.

The Marquette Circle at Menominee was organized in December, 1895. The officers are: President, M. H. Kern; Vice President, Mrs. A. N. Lacombe; Secretary, Miss Stella Quinlan; Treasurer, Miss Katharine Murphy. The studies are United States

History and History of the Church in this Country. The program consists of musical and literary numbers, a short discussion on current events, and a chapter in Keenan's Doctrinal Catechism, under the direction of the Pastor.

The Ishpeming Circle was organized February 9, 1896. The officers are; President, John G. Welsh; Vice President, Miss Nellie Bright; Treasurer, J. F. La Breche; Secretary, D. J. Sliney. The Circle meets weekly. The literary exercises embrace the reading and discussion of a chapter of the Faith of Our Fathers, talks on current topics, readings, recitations and music.

The Christian Mothers' Circle at Escanaba was organized January 22, 1896. President, Mrs. James Rooney; Vice President, Mrs. James Wall; Secretary, Mrs. Joseph Wickert; Treasurer, Mrs. E. A. Elliott. This Circle is small but it is doing good work.

NEBRASKA—COLUMBUS.—The St. Catherine's Circle of Columbus, Neb., reorganized in October last with a membership of thirteen, and renewed its affiliation with the R. C. U. The secretary writes as follows: The Circle is closely following the outlined studies in the Review, which we enjoy very much. We meet once a week, on Thursday evenings, and in addition to our studies we have a short literary and musical program. The following are members: Mrs. William O'Brien, President; Mrs. J. B. Gietzen, Vice President; Miss Lena Gietzen, Secretary and Treasurer; Mrs. J. Smith, Mrs. Vincent Macken, Mrs. Jno. Bates, Miss Minnie McMahon, Miss Lydia McMahon, Miss Sara Fitzpatrick, Miss Jennie Shanahan, Miss Cecelia Madden, Mr. D. Sullivan, Mr. Geo. Duffy, Mr. Jno. C. Byrnes.

Best wishes for the success of the Reading Circle Review.

LENA M. GIETZEN, Sec'y.

WISCONSIN—LA CROSSE.—On January 4th the *Columbian Circle* of La Crosse enjoyed an Evening with Dante. This was the first Author's Night celebrated by the Circle, and so pleasant and profitable did it prove that "Nights with Great Authors" will be a frequent feature of the Circle's course. The next meeting will be devoted to the life and works of John Boyle O'Reilly. As there is a Shakespeare Club with-

in this Circle, a Night with the "Immortal bard" will soon follow on the program.

PROGRAM OF DANTE EVENING.

1. Vocal Solo—The Holy City.....
..... Miss Maude McLindon
2. Dante, his Life and Character
..... Mr. J. E. Doherty
3. Outline of the Divina Comedia:
Inferno.....Miss Clara Jacobson
Purgatorio.....Miss Gertude Ryder
Paradisio.....Miss Anna Collins
4. Duet—Star Waltz—Piano and Mandoline.....Miss Frances Drake and Mrs. Frank Congdon.
5. Reading — Carlyle's Essay on Dante
.....Dr. Edward Evans
6. Reading — Selections from Divina Comedia.....Miss Lucille Servis
7. Paper—Word Pictures from Dante,
.....Miss M. L. Rossiter
8. Vocal Solo—When the Sweet Moonlight is Beaming Mrs. S. J. Denigan

The members of the Circle were greatly pleased and encouraged by the receipt of congratulatory letters from Eliza Allen Starr of Chicago, and Rev. John F. Mullany of Syracuse.

The Columbian is in its second year and gives promise of a long life in the good work of promoting a love of study and a knowledge of the true history of the Church and her influence on the progress and civilization of the world. The course of study last year was on the period of the Reformation. This year English literature is the study.

The officers are John F. Doherty, president; Mary Devine, vice president; Marie L. Rossiter, secretary; P. J. Kelly, treasurer.

PENNSYLVANIA—UNIVERSITY EXTENSION CENTER AT ALTOONA: The Rev. Morgan M. Sheedy's progressiveness in educational work is again in evidence. A University-extension center has been organized at Altoona, the first course being on the French Revolution, by Mr. Hilaire Belloc.

At Library Hall, Altoona, on Saturday evening, January 16th, a large and appreciative audience listened to Mr. Belloc's lecture on "France in the Eighteenth Century." This is the first of his series of six lectures on the "French Revolution," given under the auspices of the local center of

University extension. Mr. Belloc, who was introduced by Rev. Father Sheedy, president of the local center, is an able speaker, and held the attention of the audience throughout. After the lecture a class was formed for study, and Mr. Thomas B. Wehrle agreed to prepare a paper on "Village Life in France in the Eighteenth Century," to be read at the next meeting. Lectures will be delivered every two weeks; the subject of the next one to be, "France of To-day." The illustrations by means of the stereopticon, are a pleasing feature. The present course promises to be the most successful one ever held in Altoona.

PHILADELPHIA—Arrangements have been completed for holding the grand Reading Circle euchre party and reception in the First Regiment Armory, Broad and Callowhill streets, on the evening of Washington's Birthday, February 22. From all indications, it may safely be predicted that this will be the most brilliant reunion of Catholics held in this city for a long time. The proceeds will be devoted to paying for the "Philadelphia cottage" erected by the union on the Summer School grounds.

ILLINOIS—CHICAGO: St. Vincent de Paul Reading Circle was organized a year ago as an adjunct of the Young Ladies' Sodality of St. Vincent's Church, the officers of the Sodality holding the same position in regard to the Reading Circle.

Standard works of literature were studied, preference being given to Catholic authors. Some of the writers reviewed were Adelaide Procter, Father Ryan, Eliza Allen Starr, and Henry Wadsworth Longfellow.

The members of the Circle and their friends were given a rare treat during the course—a lecture on "Travels Among Books," delivered by Mrs. Margaret F. Sullivan.

The course for the year 1897 will consist of a Scripture class conducted by the Spiritual Director, Rev. James Henelley, C. M., supplemented by studies in literature and art. Meetings are held fortnightly. Following is the program of January 18th:

Roll Call—Responded to by quotations from Hawthorne.
Vocal Solo—Love's Old Sweet Song—Molley
Miss Christine Fax.

Essay—Nathaniel Hawthorne.....
 Miss Rose James
 Reading—Distinctive Traits of Hawthorne, adapted from November, '96, R. C. Review.....Miss Julia Bowling.
 Reading—Prospecting—from Rev. H. J. Heuser's Chapters of Bible Study...
Miss Nettie Benzinger.
 Vocal Solo—The Robin
 Miss Christine Fax.
 Scripture Class.

ANNA WHITE, Sec'y.

OHIO.—CANTON — On January 6th Dr. Condé B. Pallen, of St. Louis, lectured at Canton, Ohio, under the auspices of the Solish Arosul Reading Circle, of St. Mary's Church, of which Rev. James Shannon, the pastor, is the director. The Circle had been devoting itself for some months to the study of Wordsworth's Excursion, and Dr. Pallen's lecture was the conclusion of its course on that subject. In his lecture Dr. Pallen said a few words about the nature and character of poetry, and especially about the character of poetic diction in England in the times preceding Wordsworth, and the innovation which the latter made in the poetical world. He then dwelt on the type of Wordsworth's poetry, as especially representing God in nature and communion with God through the forms of nature. The Solish Arosul Reading Circle is now studying Tennyson's In Memoriam, and Dr. Pallen is to lecture before it on that subject on the 5th of next April.

CALIFORNIA — SAN FRANCISCO — The Associated Reading Circles is the title of the local union recently formed in San Francisco. There are four Circles at present in the Association, as follows: The Faber, St. Joseph, Archbishop Riordan, and St. Thomas Aquinas.

EAST OAKLAND —The "Leo Reading Circle," a branch of the Alumni Association of the Academy of Our Lady of Lourdes, was established last October. Promptly each Monday evening, at half-past six, the members begin to arrive, and, as a greeting, each arrival pronounces some appropriate literary motto, which is responded to by the earlier arrivals, with the inspiring Circle motto: "Onward and Upward, Progress is Our Watchword."

When all are present the roll call is answered by a quotation from the works of some given poet, at present Tennyson. Then a chapter of the New Testament is read and studied, followed by the reading and analyzing of some given literary work, the last poem treated being the "Princess."

Following the poem comes the "Literary Chat," which is far from being the least enjoyable of the evening. The latest literary works are discussed, articles relating to literature which have been gleaned from newspaper, magazines, etc., are read, and a short talk by different members is given on the current topics of the day. At eight o'clock the Circle adjourns. The officers chosen for the following six months are: President, Leza Covington White; vice-president, Miss Annie Hampel; treasurer, Miss B. Harrington, and secretary, Miss Eleanor Phillips.

NEW CIRCLES.

New Circles are reported from the following places:

Fairbault, Minn.; Danbury, Conn.; Denison, Ohio; Exeter, N. H.; Kansas City, Mo.

A very promising Circle has been organized by the efforts of one of our pioneer members of the C. E. U., Mrs. L. Pavesich, in Atlanta, Ga., and has been named the *Manning Circle*. Motto: "Let there be light." Meetings are held Tuesday afternoon of each week. The REVIEW outline is followed.

THE ST. MARY'S LYCEUM, DUNKIRK, N. Y.

The St. Mary's Lyceum, of Dunkirk, N. Y., celebrated its fifth anniversary by a banquet and installation of officers, on Tuesday evening, January 19th.

This Lyceum might be set forth as an object lesson to hundreds of Catholic societies of our country, for it exemplifies the principles of unity, harmony, zeal and energy in noble types of Catholic manhood, laboring for their own and the Church's advancement. In this society is strongly emphasized the value of true and earnest cooperation of clergy and laity. The Lyceum is under the direction of the Passionist Fathers, whose monastery is located in this beautiful town on the bank of Lake Erie, and was organized and is being fostered by

them. The Lyceum owns a beautiful and modernly equipped building, valued at nearly \$20,000, where the members may enjoy all the pleasures of social and intellectual intercourse. And all this in a little town of not more than 12,000 inhabitants! It is needless to say that the Catholics of Dunkirk are leaders in all that goes for advancement of the community's welfare, and that the great power behind this progressive and united action is the Passionist Fathers.

No less remarkable is the work being done by the Newman Reading Circle, of Dunkirk, whose membership embraces about thirty of the brightest and most intelligent ladies of the town. Of this Circle we shall have more to say in another issue.

Able addresses were made at the Lyceum banquet by Rev. Stephen Kealy, C. P.,

Mr. T. P. Heffernan, president, Rev. Mark Moeslin, O. P., Mr. J. T. Madden, Rev. Edmund Hill, O. P., Mr. P. J. Mulholland, Mr. D. F. Toomey, Mr. H. F. Brick, Mr. M. P. Quirk, Mr. B. P. Cullinan, Mr. O. B. Mulholland, and Mr. R. Mulholland. Rev. Dominic Brennan, C. P., read a beautiful poem which he composed for the occasion—*Crescat Eundo* (onward and upward), and Warren E. Mosher, editor of the *Review*, who was a guest of honor at the banquet, delivered an address on *The Influence of Societies on the Catholic Young Men of America*.

On the evening of January 20th the members of the Newman Circle entertained the Rev. Fathers mentioned above, Rev. Daniel Ounion, of New York, and Mr. Warren E. Mosher, with a charming program and refreshments.

CATHOLIC SUMMER SCHOOL OF AMERICA—(CHAMPLAIN ASSEMBLY).

RESIGNATION OF THE REV. THOMAS J. CONATY, D. D., AS PRESIDENT, AND THE ELECTION OF REV. MICHAEL J. LAVELLE TO BE HIS SUCCESSOR.

At the semi-annual meeting of the Board of Trustees of Catholic Summer School of America, held at the Catholic Club, New York City, January 14th, the Rev. Dr. Conaty, president of the School, submitted the following letter of resignation:

New York, Jan. 14, 1897.

Warren E. Mosher, Esq., Secretary,

Catholic Summer School of America:

MY DEAR SIR—Now that the business of the semi-annual meeting of the Board of Trustees of the Catholic Summer School is nearly completed, I wish to tender through you to them my resignation as President, to take effect at once. The duties of Rector of the Catholic University to which I have been called, forbid me to hold any official relation with any other institution, so that all my activity and energy may be devoted to the important work which lies before me. I need not say how much I regret to be obliged to cease my labors as President of a Board of Trustees so uniformly kind and considerate to me during the years in which they have honored me with their confidence. I had hoped and planned to do much practical work for the School this year, but I am now called to another field of honorable use-

fulness. I intend to continue as a member of your Board of Trustees, ever ready to aid, by every means within reach, the noble work of the Summer School, which has been for these years past the cherished object of our earnest interests. Organized and sustained for the purpose of bringing to the masses of the people some of the benefits of higher education, under all the safeguarding influences of our holy religion, the Summer School has the right to claim some relationship with the great Catholic University of America, which has for its object the perfection of Christian higher education in the leaders of the people. Anything that I can do to aid the Summer School in reaching the ideals set before it may always be depended upon, for I sincerely believe that it is not only capable of but is actually doing inestimable good for our people and for religion. Now that its success is assured, with most honorable mention from our illustrious Pontiff Leo XIII. and cordial support from our hierarchy, may we not hope for magnificent results?

I thank the Trustees for the many marks of esteem, honor and confidence which I have received from them during my years

of administration. I have learned to appreciate their splendid spirit of devotedness to the cause of Catholic education and their multiplied acts of sacrifice in their determination to establish firmly the Summer University for the people by the pleasant shores of Lake Champlain, in our Summer School home at Cliff Haven. That God may grant the fullest realization of their fondest hopes in the Summer School work, for the higher education of the people is my sincere prayer.

Yours fraternally,

THOMAS J. CONATY.

The following resolutions were adopted by the Board of Trustees:

As it has pleased Our Holy Father, the illustrious Pope Leo XIII., to appoint as Rector of the Catholic University of America the Rev. Thomas J. Conaty, D. D., who, during the four years of his administration as President of the Catholic Summer School of America, has by his superior ability and indomitable energy and zeal lifted that institution to a leading place among those that seek to promote the higher education of the people of this country; therefore, be it

Resolved, That the Board of Trustees of the Catholic Summer School of America, deeply regretting their loss of his active direction, tender to Dr. Conaty their unanimous and cordial congratulations on his well-merited promotion; and, furthermore, be it

Resolved, That the good wishes of the Board of Trustees accompany him to his new field of labor, where they hope his great administrative ability will prove to the country at large that the Holy Father and the American hierarchy have acted wisely and well in appointing as Rector of the Catholic University of America one whose best powers of mind and heart have ever been enlisted in the sacred cause of Christian education.

The Rev. M. J. Lavelle, Rector of St. Patrick's Cathedral, New York City, was unanimously elected president of the Summer School.

Father Lavelle is one of the best known priests in this country, and is in every way well qualified for the position. He has been an ardent supporter of the movement

since its inception, and has always given it practical assistance. He was present at the initial meeting for the organization of the School, and preached a sermon at the first session at New London, Conn., in 1892. He also gave his hearty support to the Reading Circle movement, of which the Summer School is an outgrowth. In this work he can be called a pioneer, for he was among the first to encourage it publicly by inviting discussion of the subject when he was president of the Catholic Young Men's National Union, and he contributed an article to the first number of *THE CATHOLIC READING CIRCLE REVIEW*, issued in January, 1891.

Father Lavelle was born in New York City, about the middle of the year 1856, made his first studies in the old Cathedral School in Mulberry street, and in that same Cathedral Church made his First Communion and was confirmed. He studied subsequently in De La Salle Institute, where he was graduated in 1870, and in Manhattan College, whence he issued in 1873 with his academic degree. In 1874, he entered St. Joseph's Seminary at Troy, was ordained June 7, 1879, and was immediately thereafter appointed the junior assistant of the new Cathedral, which had been dedicated but two weeks before. All Father Lavelle's priestly life has been connected with the Cathedral. In 1886, he became the acting rector on the departure of Mgr. Quinn for Europe through ill health, and in 1887, on the death of the same venerable prelate, he was appointed rector. He has served very successfully at the head of several of our best known organizations, having been president of the Manhattan College Alumni Society in 1886 and 1887; of the New York Archdiocesan Union of Young Men's Societies in 1888 and 1889; and of the Young Men's National Union in 1890 and 1891. All these works, as well as the Cathedral itself, have prospered to a large extent under his administration.

The Catholics of the United States and Canada may feel confident that the intellectual movement represented in the Summer School will not suffer at the hands of the new president.

OTHER BUSINESS OF THE MEETING.

As the elevation of Father Lavelle to the presidency left a vacancy in the office of

first vice-president, the Rev. James F. Loughlin, D. D., of Philadelphia, was elected to this office.

Dr. Loughlin is so well known to readers of the REVIEW that comment on his eminent qualities is unnecessary.

Among the many important matters discussed by the Board were the improvements on the Assembly Grounds for the coming session, the erection of cottages, extension of facilities for bathing and other outdoor recreation,—cycling, tennis, base-ball, golf—park and road improvements, and more adequate boarding and lodging facilities.

The session of '97 will open July 11th, and close August 28th, a period of seven weeks. The courses have not been decided upon in full, but will probably include the following subjects: Philosophy, Ethics, French History and Literature, Church History, English Literature, American History and Literature, Psychology, Biology, Liturgy of the Church, Music, Fundamental Principles of the Constitution. The special work will include classes in Dante, German and French, and probably several normal classes, besides conferences and convocations of Reading Circles, Sunday Schools, Teachers, Authors, etc. The names of the lecturers can not be published in this announcement, but they will be among the most eminent scholars of the Church, as usual.

There will be but two general lectures each day—one in the morning and one in the evening.

No efforts will be spared on the part of the Summer School managers to make the session of '97 surpass all previous sessions. They expect the friends of the School to co-operate with them, particularly in creating and arousing interest in the Assembly, with a view of making the coming session the largest in attendance of any previous session. This can be done by organizing local auxiliary branches everywhere, and systematically and persistently agitate the subject.

The following gentlemen were elected members of the Board of Trustees: John Vinton Dahlgren, of New York, son of the late Admiral Dahlgren, U. S. N.; Rev. D. J. McMahon, D. D., N. Y.; William H. Moffitt, Brooklyn; Rev. James H. Mitchell, Rector

of Cathedral parish, Brooklyn; Michael J. Dwyer, until recently editor of Donahoe's Magazine.

Among the Honorary Life members elected were the following: Michael J. Haney, Toronto, Canada; John L. Murphy, George Godwin, John Haney, Ottawa, Canada; Samuel Castner and Martin Maloney, Philadelphia; Joseph W. Carroll and John Gallagher, Brooklyn, N. Y.; Miss E. M. Byrne, N. Y.; Miss S. E. Lynch, Worcester.

INSTALLATION OF REV. THOMAS J. CONATY, D. D.,
AS RECTOR OF THE CATHOLIC UNIVERSITY OF AMERICA.

The Rev. Thomas J. Conaty, D. D., was formally installed as Rector of the Catholic University of America, at 4 p. m., Tuesday, January 19. The ceremonies took place in McMahon Hall, in the presence of His Eminence, Cardinal Gibbons, Chancellor of the University, Mgr. Martinelli, Apostolic Delegate, many distinguished ecclesiastics, the faculty and students of the University, representatives of this government and foreign governments, and of many educational institutions, and about fifteen hundred laymen and women.

The installation was magnificent and impressive, and augers well for the success of Dr. Conaty's administration.

Cardinal Gibbons in his address paid a tribute to the worth and the achievements of the first rector, mentioned some of the grounds for great expectations from the administration of his successor, testified that Church and Republic were both to benefit by the teachings of the school, and declared that Religion and Science do not and cannot conflict in their established truths. The Vice-Rector's address sketched the history of the University's foundation and expansion, and showed that it was intended to carry out in the New World the patronage of learning that has been characteristic of the Church in every other land where it has found a home. The keynote of the Rector's discourse was that the University is Catholic and American, and that its new ruler had no private plan to carry out and no policy to pursue other than the policy of the whole Church in the United States, to promote its development as the complement and crown of Christian education in this country.

THE CATHOLIC WINTER SCHOOL OF AMERICA.

The good work begun last year in the establishment of a Catholic Winter School at New Orleans, will be again taken up during the first week of March, and the list of lecturers so far announced gives surety that the second session will be an interesting and brilliant one.

New Orleans, which the founders of this new phase of Catholic university extension have fixed upon as the home of the School, is a great Catholic city with an historic past, and offers to the visitor within its gates a wealth of interest and a warmth of hospitality to be found in no other city of the New World.

The people of the Crescent City are proverbial for their kindness and courtesy, and all that is best in the chivalry of the South manifests itself in the sweet and graceful amenities of social life in this truly great Catholic city.

The second session of the Catholic Winter School will begin, as did the first, with a Solemn Pontifical Mass, at the grand old St. Louis Cathedral, on Sunday, the 28th February, at which Mgr. Martinelli, the Papal Delegate, will pontificate, and Bishop Dunn, of Dallas, Texas, will preach the sermon.

The opening exercises of the School will take place at Tulane Hall, on Thursday, March 4th, at 10:30 a. m.

The first lecture will be given by Rev. J. F. Mullany, LL. D., of Syracuse, N. Y., who is regarded as the founder of the School.

Following is the schedule of lectures:

Rev. J. F. Mullany, LL. D., Syracuse, N. Y., March 4, 4:00 p. m.: 1. Phases of Modern Literary Thought and the Church. 2. March 20, 8:00 p. m.: Phases of Modern Philosophic Thought and the Church.

Rev. M. S. Brennan, A. M., of St. Louis, Mo., March 4, 6, 8: 1. Solar Physics. 2. European Travels. 3. Tornadoes, Their Causes and Effects. All illustrated by lantern slides.

Miss Helena T. Goessmann, M. Ph., of Amherst, Mass., March 5, 12, 15, 16, 17: 1. The Niobe of Bretagne. 2. La Pucelle of

Domremy. 3. An Old Portrait Restored. (Isabella of Castile). 4. The Christian Woman in Society. 5. The Royal Recluse of Kimbolton Castle.

Henry Austin Adams, M. A., of Brooklyn, N. Y., Week of March 8: A course of lectures on "The Oxford Movement." 1. The Beginning of the Movement. 2. The Tractarians. 3. John Henry Newman. 4. Ritualism. 5. The Present and the Future.

Rev. M. A. Knapp, O. P., of St. Hyacinth, Canada, March 17, 20: 1. Influence of Monastic Orders on the World's Destinies. 2. Jeanne D'Arc (in French).

Prof. Brown Ayres, Ph. D., Tulane University, New Orleans, March 15, 18: Two lectures on "Physics." 1. What is Electricity? 2. What is Light?

Rev. Wm. Powers, S. J., of Spring Hill College, Mobile, Ala., March 9, 10, 11: Three lectures on "Revelation." 1. The Nature and Necessity of Divine Revelation. 2. The Fact of Divine Revelation Fully Established. 3. Difficulties Raised Against Revelation and its Proofs.

Mrs. B. Ellen Burke, of Malone, N. Y., March 6, 13: Two lectures on "Pedagogy." 1. Child Study. 2. Childhood's Ideals.

Rev. J. F. Nugent, of Des Moines, Iowa, March 16, 18, 20: 1. Civilization Before and After Christ. 2. High Pressure Civilization. 3. The Human Intellect and Material Progress.

Rev. D. S. Phelan, LL. D., of St. Louis, Mo., Editor of the "Western Watchman:" One sermon. Subject: "The Mystery of Faith."

Rev. J. L. O'Neil, O. P., of New York, Editor of the "Rosary Magazine:" One sermon. Subject: "The Light of Faith."

Hours for lectures 4:00 and 8:00 p. m.

As the Catholic Winter School opens at the close of the Mardi Gras celebration—a week of peerless pageantry and enjoyment—visitors to the Catholic Winter School have an opportunity of witnessing the reign of Rex and Comus in their southern home of sunshine and flowers.

From the Western Middle States and

Canada the most direct route to New Orleans is over the Illinois Central Railway from Chicago.

Where round-trip tickets to New Orleans for "Mardi Gras" are sold, those going to the Winter School should purchase them. The terminal lines have agreed, under proper safeguards, to permit extension of limit upon certificate of attendance at the School. Such tickets must be deposited immediately on arrival with Joint R. R. Agent.

Where "Mardi-Gras" tickets are not on sale, call for the Winter Tourist's tickets. These tickets are usually limited to June 1.

Consult your several local railroad agents for rates and schedules.

Write in advance for the accommodations desired.

Enquiries addressed to A. H. Fleming, Secretary, No. 308 Camp St., or to Benjamin Crump, No. 3726 Prytanis St., will receive prompt attention.

T. O'H.

BOOK REVIEWS.

ROUND TABLE OF THE REPRESENTATIVE AMERICAN CATHOLIC NOVELISTS. At which is served a feast of excellent short stories by Eleanor C. Donnelly, Anna Hanson Dorsey, Ella Loraine Dorsey, Maurice Francis Egan, Francis J. Finn, S. J., Walter Lecky, Christian Reid, Mary A. Sadlier, Anna T. Sadlier, John Talbot Smith, and Charles Warren Stoddard. With portraits, biographical sketches, and bibliography. (Benziger Bros.) 12mo, cloth, special design on cover. \$1.50.

Seldom have we received a work which gave us so much pleasure. It is a delight to the eyes of our body and mind. The high water mark in short Catholic stories is well nigh reached. It would not have been wrong for the publishers to have stated that the stories contained in this fine volume had already appeared elsewhere. We hope this Round Table will find ready sale. All the old objections against the style, nature and appearance of Catholic literature are effectually silenced by this publication.

OUTLINES OF CHURCH HISTORY, for Schools, Colleges and Seminaries, by Rev. H. Wedewer, D. D. Translated and supplemented by Rev. John Klute. Catholic Universe Pub. Co., Cleveland, O.

This little work of 250 pages, which has gone through several editions in the original, contains a very clear, comprehensive and systematic summary of Church history. The style is sententious, resembling "notes," but as stated in the preface: "It is a book intended for study, not for reading." Apart from a very few peculiar expressions,

the translation is excellent. The additions to the work by the translator render it very complete, and altogether it seems well calculated to prove very useful, especially to those who may wish to review their church history, or to place a small work in the hands of inquirers. We congratulate the translator on the fact that while burdened with the cares of a parish, he found time and zeal to devote himself to literary work. May he in this regard have many imitators!

SUMMER SCHOOL ESSAYS, Vol. 2, containing "The Spanish Inquisition," by Rev. J. F. Nugent; "Savonarola," by Conde B. Pallen, Ph. D.; "Joan of Arc," by J. W. Wilstach; "Magna Charta," by Prof. J. G. Ewing; "Missionary Explorers of the Northwest," by Judge W. L. Kelly. Chicago. D. H. McBride & Co. Pages 268. Cloth. Price 50 cents.

The Spanish Inquisition seems a threadbare subject, but Father Nugent's philosophical treatment and trenchant style have invested it with new charms. We could wish perhaps for a little more clearness in parts of this striking essay, but no one can read it without finding it very thought-provoking.

Mr. Pallen's Savonarola is a model in its way. Obligated to be brief, he handles the subject in a masterly manner, showing the chief mistake of policy and the chief defect in character of his hero. The sketch of the time-spirits is especially good and useful.

Joan of Arc's heroic character and wonderful mission are set forth and defended by Mr. Wilstach in a paper that is very satisfactory.

Professor Ewing gives an able sketch of the story of Magna Charta, and explains lucidly the interference of the Popes in the matter; while Judge Kelly writes pleasantly and eloquently of some of the great Catholic Explorers of the Northwest. Altogether this is a little volume, brilliant, fascinating, instructive, and undoubtedly one of the best of the series. The following extract deserves to be quoted. It is from Judge Kelly's essay, page 246:

"And here, also, I think it due to justice to suggest how much the Catholic people owe to Mr. Warren E. Mosher, of Youngstown. It was he who, in 1889, at the Catholic Congress in Baltimore, took up this question, and to that young man's efforts we are, in great measure, indebted for the magnificent school at Plattsburg, New York, now in its fourth year of usefulness. While the consecrated priest, and the learned doctors and professors will henceforth take the leading part, let us not forget the modest young layman who, almost unaided in the beginning, has fought this battle to success." We feel like italicizing a part of this, but will leave it to be emphasized by the reader.

We wish to protest against a custom becoming too common of late. We mean quoting with quotation marks but without giving the authority or place. We read in this volume: "As an eminent historian has said, &c." Who is he? Readers like to know such things, and cannot be expected to have read, or, having read, to remember every striking passage. Dr. Zahm, by the way, is a frequent offender in this respect. We do not object to the quotations or marks, but to the omission of names, &c.

* * *

EVOLUTION AND DOGMA, by the Reverend J. A. Zahm, Ph. D., C. S. C., Professor of Physics in the University of Notre Dame, author of "Sound and Music," "Bible, Science and Faith," "Catholic Science and Catholic Scientists," &c. D. H. McBride & Co., Chicago, 1896. Pages 461. Index. Price \$1.50.

This is one of the most valuable books published by any Catholic firm for many years. There has been an abundance of works of piety, theology and philosophy, but scarcely one in this country which

treated of a subject so opportune and in a manner so clear and scientific. Evolution is still a very live topic, it is in all the papers and magazines, it comes continually before the reading public, yet no work written exclusively on it and pointing out, without hesitation, its relations to the dogmatic teaching of the Church, had appeared from a Catholic pen on either side of the water. Articles there were in fair number and criticisms, but in too many were to be observed a warmth of feeling and a recklessness of statement very foreign to a cool logical treatment of the subject, and very apt to generate in the reader's mind a doubt of the validity of the counter arguments offered and a suspicion of the writers' impartiality in the discussion.

Dr. Zahm, in the first part of his work, treats of evolution, past and present, and in so doing gives a brief history of this captivating theory from the time of the Greeks to Darwin and his followers, and also the evidences for and objections against it. In the second part, on evolution and dogma, he exposes the many misconceptions of the real evolutionary doctrine, explains monism, agnosticism and theism in connection with evolution, and concludes with chapters on the origin and nature of life, the simian origin of man and teleology, old and new. As an indication of what knowledge may be gained by reading this book, we draw attention to this title of a section: "Darwinism Not Evolution." Many persons know this, but there are a few, perhaps, who do not.

Though the author is evidently in favor of theistic evolution, he gives with scientific candor the arguments of his opponents; even the immoral consequences which follow from false views of evolution are not denied, so the reader is not following a specious and partial pleader. We were at first tempted to make several extracts from this learned volume, but concluded not to do so, as it is difficult to make a selection and detached paragraphs may very easily be misjudged. That there is need of such works as this, the evidence is too plain and we may add, too painful. Lately we read a book by a Catholic professor and were told that it is *Catholic teaching* to hold that the Deluge covered every spot on earth and drowned every human

being, and every beast, bird and creeping thing! And in another place Cardinal Wiseman's authority is invoked as proving by an abundance of the most reliable Geological testimony the universality of the Deluge.

This is to do an injustice to that truly learned and great man as he wrote the work quoted over sixty years ago, but what are we to understand by language, if the comparatively few and crude researches of geology, a science scarcely born in those days, are termed, "an abundance," and "most reliable." What are we to judge of the accuracy of this professor's learning when we find Father Hummelauer, in his "Commentary on Genesis," asserting that the opinion, which maintains that the Deluge may be taken as partial, is a *sententia simpliciter communis*, and that it is a *sententia communior* that it should be so explained. What the learned Jesuit says concerning man and the Deluge can be seen in the same commentary, page 235-258.

Our object in giving this example is to protest gently against the dogmatic assertions too frequently heard from those who should be better informed, and against the too frequent ignoring of facts, which are known to all readers, yet calmly overlooked by some writers. Such a course does much harm to the cause of religion. We should profit by the experience of the past. Mr. Andrew White's "A History of the Warfare of Science with Theology" may not be very comforting nor always reliable reading, but it is a useful compilation as an antidote for those who may become too much immersed in the pursuit of purely speculative or metaphysical studies, or too exclusively devoted to the perusal of friendly works. We Catholics, thanks be to God, can afford to possess our souls in peace, can afford to examine all questions with tranquillity and impartiality because when a storm comes, the voice of Christ through

his successor, will be heard and calm shall be restored. A discussion of controverted matters involving religion and science cannot be avoided. It is better that the faithful should learn from the lips of their own guides and teachers than by lips uttering truths, it may be, but with deductions, false and of an irreligious tendency.

We welcome Dr. Zahm's work, and recommend it to all who take an interest in such subjects. Though we consider evolution "not proven," it is a theory which cannot be despised on any ground. The author is a gifted man, a wide reader, a practical scientist and a brilliant writer. His brother priests may well be proud of him, and to them especially his work will prove timely and interesting. As to the get-up of the book we need not speak, for Mr. McBride, though one of our youngest publishers, has already won a place in the front ranks by the style, convenience and excellence of his publications, and we may add, also, by their high literary and scientific standard. The Summer School Library, the works of the lamented Brother Asarias and Dr. Zahm are all representative of our best thought, culture and study.

* * *

THE CHRISTIAN AT MASS, by Rev. Joseph L. Andria, pastor of St. Leo's Church, Baltimore, Md. John Murphy & Co., Baltimore, Md. 12mo. Cloth. 277 pages. Price \$1.00 net.

We recommend this beautiful work to all who believe in the Real Presence, as "it makes clear the meaning of the Mass in all its parts. It points directly to the centre of the Sacrifice—the Passion and Death of its High Priest and Victim, Jesus Christ. It leaves nothing unexplained. 'It lifts the veil that covers infinite treasures from the sight of the Christian: it will not only make the reader more pious, but more intelligently pious.'"

E. P. G.

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OBJECT. The object of this institution is to encourage the diffusion of sound literature; to give those who desire to pursue their studies after leaving school an available opportunity to follow prescribed courses of the most approved reading; to enable others, who have made considerable progress in education, to review their past studies, and, particularly, to encourage individual home reading and study on systematic and Catholic lines. It is designed to meet the requirements of those who are desirous of self-improvement, and to enable them to become familiar with the Catholic aspects of the various important questions of the day. In short, it aims to unite earnest people who are anxious to devote their spare moments to the pursuit of knowledge and the cultivation of the intellect.

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2. American Literature, by Thomas O'Hagan, A. M., Ph. D.
3. Social Problems, by Rev. Morgan M. Sheedy, published by D. H. McBride & Co. Chicago—Price 50c.
4. Studies in Civica.
5. Social Institutions of the United States.

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THE NON-ENGLISH ORIGIN OF AMERICAN INSTITUTIONS.*

BY HENRY J. HEIDENIS, PH. D.

All of us have some knowledge of the beginnings of civilization in this part of the American continent, now known as the United States. Whether we received our instruction in parochial, private, or public schools, we all are pretty well impregnated with the idea that these glorious institutions under which we live and thrive, have come to us from a so-called mother country; namely, England. This is, perhaps, due to the fact that all of our text-books on United States History come from the presses of New England, whose people were mainly emigrants from England.

History, we all know, is conventional, and is frequently written long after the events described have taken place, and very often without correctly consulting authentic documents relating to the epoch or era under consideration. A historian also often embodies in his narrative, items which have come to him by an exaggerated or twisted tradition, or which

he has deduced by a logical process, in which the minor premises of the syllogism was wrong. And as few people have the time to compare statements made, with the recorded facts as kept in the archives of a state or a nation, the items resting on the imagination of the historian are not questioned, but received as facts, no matter how absurd they frequently seem to be; especially if they flatter our self-pride, either as an individual, section or nation.

It is but natural that a man, imbued with English thought, and fed on nothing but English greatness and superiority in everything, and caring nothing for the results attained in civilization by other nations, such as France, Spain, and Italy, should dismiss their influence in the shaping of thought and of institutions in this country, with a few, perhaps well-chosen, sentences. The influence of the cultured, heroic Frenchman, or the engineering skill of the Prussian and Polish

* The Catholic Club, of New York, possesses a large and very complete library. The members of the Reading Guild meet once a week in the library, during the winter, and they discuss the lecture of the evening, which is generally one of a series. The series on English History, Literature, and Development, was a very interesting one; and after a large number of lectures, tracing English progress from its very beginning, had been given, Mr. Heidenis was appointed to show its continuance and connections in America. This excellent paper is the result of his personal observations in Europe, and of the conclusions reached by the authors whose works were right at hand.—EDITOR.

noble, or even the bravery and enduring qualities of the Irish or Scotch soldier, who constituted fully three-quarters of the Continental armies during the Revolutionary War, all is as naught. Everything we possess, everything we achieve, or hope to achieve, according to our school histories and our New England Society dinner orators, we owe to Merry England.

As we are all fairly well acquainted with the dates of the settlements in the New World, and have some idea of the privations, sufferings, injustices, etc., which the colonists underwent, I will not say anything about charters, grants, developments, wars, etc., but simply glance at some of the most important of our American institutions and see whether they came from England or whether they were the inventions of those brave men who came over in the *Mayflower*. If these grand institutions were transplanted from England, then we Americans, even those who are not of English descent, owe her a vast debt of gratitude, and we ought to revere, respect and love her. To the Pilgrim Fathers, the Quaker Fathers, the Swedish Fathers, and even to the mercantile Dutch Fathers, who were so kind as to open up this land for us and our children, we owe much; for, whether these institutions originated with them or not, *they* introduced them, and *we* enjoy their rich inheritance.

The first and foremost of our American Institutions, is Religious Liberty. Did that come from England? Decidedly not; for, anyone who takes the trouble to study English history, finds it to be nothing but a continuous record of petty persecutions and tyrannies, most of which had the religious faith of the subject for their object. A

country in which the atmosphere is impregnated with intolerance, is not the one in which the seed of religious liberty is apt to be germinated. Even the colony of Maryland, founded by Lord Baltimore, and in whose charter perfect religious liberty was granted, was very soon overrun by those of its invited members who were not of the faith of its founder; and these, when in the majority, did not scruple in the least to turn out Cecil Calvert, his adherents and their notions of civil and religious liberty. None of the English colonies possessed perfect toleration in matters of faith; even Roger Williams, who had had a sample of the intolerance of Massachusetts, failed to embody it entirely into the laws governing the colony of Rhode Island.

There was one settlement where very little was said of religious liberty, but where it was enjoyed and practiced, so that Catholic, Jew and Protestant, no matter of what particular sect, could practice his religion to suit his own views. This was not an English colony, and it was only when the English inhabitants became the majority, in it, that the old stale note of intolerance was sounded, and petty persecutions for conscience's sake, were introduced. This settlement on Manhattan Island, founded by people who have always been noted for their genuine regard for the rights of others in everything, for their intense religious convictions, their honesty and square dealings with their neighbors, had too much good sense to interfere with the sacred rights of others in religious matters. So we can see why Jesuits and other priests who escaped from the fury of the Indians, and who were not allowed to remain in the more northern settlements,

were received kindly in New Amsterdam, and allowed to practice, preach and officiate here, even saying Mass in the fort itself. This is recorded history, and it can be consulted in the old Dutch records in Albany at the present day.

If religious liberty did not exist in England, from whence could those of its subjects who were generally known as Puritans, as they wished to purify the morals and manner of living which were very coarse in England in their day, have derived their notions. The answer is very simple. Right across the North Sea from England was a country which, in the time of Elizabeth, was in a very high state of civilization, having well-built clean cities, fertile plains, vast engineering works holding the sea in check, a magnificent system of canals and public roads, etc. This country had always remained in contact with Italy, the centre and author of civilization in Europe, for the inroads of the barbarians who overthrew the Roman Empire did not touch it, and, as a consequence, its churches, monasteries, schools and universities had elevated and fostered the culture of its people, so that even its tillers of the soil took pleasure in discussing mathematical questions.

Descartes, the renowned French philosopher, first stepped into fame by his correct solution of a question in mechanics, which was posted up for discussion in a small town in Holland. Even at that early date their ships, which did a tremendous carrying trade, were famous, exchanging the products of the manufacturers and artisans of the guilds, for the necessities and luxuries which a people of cultured tastes demanded. Previous to Elizabeth's

reign thousands of these skilled artisans had been invited, and they had settled in England to teach its natives, to weave cloth, lace and tapestries, to make glass and chinaware, to manufacture, emboss and engrave metals, to carve ornamental woodwork, etc., etc. These people were not molested in England, for they were too valuable. They naturally introduced their superior manner of living, general cleanliness of person, home and city, and their quaint but comfortable method of managing the menage, leaving the good housewife and mother in charge of all relating to the home.

Since it is natural for man to be elevated by being in contact with superior methods, it is easily seen that the English on the eastern coast, who were in intimate contact with these superior and skilled people, would gradually absorb their ideas. Association with such an intensely religious, moral and industrious people, and who stubbornly retained *their* notions of the religious and civil rights which they had in their own country, had a marked effect on some of the English, by whom they were surrounded. *All the early settlers of America who were known as Puritans came from the cities and districts where these people had located.*

In the latter part of her reign, Queen Elizabeth persecuted the Puritans and Quakers. The result was that they emigrated to the only land where a man could worship God as he pleased; namely, Holland. The records exist to this very day of the names and occupations of all the English who settled there; for Holland is a very methodical country, and everything is done squarely and precisely. Whole congregations of English Puritans and

Quakers existed, had their churches and ministers, without molestation in any way. They were received kindly, helped, respected and cherished, as if they were natives. They found themselves in a land which was virtually a republic and where civil and religious liberty prevailed in a remarkable degree; and thus they gradually imbibed the idea that all men are equal, for in this land the noble did not consider himself above anybody else, and touched his hat to the peasant. They found themselves in a country that was a bee-hive of industry, where everybody was at work, where all were polite, where everything was plentiful and far superior to what they had left in England. This is acknowledged by all their writings, as well as by those of other Englishmen who visited Holland at that time.

During the long war which Holland fought with Spain, lasting about eighty years, *feeling* was naturally very strong against that Catholic country; and as the northern provinces had changed their faith, the state confiscated the monasteries, schools and churches. It did not follow the base example of Henry the Eighth, however, but considered the money obtained as sacred and used it to establish universities, hospitals and schools. [At the present day, now that the Catholics are increasing in numbers, the government is gradually renovating and restoring the churches for their use.] Naturally the atrocities perpetrated by Alva engendered a feeling of wishing to retaliate. But William the Silent, known familiarly as Father William, never allowed a Catholic to be injured simply on account of religion. The few Catholics who remained could practice

their religion quietly, and Mass was said in private houses; and it was best policy to do so, while a Catholic power, the foremost country of the time, was putting this patriotic and religious liberty loving people through such a terrible ordeal. Jews have always enjoyed civil and religious liberty in that country.

England never had religious toleration, and a Catholic even at this day cannot sit on the throne, hold the office of Lord Chancellor nor that of Lord Lieutenant of Ireland. It is true that Catholics were given most of their civil and religious rights very lately, in 1821, and the Act of Toleration was extended to Jews in 1858. Until these dates, Catholics and Jews were excluded from public office. It was only in 1871 that religious tests were abolished in the universities of Oxford and Cambridge.

Thus we see England is nearly 100 years behind the United States in religious toleration, and the notion of embodying it in the constitution is not indigenous to its soil. The Englishman who visits the United States, expects to find here a sort of England on a small scale, but if he be a close observer, and although at first inclined to sneer a little, he generally ends by acknowledging that we are radically different, and that our institutions are far superior.

Having examined but slightly the origin of religious liberty, let us take a look at our Written Constitutions by which we are governed, and compare them with the prevailing system in England.

Most of our books on Government compare our two branches of the legislative department, with the House of

Lords and the House of Commons, and try to show that our Constitution must have been derived from England. The only agreement I could see while I taught the subject, was their total disagreement. It is very much like comparing a Chinaman with an Italian, who, perhaps, agree in general structure but who differ radically in everything else.

Let us look at a few of the features of the two systems. Commencing at the root, we find that our whole political system is founded on an entirely different basis from that of England. Our plan is based on a simple and clear fact, that before the law, "All men are created equal." This distinctive expression of the doctrine of the Roman Law, we all know, never existed in England. Imagine Queen Victoria proclaiming such a thing in a land where the members of the nobility have always enjoyed peculiar privileges, extending even to the courts of justice. Anybody who has travelled in England knows that the sentiment of the superiority of the earl, duke, or even mere baronet, is acknowledged by the common people.

The United States and all the separate states have *written constitutions*. Their importance is appreciated by all of us, and even Englishmen are beginning to see their value. By these institutions, the power is distributed among the executive and legislative departments, while above these is the judiciary, to keep each to its proper functions, and to guard the rights of the individual and the separate sections. These constitutions can only be amended after long deliberation, by the people themselves. England has nothing of the kind. Its so-called

Constitution is a thing of tradition, sentiment and abstraction, and *not* organic, supreme settled law. British Parliament renders what is constitutional to-day, unconstitutional to-morrow. The courts construe the laws but they cannot protect one department from another, nor the individual against the tyranny of the majority. This is a fundamental difference at the outset. Some of Dickens' Works draw very good pictures of the state of things, in this particular.

Further, the United States has a real executive, elected for a stated term, who is commander-in-chief of the armies and navies, who appoints judges, etc., and who has a veto power. England has a hereditary figure-head as executive, whose only function is to hold levees and decide points in official etiquette; and it has another executive, consisting of a committee of the House of Commons, called a Cabinet, which exercises real executive power, although unauthorized by statute, without any check on its authority, with no settled term of office, and liable to be swept out of office at any time, by a gust of popular passion. No wonder Gladstone and Lord Salisbury laud and admire our wonderful constitution.

Both countries have two houses in the legislative department, but that ends the resemblance. In England the Upper house is composed of life members, who represent aristocracy or religious caste in politics, who are of no account whatever and are only in the way to obstruct serious and necessary legislation. With us the Senate is a real, *live* body with substantial powers, assisting the executive in appointments, and uniting with the lower

house in originating laws. Our House of Representatives is composed of members who are paid, so that the poorest man can hold the office if worthy, without being under obligation to anyone; and his term is fixed. In the House of Commons this is again the opposite, and the Cabinet decides whether they shall be in office a week or longer, by simply ordering a new election any time. Lastly the Supreme Court appointed by the president and confirmed by the Senate, is above all, and sees that the Constitution, the ultimate *organic will* of the *people*, is preserved intact. If these peculiarities of our system of government are derived from England, we would infer that the average Englishman would be acquainted with them; and it is very strange that Gladstone should say: "The American Constitution is, as far as I can see, the most wonderful work ever struck off, at a given time, by the brain and purpose of man."

Our Federal Constitution was a result of the embodying of the best and necessary features of the state constitutions which had been previously formed in the different states, and of these New York contributed not alone *the best* but the largest number.

At the time of the adoption of the Federal Constitution, New York was still in the hands of its original settlers, as they were in the majority, and their notions of civil and religious rights were advocated by Thomas Jefferson, who, with his French education and statesmanship, was far-sighted enough to select the best. Besides, whatever else was adopted was the result of the recommendations of the Puritans and Quakers, who were bitterly opposed to the English institutions they had so

happily escaped from, and which they detested; having a perfect knowledge of the effects of the broad and liberal institutions in Holland. And further, the Pilgrim Fathers who landed at Plymouth came directly from that land, where, for nearly twenty years in the city of Delft, they had their congregation and church with their minister, Robinson, who accompanied them.

These pilgrims are accredited by New England historians with the invention of three distinct institutions; namely, 1st, the free school system of the United States; 2d, the township system; and 3d, the system of recording deeds and mortgages. The inference that these three important institutions which did exist in New England, and which certainly did *not* exist in Great Britain, would be natural enough to people who ignore the existence of other countries, and who, when they do not find a thing in England, conclude that it is an invention. The first settlers never claimed these inventions, and, although English-like, they did not give the credit to the country where they had sojourned; these simple and sturdy artisans would be both amazed and amused could they now read about their wonderful inventive faculties, which their proud and loving descendants ascribe to them.

Thomas Hooker, a refugee preacher who had lived three years in Holland, and his colonists, most of whom had lived in the city of Leyden and partaken of the advantages of its famous *state-established* university which had been in full operation for 50 years, would have been filled with amazement, could they have listened to the oration of Edward Everett in 1836. This latter gentleman coolly stated at

the 200th anniversary of the founding of Harvard College, which was established in 1636, on the land which these colonists opened up, that previous to this date, it was unknown in history for people to give their own money through their representatives to found a place of education; simply because the General Court of Massachusetts had appropriated the sum of £4000 to that institution. These are the kind of historical deductions that are served up for our delectation.

When learning began to revive, Italy felt the first impulse; it then extended to Germany and Holland. In the year 1400, there was established at Deventer in the northeast of the Netherlands, an association called the Brethren of the Life in Common. Our Christian Brothers founded by De La Salle are almost the same. They devoted themselves to the establishment of schools. In 1430, they had established 45 branches and by 1460, about 150, all subject to the mother-house at Deventer. St. Thomas a Kempis presided over the one at Zwolle. It would take a paper in itself to go into details about the results of these schools, and of the famous scholars which they produced, such as Hegius, Dringberg, Longius, Erasmus, Versalius, Sainte Aldegonde, etc. Even William the Silent could say a little, for he spoke and wrote with equal facility, Latin, French, German, Flemish and Spanish, and he was simply a specimen of the men at the time. Motley says that in the middle of the 16th century it was difficult to find a child of sufficient age that could not write and speak two languages. Guicciardini, writing at the time, says that even the peasants were able to read and write well.

As I stated before, during the war with Spain these schools were simply turned into State schools and supported by general taxation, so that William Penn the founder of Pennsylvania, his Dutch wife, and his fellow Quakers, while they lived in Amsterdam, could send their children to exactly the same kind of schools that his descendants can make use of in Philadelphia at this day. Do not forget, this was the sixteenth century, not the eighteenth or the nineteenth. Besides, in all the principal cities of the Netherlands were formed the so-called Guilds of Rhetoric. *These* were associations of mechanics and artisans, where, besides the ordinary discussions of literature and art, the members amused themselves, and instructed their fellow-towns people with concerts, dramatic exhibitions, and the representation of allegories conveying moral truths. The written Bible and parts of it were to be found in every corner of the land, long before Martin Luther was born. Erasmus in 1516 made an original translation of the New Testament into Latin; and prior to 1538 more than fifteen editions of the entire work and thirty-four editions of the New Testament alone had been printed in Dutch and Flemish.

Is it strange that the Quakers and Puritans should establish schools in the beginning, just as the settlers of New Amsterdam did, when these notions had been forced into them?

Some people always want facts to be nailed down with dates and statistics. So in this connection I will give just a few. In 1647, the Massachusetts colony passed a law that every township of fifty householders should appoint a schoolmaster, wages to be paid by par-

ents or the public at large. In 1665, every town in Massachusetts had a common school. The other New England colonies followed. New Amsterdam in the meantime had free schools. This was our beginning; in 1889, the United States spent over \$130,000,000 for two hundred and sixteen thousand schools. In Virginia, which was a purely ultra English colony, Gov. Berkeley in 1671 wrote to England, that he thanked God that there were no free schools in that settlement. This was the type of the English Tory who was to remain unchanged for 200 years to come.

In England during the reign of Edward VI. some Grammar or Latin schools were established, eighteen for the whole kingdom. These were purely charitable where learning was given as an alms. The government did nothing further for three centuries till 1832, when Parliament made for this object the grand appropriation of 20,000 pounds,—\$100,000; this was increased gradually till 1869, when one-half a million pounds were granted, about one-fifth as much as New York alone granted. It was only in 1870 that England entered upon a system of national education. I allow you to draw your own conclusions, whether we are to look to England for the notion of maintaining free schools, or whether the pilgrims invented it while being tossed about on the Atlantic.

The township system, a thing that we are all so familiar with, can be examined very briefly. Local self-government is its feature, every township electing its own officers, and voting the sums for its necessary expenses. Above this is the county, then the state, the Federal Government managing only the national matters. Thus every town-

ship is a little republic for itself, and there is a separation of local from national affairs. The system is almost perfect, and it is only lately, when Home Rule for Ireland was advocated, that it was brought to the notice of Englishmen. It is so simple that every citizen understands it easily, and can explain it to others.

In England, except in those sections where the Puritans lived, there is nothing that can be called a system, and the consequent helter-skelter confusion is something which seems almost incredible. If you ask an Englishman how local affairs are managed, he will look at you with wonder. He can, perhaps, give you some information about his own parish, or county, but of the general relation he knows nothing.

A book called *Local Government*, in the English Citizen Series, tells a tale of almost incredible confusion, inefficiency and waste. It says: "Local Government in this country may be fitly described as consisting of a chaos of areas, a chaos of authorities, and a chaos of rates." After giving a long list of the most amazing conflicts of stupid arrangements, it shows how sections overlap one another, making a perfect tangle of jurisdictions, one farm of about 200 acres being in 12 different parishes and subject to 50 different rates. Some districts are governed by 12 to 20 different local authorities selected at different times, with different qualifications for the voters. No wonder, it says, that every Englishman gives the subject up in despair, as incapable of comprehension. This is the case in England to-day and nobody could believe that the township idea came from it. The first set-

tlers brought it from Holland, where it was in existence for centuries, and to which it had come from Italy.

The long war which was waged with Spain at the time that Elizabeth reigned in England, was caused by the attempt of Philip II. to take away the privilege of electing their own officers and magistrates from the towns and localities in the Netherlands, and trying to enforce Taxation without representation and consent. It was to preserve these very privileges which their forefathers had wrested from the House of Burgundy, and which were embodied in their Magna Charta, or as they called it "Grooke Privelegie," that these burghers or *common* people, not barons as in England, gave up their religion, their lives, and were willing to be blotted out of existence, rather than to allow their chartered rights to be abrogated. As this war was successful, a republic was established consisting of a union of provinces or states almost like our own: the township system being in full operation when the pilgrims were its guests, they had an excellent opportunity of discovering the township system and its simple and effective method of keeping order and dispensing justice.

Those of us who have been to school in New York, no doubt recall a sentence in Gould Brown's Grammar which besides drilling us in analysis also taught a lesson in patriotism. The sentence is: "Thomas Jefferson who wrote the Declaration of Independence was a native of Virginia." We all know the Immortal Document. I do not think that Thomas Jefferson claimed to originate it, for he was a plain, democratic and truthful man. But I have heard 4th of July orators speak of it as the first which ever appeared

in history. Lord Somers had a translation of one in his possession which he made use of for the Declaration of Rights, by which England so cruelly chased out poor James II. The one of which he had a translation was passed in 1581, when representatives of the twelve states met at The Hague, and on July 26th passed the following: "All mankind know that a prince is appointed by God to cherish his subjects, even as a shepherd to guard his sheep. When, therefore, the prince does not fulfill his duty as protector; when he oppresses his subjects, destroys their ancient liberties, and treats them as slaves, he is to be considered not a prince but a tyrant. As such the estates of the land may lawfully depose him, etc., etc." Then giving a long list of rights invaded and trampled upon, etc., etc., it ends by saying: "Obeying the law of nature, desirous of maintaining the rights, charters and liberties of our fatherland, determined to escape from Slavery to the Spaniards, and making known our decision to the world, we declare the King of Spain deposed from his sovereignty, and proclaim that we recognize hereafter neither his title nor jurisdiction.

Thus we see how Philip II., this Catholic king of Spain, by his violation of a sacred oath, which he took to guarantee to these people their rights and liberties, was the cause of their being lost to the Church; and by his cruel oppression and wholesale murdering of them, evoked in them their stubborn disposition, which rendered those of their descendants who followed the Prince of Orange later on to England and Ireland, such wrong-headed and violent persecutors of Catholicism in those countries. The air of intoler-

ance which exists in England, no doubt is the cause of this; for their mother land, is liberality itself, and to-day not a Catholic or Jew or Protestant of any shade, has a single grievance to complain of.

The third invention ascribed to the Pilgrims, is the recording of deeds and mortgages. This great institution together with the easy distribution and subdivision of land, which exists in this country, and which is, perhaps, the greatest cause of our wonderful prosperity, is *so simple*, that any American of average intelligence can search his own title, or have it done by a lawyer for a trifling sum.

In England, except in some small sections of the country where the system of recording has been lately introduced, nothing of the kind exists. All title-deeds are kept by the owner, and unless a careful examination is made by a lawyer, there is no security for a purchaser whatever. In no other civilized country do sales and mortgages of land habitually take so long a time to transact, and nowhere else are the charges in the case of small properties so great. Neither can land be bought or subdivided readily; and as the arguments of the Land Leagues, with which we are familiar, show us, these are the main causes of so much distress and misery in that sad land once known as Merry England.

No traveller, unless he shut his eyes, can fail to notice the sad condition of the common people of England, as compared with those of France and Germany. A few beautiful country seats and castles neatly kept and beautifully situated do not indicate the happiness of the common people.

Robert Burns instances these facts

in several of his poems. Two of which you, no doubt, recognize:

"If I'm designed yon lordling's slave,
By Nature's law designed,
Why was an independent wish
E'er planted in my mind?
If not, why am I subject to
His cruelty or scorn?
Or why has man the will and power
To make his fellow mourn?"

And again,

"Ye see yon birkie, ca'ed a lord,
Wha struts, and stares, and a' that;
Tho' hundreds worship at his word,
He's but a coof for a' that:
For a' that, and a' that,
His riband, star, and a' that,
The man of independent mind,
He looks and laughs at a' that."

The recording system and its natural result, the subdivision of land, so that anyone with energy and ambition can own his own home, as well as the careful recording of births, baptisms, marriages and deaths, have prevailed in the Netherlands and Belgium for centuries back; and the Puritan Pilgrims' descendants can search the records *to-day* for any of the above items relating to their forefathers in the 17th century.

So we see from this cursory glance that the five most important of our American Institutions were not transplanted by the colonies, from England, all shouters and Anglo-maniacs to the contrary notwithstanding. Besides these five; namely, Religious Liberty, Written Constitutions, Free School System, Township System and the Recording System, we have several others which I will not take up, such as: Freedom of the Press, The Written Ballot, Charitable Institutions, Prison Reforms, Public Libraries, with accessible documents, Normal Schools, etc., all of which can be examined, with the same results. Even our legal system,

although we use English terms and English cumbrous methods, can be shown to be ahead of the British system. This would require a long paper for itself, but it can easily be shown that most of our Common Laws are in use in all parts of the civilized world, and that certain crimes have similar punishments the world over, and that these laws are but the common heritage of modern nations from the Justinian pandects and codifications. All that seems to be left is the language. True we call it English, but I have met numbers of Englishmen who told me *kindly*, so as not to hurt my feelings, but *firmly* nevertheless, that our American English was decidedly off color, that our enunciation, pronunciation and idioms were simply shocking. To which I invariably replied to their amazement, that I fully agreed with them, and that we did not claim to speak their rich tongue, but only spoke United States. We have adopted the language of England, and claim its glorious Teutonic Literature as our own; we appreciate the latter far more than they do themselves, and our fellow citizens who are not of English descent, are obliged to give up their musical, soft and sweet languages, such as Irish, French, Italian, Spanish and Portuguese, to master this noble but unmusical language.

To conclude, I will give Douglas Campbell's illustration, which is a happy one. Comparatively few persons, perhaps, appreciate how recent a science is that of historical investigation. Less than a century and a half ago, Sir Robert Walpole, lying upon his death-bed, and requesting a friend to read to him, was asked to select the book. "Anything but history," he

answered: "that must be false." The dying statesman, who, for more than twenty years, as Prime Minister of England, had been making history, knew full well whereof he spoke.

We know, now, that national archives are being opened for research, Pope Leo XIII. having thrown open for comparison and study, those of the Vatican; that history has to be entirely re-written, and that scholars to-day are anxious to give credit to those to whom it belongs. Campbell says: "Let us imagine that Japan, instead of sending a few score of students to the United States, had sent over many thousand families, and had kept five or six thousand soldiers in our army for some forty years; and that during the same period a hundred thousand Americans had settled in Japan itself. Imagine, further, that at the end of forty years, a number of the Japanese settlers in America had started out to found a colony in some newly discovered land, and that there had been added to their ranks a large number of Americans and some twenty thousand other Japanese, some of whom had lived in America, and most of the others going from sections of Japan in which Americans had been living for many years. These colonists found a mighty state, whose people speak Japanese, but have almost no Japanese institutions, having established a republic, and copied their institutions mainly from the United States. The writer who after two centuries should sit down to compose a history of this new republic, and, omitting all reference to the United States, credit these settlers with the invention of their un-Japanese institutions, would be simply following the example of the English and most of the American authors who have written of America and her institutions.

WORDSWORTH'S "RECLUSE."

BY REV. EDMUND HILL, C. P.

In a very complete edition of Wordsworth, published by McMillan & Co., in 1888, and enriched by an admirable "Introduction" by Mr. John Morley, we have one poem never before given to the world: The First Book of "The Recluse." It was written apparently after the Prelude had been finished: some few years after Wordsworth had made his home in the vale of Grasmere, and while he was planning the remainder of his "philosophical poem," whereof the "Prelude" was to stand as first part. He composed the "Excursion" as second part; but after writing this "First Book of the Recluse." Then at last left his design unfinished.

The one book we have, however, with the title of "Recluse," is precious by itself. We are surprised that its publication was so long withheld. It contains some of the poet's best passages in blank verse; and is certainly a vast improvement on the "Prelude" in point of freedom from those "great tracts" (to use Mr. Morley's words) "which, by no definition and on no terms, can be called poetry." Yes, the lover of Wordsworth has a deal of forgiving to do for such quantities of "measured prose"—the phrase by which the French call all blank verse.

The "Recluse" first pictures the boy at Grasmere: how, even then, he fell in love with the spot.—

"He thought of clouds

That sail on winds: of breezes that delight
To play on water or in endless chase
Pursue each other through the yielding
plain

Of grass or corn, over and through and
through,
In billow after billow evermore
Disporting. Nor unmindful was the boy
Of sunbeams, meadows, butterflies and
birds;

Of fluttering sylphs and softly gliding fays,
Genii, and winged angels that are lords
Without restraint of all which they behold.
The illusion strengthening as he gazed, he
felt

That such unfettered liberty was his,
Such power and joy: but only for this end,
To flit from field to rock, from rock to field;
From shore to island and from isle to shore;
From open ground to covered; from a bed
Of meadow flowers into a tuft of wood:
From high to low, from low to high; yet
still

Within the bound of this huge concave:
here
Must be his home; this valley be his
world."

Then the poet tells of his return to this enchanting scene after the wanderings of years: how he found nature still unchanged, her charms fresh and new as at first, only better understood by the *man*. His well-stored mind, the wiser for his years of roving, fixes upon this spot as the nook of all others, in which to repose for the evolution of its ambitious poem "on man, nature, and society."—

"Nowhere els is found,
Nowhere (or is it fancy?) can be found,
The one sensation that is here. 'Tis here,
Here as it found its way into my heart
In childhood; here as it abides by day,
By night, here only; or in chosen minds
That take it with them hence where'er they go.
'Tis, but I cannot name it, 'tis the sense
Of majesty, and beauty, and repose:
A blended holiness of earth and sky;
Something that makes this individual spot,

This small abiding-place of many men,
A termination and a last retreat,
A centre, come from wheresoe'er you will,
A whole without dependence or defect,
Made for itself and happy in itself,
Perfect contentment, unity entire."

The poet, however, had not to play hermit in this chosen abode. Even before his marriage, which took place in 1802, he had the sweet companionship of his sister.—

"On nature's invitation do I come,
By reason sanctioned. Can the choice
mislead

That made the calmest, fairest spot on
earth,

With all its unappropriated good,
My own? And not mine only; for with me
Entrenched, say rather peacefully embow-
ered,

Under yon orchard, in yon humble cot,
A younger orphan of a home extinct,
The only daughter of my parents dwells."

Moreover, he seems to have fallen in love with his future wife soon after settling here: for he adds, evidently alluding to her:—

"Mine eyes did ne'er

Fix on a lovely object, nor my mind
Take pleasure in the midst of happy
thoughts,

But either she whom now I have; who now
Divides with me this loved abode, was
there,

Or not far off. Where'er my foot-steps
turned,

Her voice was like a hidden bird that sang;
The thought of her was like a flash of light,
Or an unseen companionship, *a breath*
Of fragrance independent of the wind."

The last passage I shall quote from his poem is one on "Solitude." The student of Wordsworth cannot fail to notice, especially if he has been previously a lover of Byron's poetry, that the former's intense love of nature in no degree lessened his love to his fellow men. Finding in nature, as Wordsworth did, a sacramental medi-

um (so to speak) of communion with the Creator; and again, believing, as he firmly did, in a Personal God and in Christianity; he was drawn the more by his love of nature to appreciate what he calls the "divine in man." Consequently, while deploring the evils of human society, and glad to be at a distance from them, he was ever inclined to look on the bright side of the picture; and the peaceful little community in the vale of Grasmere only enhanced for him the charms of nature.—

"Say boldly, then, that solitude is not
Where these things are. He truly is alone,
He of the multitude *whose eyes are doomed*
To hold a vacant commerce day by day
With objects wanting life—repelling love.
He by the vast metropolis immured,
Where pity shrinks from unremitting calls;
Where numbers overwhelm humanity,
And *neighborhood serves rather to divide*
Than to unite. What sighs more deep than
his,

Whose nobler will hath long been sacrificed;
Who must inhabit, under a black sky,
A city, where if indifference to disgust
Yield not to scorn or sorrow, living men
Are oftentimes to their fellow-men no more
Than to the forest hermit are the leaves
That hang aloft in myriads: nay far less;
For they protect his walk from sun and
shower,
Swell his devotion with their voice in
storms,
And whisper while the stars twinkle among
them

His lullaby. From crowded streets remote,
Far from the living and dead wilderness
Of the thronged world, society is here
A true community, a genuine frame
Of many into one incorporate."

Here he bewails the unsocial conditions of the city in the spirit of the philanthropist, not of the cynic.

Let us contrast with this passage two stanzas from "Childe Harold" on the subject of "Solitude:—

"To sit on rocks to muse o'er flood and fell,
To slowly trace the forest's shady scene,
Where things that own not man's domin-
ion dwell,

And mortal foot hath ne'er or rarely been:
To climb the trackless mountain all unseen,
With the wild flock that never needs a fold:
Alone o'er steep and foaming falls to lean:
This is not solitude: 'tis but to hold
Converse with nature's charms and view
her stores unrolled.

"But midst the crowd, the hum, the shock
of men,

To hear, to see, to feel, and to possess;
And roam along the world's tired denizen,
With none who bless us, none whom we can bless,
Minions of splendor shrinking from distress:
None that, with kindred consciousness
endued,

If we were not, would seem to smile the
less,
Of all that follow'd, flatter'd sought and
sued:—

This is to be alone: this, this, is solitude!"

Beautiful lines, undoubtedly, but tinged by a bitterness which is wholly absent from Wordsworth's page. If there really be any one "with none who bless him, none whom he can bless," the fault lies in himself. We have a duty to make ourselves a source of good to others; and if we endeavor to fulfill this duty, some one will "smile the less" when we are gone. Poor Byron put forth a much truer and worthier sentiment a few years later:

"Ah, surely nothing dies but something
mourns!"

But in dealing with the errors of the "great pain-inspired genius," as he has been truly called, we should bear in mind a remark of the late Lord Beaconsfield, on occasion of a speech about the author of "Childe Harold:" "Moreover it ought to be remembered *whereas it is continually forgotten*, that Lord Byron was *always a very young*

man." Yes, why is this fact "continually forgotten?" It is never forgotten in the case of Shelley. But if Shelley died at thirty, Byron died at thirty-six: an age when most men are just beginning to cut their common-sense teeth.

Wordsworth was an exception to most men here. He was thirty-five, according to his own dating, when he finished the "Prelude, or the Growth of a Poet's Mind." He began it at twenty-nine. Remarkably favored in his earlier associations, he grew up wise and calm, and aspired to become a teacher, as he said himself. A teacher he did become. As Mr. Morley remarks, "He is a teacher, or he is nothing. 'To console the afflicted, to add sunshine to day-light, by making the happy happier; to teach the young and the gracious of every age to see, to think, and feel, and therefore to become more actively and sincerely virtuous'—that was his vocation: to show that the mutual adaptation of the external world and the inner mind is able to shape a paradise from 'the simple produce of the common day'—that was his high argument." Again, he "lived with nature," continues the same writer, "yet raged no angry railing war against society"—as Byron did. "Communion with nature is, in Wordsworth's doctrine, the school of duty. With Byron, nature is the mighty consoler and the vindicator of the rebel."

Mathew Arnold has happily designated our poet's peculiar gift:

"Time may restore us in his course
Goethe's sage mind and Byron's force.
But where shall Europe's latter hour
Again find Wordsworth's healing power?"

SIX SUMMER SCREEDS.

CRITICAL AND DESCRIPTIVE OF THE CATHOLIC SUMMER SCHOOL OF AMERICA.

BY HELENA T. GOESSMANN, M. PH.

V.

CLIFF HAVEN, July, 1896.

MY DEAR KATE:—So you really could not join us! I watched out with the fidelity of Rebecca and the uncertainty of Sister Ann for the form of a telegraph messenger boy hastening in my direction, until, as my eyesight was nearly gone, and my disappointment echoing in my heart,

"There is no rest for me below,
Oriana.

* * * * *
Alone I wander to and fro,
Oriana."

Your missive arrived via an extra post.

You can imagine what I thought, and what, if a kindred soul had been near, I would have said. Truly you are missing a fine thing—yes, an opportunity. Every hour I long to put the same in the way of not a few of my social co-laborers. I would enjoy, —yes, wickedly enjoy—placing Kate Brown in a front seat of the Auditorium during Father White's lectures on Christian Art. She would tear down, as a result, those grewsome posters which adorn, or rather destroy, the walls of her den at "Ledgewood." Then in a cool corner, where the gentle breezes of the lake could fan her excited brain, would I pose Anna Brent, who thinks Catholicity is, in the general run, likely to evade those questions which require a little independence and breadth of argument. You remember the day last winter when

she asserted that the policy of our grand old Church was not unlike the time-honored game of "Hide and Seek." She had gotten hold of "The Monthly Topic," and used as her argument, or rather to strengthen the same, the fact that its editor was a cultured Catholic. He may have been once, but I think now he is a fine specimen of a *dyspeptic cynic*, at war with himself, and out with the well meaning world at large. Anna is worse than a man without a country; she is a woman without a religious creed. Dr. Daniels would enlighten her in his course, even if he did not convince her wholly. Time would do the latter I fancy.

Well, perhaps I am over solicitous for these friends, and in danger of being numbered myself among the carriers of empty lamps. It is easier, no doubt, to see the flaw in another's views than to recognize the void in one's own.

Where shall I begin to tell you of the Assembly happenings? We are still being lectured to,—let us hope with good effect,—talking, walking, and finding enough of the heaven of pleasure in our daily routine to save the twenty-four hours from the reputation of being too serious to be rational. Last evening we were invited again to the Garrison—this time to dine with Mrs. Carter. When I say *we*, I mean John, Mary, Carol, and myself. Of course we went, and had a most enjoyable time; for the fair hostess is even more charming in her own home, if such were pos-

sible. After our coffee Lieutenant Carter said to his wife:

"I think Mr. and Mrs. Wheeler and their daughter may come down from the Bluff and call this evening, at least I told them we would be at home."

A trifle after eight the Wheelers arrived, and with them the no less a personage than Mr. Harper, who was apparently on excellent terms with Miss Wheeler. It seems he is staying at the same hotel with them.

You can imagine my surprise, and the shock to Carol. However, I felt cool, and she looked it.

Miss Wheeler is the same girl whom I liked so well at Old Point Comfort a year ago. She seemed so glad to renew the acquaintance, and really our hearty greeting of each other made us appear more intimate than we really were. She expressed such interest in the School that I invited her to come down to listen to the Tennyson lecture, on Monday. She accepted, and I stole a look at Mr. Harper's face. It said nothing. It appeared as cool as a block of ice, and hardly more expressive. Pretty soon Mr. Harper crossed to my side and sat down, saying as he did so: "it is quite four years since I last saw you, Miss Hawkins—yes, just four years this summer, is it not?"

He ignored Carol completely, so I resolved to punish him at once.

"Yes, it must be about that time, I believe. Miss Wilkinson and I were discussing you to-day at great length," I replied.

"Yes," he said, as if he expected me to continue.

I did not. He gave me one look and his face paled a little. I returned his look as indifferently as I could. Here our tête-à-tête ended. He found

Mrs. Carter's Angora cat more entertaining than I was for the balance of his call.

As the Wheelers were leaving, Lieutenant Carter said to Mr. Harper: "Can you not come over to the Dress Parade to-morrow morning? the hour is ten-thirty."

"Thank you," said Mr. Harper, "but I will be on my way north to-morrow at that hour. I am going to Quebec."

The Lieutenant accompanied us over to the cottage, on the trolley. When we were safe in our room once more, Carol said: "Louise, did you say anything to Mr. Harper?"

"Certainly," I replied. "I was obliged to converse with him, but, I assure you, our exchange of thought was most meagre of interest; why?"

"Oh nothing, only Miss Wheeler told me he was going to stay until the last of August, and you heard what he said about to-morrow, did you not?" said Carol.

"I fancy he has not lost his old faculty for altering his mind, even in such minor things as a summer vacation," I replied.

At luncheon, on Wednesday, John said: "I saw Mr. Harper leaving today for the north. He says that Cliff Haven is a dull hole."

I said nothing, although I fairly ached to speak; and even to you, dear Kate, this is the amen to a very peculiar summer's experience.

The Tennyson lecture yesterday was fine. In fact this course is almost the leading one so far. I would consider myself fortunate to hear every word of it over again.

You should have heard Professor Kolman read "The Lady of Shallott,"

an extract from "In Memoriam," and his analysis of "The Idyls of the King." I do not wonder that worshipping England found it hard to choose, even from among its many singers, one to even sit in the dead poet's chair. Poor Austin has not an enviable career when it is considered that like the last flower picked in the garden, his beauty of thought and forms of expression must be compared to that of such a predecessor as Tennyson.

We had a charming discussion after the lecture this evening, on the veranda of our cottage. In fact it was so enjoyable that I must tell you of it. We brought home with us, on the pretense of a fine view of the lake, Father Kincard the editor of the "Monitor," Mr. and Mrs. Kindall the writers, Miss Dannels the Principal of the Mt. Kego Seminary, Dr. Horgan our special delight, and Miss Mackin and her niece, Sallie. Of course, Mr. Breen was included, and we talked about—what do you imagine? Not politics, not religion, not law, not education, but a co-mingling of all,—woman, or rather her possibilities in the world of today. Father Kincard started the discussion by asking me if our town was given over to woman's clubs? I confessed to a membership in two, and added that they had done more for the women of our hamlet than anything else to bring them out of themselves.

"Well, this is pre-eminently a woman's age," said he with a laugh, "and the advance is a good one as long as its direction is kept in the hand of well balanced leaders."

"Or rather is the result of what an intelligent womanhood desire, not what a dissatisfied or disgruntled cohort of listless beings are trying to

force upon the world in the masquerade of a vital issue," said Mary.

"Do you think the present agitation savors at all of that?" inquired the Doctor. I knew this question was the forerunner of something good and fearless from our friend.

"In some respects," said Mary, after a few moments' thought, "I think woman's advancement suffers more frequently to-day from the peculiar interpretations made of the question, alas, by the sex itself. Taken as a part of the prevailing creed, the *new woman* and the one pledged to *higher education* become sadly mixed in the consideration of some people. Only yesterday I had this forcibly presented to me by an encounter with a devotee of the wheel, whom I met between the School Grounds and Garrison. We had seen each other several times at one of the little affairs at the Club, so I felt quite well enough acquainted (according to the etiquette of the Assembly) to stop for a chat.

Her first remark was: "Oh, Miss Hawkins, you should ride the wheel. It is the most delightful sport, and if one is properly dressed for it, it is tasting true freedom."

I told her that I had never attempted to learn, as I enjoyed walking too well to consider anything its equivalent.

"Then, too, I suppose, you are busy with your literary work? Do you not give talks or lectures upon art? I have heard them so kindly spoken of."

I answered that I occasionally did.

"It must be very satisfactory," she continued, "to be able to do it, but, dear me, I should think it would require a *great deal of nerve* to stand up before a crowd of people and talk. I could *never* do it."

"Probably not," I replied, and I wanted to add that in my case, however, it would require considerably more *sang froid* to dress in that abbreviated skirt, ride down the principal street of my native village, the object of remark for the corner assemblies. I moved on, however, with a comment upon the clear day, and my good bicycle friend, no doubt, while she questioned my womanliness, congratulated herself that *she* was not overstepping the correct limits of the conventional for her sex.

"Such women," said I, "generally carried their pupils with them, and teach the *clinging, helpless, bewitching-ignorance* doctrine. Not unfrequently I have found such types to know too much of what they should not, and not enough of what is deemed the essentials for an intelligent qualification in life."

"Well, the narrow minded woman is often the disguise for the lazy one," remarked the Doctor. "In the mind of the truly educated there is no intellectual dividing line for the sexes. The fact is, I have a little way of my own for gauging the truly educated man. I mean he who combines the head and heart in his abilities. It is simply his generosity towards woman in the higher walks where the sexes are likely to meet and benefit by this same."

"But how is it," said Carol, "that you find so many seemingly good men rather giving woman opportunities for advanced study and activity in intellectual lines through condescension than real willingness?"

"Two reasons, equally applicable, can be cited," said the Doctor: "Either a fear of what other men may say,

because such are pledged to the voice of the uncertain majority, and fear a loss of a few supporters, or the influence of environment. There are well meaning men who never look beyond the kitchen, the cook stove or the darning basket for a woman's work. Their social opportunities of meeting her are few if any. Their own mothers were drudges, their sisters instruments to procure for them only creature comforts, and the possibility is that if they marry, their wives will combine the two offices. Never having tasted the fruits of mind exchange, or mental companionship, they cannot be exactly blamed for preferring that which they are more familiar with.

"Find me, if you can, the son of a cultured mother, the brother of educated sisters, the social associate of an intellectual womanhood, who first after womanly virtue and heart does not place the educated element in his consideration of a useful and admired womanhood."

"You are very right, according to my views, Doctor," said John Williams.

"The women a man has grown up with are pretty apt to create his creed for woman's world ever after."

"And what about our views on your world?" laughed Carol.

"They are always generous," gallantly answered Mr. Breen.

"If I had a family of girls to-day to bring up, I would conduct their education in this line," continued Doctor Horgan. "I would first try to cultivate a taste in them for making home the central point of attraction; not, to be sure, by *gimcracks* of embroidery or nightly parties and feastings, but by music, reading, conversation, and the

equality of position accorded to the entire circle. I would influence and aid each girl to cultivate and educate her particular talent as thoroughly as possible, making herself capable of perfect independence if such seem necessary or advisable, and then"—here the Doctor smiled kindly towards John Williams and Mr. Breen—"teach her to consider single blessedness the broadest of spheres as compared to an alliance with a man who could not give her in his person, as a man, what he was by all the laws of human society and Christian ethics justified in demanding of her, as a woman; namely, a clean record for honesty, sobriety and morality."

"I wish you were one of our lecturers, Doctor," said Miss Mackin, Senior.

"No, I do not consider myself called to that—my little pulpit at R—satisfies me. The present generation is speaking daily more pronouncedly on this subject; and what a womanhood of intelligence and brilliancy we are coming to know and respect in the great active world. Our Catholic girls no longer consider themselves finished when the convent graduation day comes. You can meet them in every avenue of the educational work of the time. Ambitious, womanly, and successful, they are enrolled in the Post Graduate courses even of some of our best non-Catholic institutions. But the perfect day will come for them when our good University at Washington opens its gates wide and *cordially* but *hesitatingly* saying, 'Enter and partake of the same intellectual feasts as are spread for your brothers.' This move would not be in danger of intelligent criticism, and the other kind should not be noticed by sensible, broad-minded people. A few hundred

years ago such rights were enjoyed by womankind in the old world. If the Catholic womanhood of to-day is to live up to its highest ideals of usefulness, in work and society, it must not be handicapped by views that would have made a Whitby Community blush in the seventh century, or won the contempt of a Paduan University faculty three hundred years ago."

"Well, you see," said Mary, "some men—"

"Excuse me," interrupted the Doctor, "but I know exactly what you are going to say. Such men I think are usurping better men's places. I do not claim for womanhood this progress simply through any mere poetic chivalry, but as simply the rational acknowledgment of her right and noble privilege to equality in scholarship with man."

"If women are the strongest factor, numerically and otherwise considered, in our Church support today, if it is their consistent zeal, expressed most convincingly in such moves as our Summer School institution, then why draw the line, or, what is more harrowing, create a division, when their ambition, zeal or talents draw them on beyond the commonplace limits of their sisters."

"All this will change in time," said I. "You know how very anxious Catholic circles are to claim one of their own who, working through absolute force of circumstances in non-Catholic environments, becomes known. We take too flatteringly the stamp of approval given Catholic effort by those of alien creeds, forgetting that this very laudation reflects upon our own powers of discrimination when we allowed a willing, talented worker to

pass unheeded out of our realms into the appreciation of evidently more well balanced judges. There is a grain of selfishness in Catholic circles too; a premeditated slowness in acknowledging the talents of brother men or sister women. Who first gave quarter to the essays of Miss B——; the critiques of Miss L——; the historical researches of Dr. M——; the noble inspired verses of S——. I need not repeat literary history of the hour. It was only after a non-Catholic reading public had read and asked for more that certain critics, of today, expressed surprise, and then joined the ranks of their applauding auditors."

"The adage, *"better late than never"* is adaptable to this condition," observed Mary.

So we chat on, Kate, and, after all, find we agree in the essential points. Tomorrow, A. M., I leave, for I must meet Father at Saratoga; Mary and John go with me as far as Ticonderoga, as they wish to see Lake George before returning to Illinois. However,

we are to meet in New York this winter. I anticipate this, for Mary is a lovely woman, and John Williams, well, I will say it, comes dangerously near my ideal for nobility, manliness and companionability. But Father Lanigan says he is what all Catholic men should be!!

Send your next letter to "The Windham," Saratoga Springs, as I expect to linger there about ten days.

Your friend,

LOUISE H.

P. S.—I have just heard that Miss Mackin, Senior, has bought a lot directly next to "The Oaks," and is going to build, at once, a cottage there. She says the School social life will be complete when the family life exists here. This element will shape the hospitable character, give a certain dignity to the Institution, and be, perhaps, an unspoken sermon on what Christian Domesticity means. I should not be at all surprised if the Williams family followed her example.

L. H.

DARKNESS.

BY JULIA DANAHY.

Oh, it is dreary in the dark to sit
And ponder o'er the past, till bit by bit,
'Tis built from fragmentary scraps into
The perfect statue of the life I once knew.

Oh, it is dreary in the dark to gaze
At happiness, until those dear dead days
Now slain, now silent in the mould's damp tomb,
Strip off their shrouds and glide into my room.

Oh, it is dreary in the dark, when tears,
Slow tears, sad tears, the pent up tears of years,
Scald through my half closed lids, while I
Hug in my heart my untold sigh.

Oh, it is dreary in the dark I say
To feel too desolate, even to pray
To wish so wearily that life was o'er
That I need face this belying world no more.

HISTORY OF THE PERSECUTIONS.

DURING THE FIRST TWO CENTURIES OF THE CHURCH. BASED UPON ARCHÆOLOGICAL DOCUMENTS

BY JEAN MACK.

Translated for the REVIEW from the French of Paul Allard.

CHAPTER IX.

SUMMARY.—THE PERSECUTION BY TRAJAN. PLINY IS SENT AS LEGATE TO BITHYNIA—TRAJAN'S RESCRIPT—REACTION AMONG THE ARISTOCRATS AND CONSERVATIVES AFTER THE FLAVII—TRAJAN REGARDED AS THE MOST PERFECT TYPE OF THIS REACTION—HIS NATURAL HOSTILITY TO THE CHRISTIANS—HE INAUGURATES THE RELIGIOUS POLICY ADOPTED BY THE EMPERORS OF THE SECOND CENTURY—PLINY AS IMPERIAL LEGATE IN BITHYNIA—HE FINDS CHRISTIANITY THERE IN A FLOURISHING CONDITION—DENUNCIATIONS—THEY ARE REFERRED TO THE EMPEROR—PLINY'S LETTER.

PLINY AS LEGATE TO BITHYNIA.

The second century is looked upon as one of the best known periods of Roman History, and yet in it many gaps remain unfilled. An era of great emperors had just dawned, an age of famous historians had closed. Tacitus, Suetonius, and Plutarch lived in the reign of Trajan, but have left no account of it. No written histories of this period remain to us save the abridgment of Dion, by Xiphilinus, the dry records of Aurelius Victor, the colorless treatises of Eutropius and the writings of the too-credulous authors of the *Augustan History*. Were it not for Pliny's letters, the works of Marcus Aurelius, and the knowledge gleaned from coins, monuments and inscriptions, our curiosity concern-

ing this epoch would be balked at every step. Even with these aids we are often compelled to forego any authentic chronological arrangement of events. Happily the Church has bequeathed riches that historians and statesmen failed to leave us. Her annals of this time are quite complete, and we possess them. Their preservation is due, in a large measure, to Eusebius; the names and writings of a great number of apologists have thus come down to us, and authenticated records of several martyrs of the second century have been saved. By adding to these diverse documents the valuable discoveries of Christian archæology, pertaining particularly to that century, we can trace the struggle that was in progress between the empire, then at the apogee of its power, and the Church whose strength was daily increasing—and in this picture there is little need of conjecture, for its bold outlines are but too clearly and firmly drawn.

The Christians, from Nero to the end of Domitian's reign, had enjoyed a long period of peace. They were granted a brief respite between Domitian and Trajan. The latter put an end to all vacillation by determining the exact limits of jurisprudence in regard to the faithful, substituting a clear and precise policy, exempt from all ambiguity, for the sudden calms that had previously followed these vio-

lent outbursts. From that time until the last of the Antonines this religious policy was upheld by every emperor against the passions of the people and the weakness of the magistrates.

This method has been described as "a permanent persecution,"¹ not a persecution that vented itself in one sharp, terrible attack, but assumed an enduring form "like a slow fever,"² until it became a chronic evil.

The reaction towards aristocracy that naturally followed the downfall of the Flavii rendered this change of policy almost inevitable. Nero, the only heir of the Cæsars with whom the new religion had come in contact, was of too extreme a nature to follow any moderate mode of procedure: the persecution of 64 was an expedient, adopted on the spur of the moment, to fasten suspicion of the burning of Rome on the innocent Christians, rather than on the emperor. Nero pursued no consistent policy either in regard to religious or other matters. The dynasty of upstarts that replaced him—not without honor—could take no decided step against the faithful. The Flavii were too liberal-minded to hate their equals, and they were incapable of crushing a religion because it had sprung of lowly origin and had a hold on the populace. They were conversant with the East and its customs, and could not logically become alarmed at a faith that came from Syria and was so closely allied to the Judaic religion, among whose followers they had numerous friends. They, therefore, allowed the gospel to spread—officially unnoticed.

Domitian's persecution had been merely a passing event, not a result of any determined policy. It originated in a fiscal measure invented to stimulate a tyrant's jealousy of all greatness and virtue. The situation changed with Nerva's accession to the throne. Under that emperor the aristocrats regained the ascendancy. They had held him in reserve to represent their power at any given moment. Nerva found himself compelled to repair the evils wrought by Domitian, and to stanch the yet bleeding wounds, but he could not personally propose a change. He, however, prepared the way for such a crisis, and, in adopting Trajan, chose a successor capable of guiding the car of State safely in new paths, or rather of keeping it in the track worn by centuries of Roman life and spirit from which it had more than once swerved. Trajan was named colleague of the emperor towards the close of 97; Nerva's death in January of 98 rendered him sole ruler; though of provincial origin he was a perfect type of that traditional conservatism found among the aristocrats of the senate—high-minded yet narrow, honest yet prejudiced. His manners were haughty and harsh, his views clear-sighted but superficial. In this captain, crowned with military glory, matured by the experience of years, austere in life despite certain weaknesses, whose education had been of the meagerest⁴ but who possessed that authoritative speech and precision of language that all the culture of the world can never give to those not born to command,

¹ Renan, *les Evangiles*.

² *Ibid.*

³ Trajan was born September 18th, 52, in Italica in Baetica.

⁴ Dionysius, *L. VIII.*; Aurelius Victor, *Epitome*, *XIII.*

the Roman Senate seemed once again embodied in a warrior's soul and ruling from the throne. The Christians had everything to fear from such a ruler. They might expect to be stricken down with calm disdain as unruly subjects or rebellious slaves, as disturbers of the peace, agitating the souls of men, and who were unwilling to submit to ordinary legislation. Had the civil powers wished to spare them, there was need of tact, respect for liberty of thought and delicate consideration of conscience, which did not belong to old Latin traditions, and seem to have been entirely foreign to the character of the new emperor. The semi-oriental influences with which the Flavii were surrounded, the slight hold the traditions of the Roman aristocracy had on the descendants of the Cisalpine laborer and the Rhaetian banker, had helped to secure a long peace to the Church: but the Christians now found themselves obliged to grapple with the true Roman spirit, that clung to ancient religious forms the more strenuously, because of its inattention to the true meaning of these rites—a spirit that had but one ideal, the government of the minds as well as the bodies of its subjects, the control of the beliefs and thoughts, as well as the politics and armies of the world.

It is probable that some Christians were martyred during the first years of Trajan's reign: this will be investigated later on. But, before touching on any details, it is necessary to analyze two documents that belong to a posterior period, but that show not only the ideas held by Trajan in regard to the Christians, but also the laws that his

successors followed in religious persecutions, and that were enforced throughout the second century: these are the celebrated letters exchanged between Pliny, imperial legate to Bithynia and Pontus, and Trajan, who then resided in Rome—that is, during the second half of the year 112, according to the chronology now adopted.

Pliny, on assuming charge of these provinces, that included the entire northern part of Asia Minor, in August of the year 111, found them in a most demoralized condition. Finances, public works and municipal offices all stood in need of reform, if these two provinces, until then barely submissive to Roman rule, were ever to be moulded into the very narrow and illiberal form of government, that in the second century was the highest standard recognized by good emperors, and by Trajan more than any other. It has been but too frequently stated that oppression in the Roman empire existed only at its centre, and that liberty could be enjoyed elsewhere: at the time that imperial rule attained its zenith, that is to say, during the century of the Antonines that began with Trajan, and was truly the golden age of the empire, centralization pushed to the fore in the provinces as in Rome. "You command us to be free, we obey," Pliny naively wrote.¹ The Romans were surrounded by an atmosphere of well being, by evidences of the personal probity of their sovereign, and the aristocrats, who were easily pleased in matters of political liberty, were satisfied to be ruled and honored by a leader who had sprung from their midst, and who had imbibed their traditions. In the same way a show of liberty granted

¹ Pliny, *Paneg.*, 66.

the provinces and municipalities satisfied, at times almost dazzled them. They had their annual assemblies, games, and their high priests; cities were justly proud of their senators and magistrates; local patriotism developed to a marked degree and caused the wealthy citizens to ruin themselves in all manner of gifts, including games and public edifices. In return for these generous contributions towards public prosperity the donors were rewarded by statues, by special seats in the theatres and by various distinctions and privileges. Meanwhile the crushing measures for centralization advanced daily: eclectic magistrates were under the control of a curator, who was chosen and salaried by the emperor; ¹ men were forced into the *curia* in spite of themselves, and were considered slaves of the commonwealth. The old-time distinctions between colonies and municipalities, between the rights of Latin citizens and those of allied or freed cities still existed, but as laws they were practically obsolete. All matters were laid before the governor, who referred them to the emperor. This is proven by a glance at the letters exchanged between Pliny and Trajan. If a question arose concerning the rights of citizens to construct an aqueduct or to replace their baths by new *thermae*, to cover a drain or rebuild a theatre, to alter the site of a temple, to verify the municipal accounts or the measurements of an edifice, to remove a tomb or organize a public banquet, to form a society for mutual relief or a corps of firemen,

Pliny referred it at once to the emperor: courriers travelled five hundred leagues with such questions and answers; the latter at times bore traces of slight impatience. Trajan thought his legate went into petty details: he would probably have preferred an agent who would act on mere suggestion, who would understand a half-expressed wish. However, the emperor soon became resigned to having his orders executed by this timid man of letters, who lacked capability and originality, but whom he knew intimately before he entrusted the important province of Bithynia to him. Despots show favor to such servants: and just such tools were used in the construction of the net of centralization that was gradually to smother the world. The Christians could have had no worse enemies.

When Pliny reached his seat of government he found that a large proportion of its population was Christian. St. Peter had preached the gospel to the inhabitants of Pontus, Galatia, Bithynia, Cappadocia and proconsular Asia ² to whom he later addressed his first epistle. St. Paul had travelled through the southern and eastern portions of Asia Minor, preaching Christ in Cilicia, Galatia, Pamphylia, Phrygia, Lydia and Mysia. Pliny, therefore, realized that Christianity was not of recent growth on the vast borders of the Black Sea, but that it was a religion that had been deeply rooted not only in the cities but likewise in the country towns; it was, in fact, a religion before which paganism had retreated. ³ The temples were almost de-

¹ M. Alibrandi, in his *Studi e Documenti di Storia e Diritto*, ascribes the institution of *curator civitatis* to Trajan, while Marquardt, in *Röm. Staatsverw.*, and Willems in *Droit public Romain*, refers it to Nerva. The curators, as representatives of imperial authority became by degrees in their eyes as important as the municipal powers: this explains why we find them in many cities—particularly in the following century—acting in the capacity of judges and directing the persecutions. Cf. Alibrandi.

² Tillemont, *Mém.* vol. I.

³ Pliny, *Ep.* X.

sented¹ the sacred rites had been suspended through lack of worshippers;² the priests who officiated in these deserted sanctuaries had ceased, in many instances, placing the sacrificial meats on sale, because so few pagan purchasers appeared.³ Pliny, to his great surprise, found himself in a Christian country.

His presence revived the spirits of the idolaters who had only given half-hearted support to the weak administrations⁴ of the annual proconsuls and senators, chosen by lot, who had previously governed the province.⁵ The legate was soon surrounded by informers, among whom were probably the priests and guardians of the temples, whose means of gaining a livelihood had been endangered, and who were led perhaps by such important personages as the Bithyniarch and the Pontian arch presidents of the provincial games.⁶ Many Christians were summoned to his tribunal. Pliny was sorely puzzled. To quote his own words, he had never assisted at the trials of the Christians.⁷ This was doubtless due to the fact that before Trajan legislated in regard to the faithful, granting ordinary tribunals the right to deal with them—a rescript that will be analyzed in the following chapter—the trials of Christians formed part of the *cognitiones*⁸ and were judged either by the emperor in per-

son or his imperial council, according to the reports made by the governors.⁹ Pliny, who was one day to become a member of this council,¹⁰ did not, perhaps, then belong to it, nor had he been summoned to the meetings held in regard to the Christians.¹¹ This necessarily made him seem perplexed and ignorant when dealing with this question—a fact that appears to have astonished modern historians. Pliny hesitated. His honesty of purpose struggled with his indecision as to which line of conduct he could independently and safely pursue. “I do not know how far to go in an examination concerning them. Whether any difference is usually made in regard to age, or is no distinction to be observed between those of tender years and the more mature; whether repentance entitles them to a pardon; are those who retract to be exonerated? Must they be punished for their name, though otherwise innocent?”¹² After raising such questions Pliny determines on a course of action: “In the meanwhile, the method I have observed towards those who have been brought before me as Christians is this: I have asked them whether they were Christians; if they admitted this, I repeated the question twice, and threatened them with punishment; if they persisted I ordered them to be punished at once.”¹³ That was illogical, for Pliny, while pro-

1 Ibid.

2 Ibid.

3 Ibid.

4 Pliny, Ep. IV., 9; V., 20; VII., 6; X., 17, 18, 31, 32, 38, 54, 56, 57.

5 Marquardt, Rom. Staatsverw.

6 See G. Perrot, Dict. des ant. grecques et rom. vol. I.

7 Pliny, Ep. X.

8 Cf. Quintilianus. Inst. Orat. VII. 2.

9 Cf. Edward Cuq, le Conseil des emps. d'Auguste à Diocletien.

10 Pliny, Ep., IV.

11 Edward Cuq, loc. cit.,

12 Pliny, Ep., X., 97.

13 Pliny, Ep., X., 97.

nouncing these death sentences, had reached no decision in regard to the questions that were puzzling him; he was uncertain as to whether crimes against the common law were implied in the accusation of Christianity, or whether the profession alone of that faith was a crime. He quieted his scruples, as do all timid and vacillating characters, by sophistries. He wrote: "I was persuaded that what-

ever the nature of their opinions might be, a contumacious and inflexible obstinacy certainly deserved correction."¹ Therefore, without knowing whether the Christians were guilty or not, he had them put to death because of their obstinacy! Or rather he let them die, lest, as in Pilate's case, if he did not judge them with all possible severity, he would not appear to be a "friend of Cæsar."

[TO BE CONTINUED.]

¹Ibid.

CURRENT NOTES AND OPINION.

CRUMBS FROM GRUB STREET ET ALIBI.

GATHERED BY A PHILISTINE.

I'd rather live in Philistia than in any other land.

* * *

Character is indeed the characteristic of the successful novel of to-day; novelty of plot and of episode seems exhausted: the variety of character never fails. After all, character is everything. Not knowledge, not belief, not even aspiration is the man or the woman, but each or all of these lived out in daily life, leaving their indelible impress of character on the individual.

* * *

I heard a preacher say the other day that "habit is not what we have, but what has us." How very true! We yield till we no longer possess, but are possessed.

* * *

Louis Le Cardonnel, a young French poet whose work a few years ago showed great promise, has just been ordained priest. He was one of the most intimate friends of Paul Verlaine, and was moved to enter the Church largely by reading "Sagesse." The fruit of his

religious muse for the past two years will appear soon in a volume of spiritual and mystic poetry. This class of poetry may be very high, but it is not read; it adds but little to the great literary deposit of the race. Someone said that England lost a Laureate, but Rome gained a Saint when Fabre took orders. France certainly loses a poet in Louis Le Cardonnel; let us hope that the Church shall gain a saint.

As a rule, priest poets are never universally popular. Their training, their associations, real and scholastic, their habit of thought, their daily duties, all lift them in a manner to a higher plane, and as a result they reach not the common heart-chorus vibrating in the masses. Then, too, the most universal, the most tender, and the most popular theme, that of human, even sensuous (not sensual) love, is denied them. In fact, it is dangerous for them to tempt it. Their only possible chance of success is by rising almost on the wings of inspiration divine, joining holy David and the other

prophets in their sublime odes to the Deity. We are almost tempted to say, we are sorry Le Cardonnel has become a priest. But "The Spirit breatheth where He wills."

There is a good cartoon in a recent issue of the Chicago Record. It is called a "Map of the United States for March." It represents an outline of the states, marking only two points, Washington and Carson City. On the Atlantic side stands Hanna as the political bully; on the Pacific, Dan Stuart as the pugilistic. The conceit is sharp and suggestive. The fact is that Carson City will attract more of the attention of the new journalism than Washington. Every bully and loafer in the land is being engaged, at special rates, to furnish exclusive notices to the various scandal sheets of the country. Every step, every move, every word of the boss bullies is watched and noted more carefully than were the words of the dying legacy of the Grecian sage, or the progress of Alexander or Cæsar. And only to-day I saw sent out from the Associated Press centre this caption for the Sunday papers:

"BANQUETED THE OLD HERO."

THE PHILADELPHIA PRESS MEN ENTERTAIN JOHN L. SULLIVAN.

One would think it was some benefactor of mankind, or of the nation.

It's charming to note how the New York critics are trying to justify their former aspersions of Julia Marlow. The critic, after all, is generally the last one to detect *merit*. His special work seems to be to search out defects, or, if necessary, create them.

I have seen most of the so-called modern dramas. One notices the laud-

able effort of actors to be natural: the absence of pomposity. A characteristic of them all, too, is the manner of disposing of the villain. Formerly it was considered necessary to shoot, sabre or strangle him in the presence of a justly incensed audience. In "Sue," by Brete Hart; in the "New Dominion," by Clay Clement; in "Dr. Bellgraff," by Klein; in a "Soldier of Fortune," by Skinner, and in a host of others, the villain escapes death, and only moral retribution is demanded. This indicates a healthier moral tone, a more humane spirit. [Did any reader of these notes ever observe the great similarity between the opening measures played before the curtain rises in each act of "Sue" and the old Catholic hymn, "Mother Dear O Pray for me?"] One is tempted to hum the words of childhood's associations.

Speaking about theatres makes me feel like saying it is about time for some one to create a new rendering of Friar Tuck, in Robin Hood, made so loathsome by Frothingham. His is an Elizabethan conception of the Friar; time is for Catholics to repudiate it. His introduction of Bulwer's noble lines in Richelieu are especially offensive. The character is susceptible of an altogether different rendering, without losing any of its interest. Such foul interpretations, no matter how long tolerated, should be hissed from the stage by indignant Catholics.

AMERICAN ARCHITECTURE.

The question is often asked, have we, or are we ever going to have an American Style of Architecture? This question has not excited all the energies expended on the controversy as to a National Literature; yet there is a parity between them. American

Architecture, like all American Art, is chiefly eclectic. We have not had, or we do not take, time to create anything really new. One cannot, however, but be impressed with the beautiful results of this struggle toward the new and attractive, as seen in some of our country and suburban cottages and residences near the large cities. Often, indeed, the whole seems a maze of angles, and squares, and *neither*, but more frequently the effect is pleasing, elicits a spontaneous approval, and appeals to the artistic sense by the satisfaction it produces. Some of our cottages and residences are charming: come up to all the requirements of a comfortable, attractive home. Our large office buildings, however, are not so free from objectionable features. Some of them are indeed ponderous: a few beautiful, scarcely any of them classic.

Our Public buildings, county, state, and national, rise higher so long as they adhere to any one approved style of architecture. But a bold, original genius to conceive and execute, and a patient, trustful people to await something American, we have not: something, which while combining all or many of the excellencies of the classic styles, shall bear stamped upon it the impress of original American genius.

National architecture should do in builded arch and nave and dome what national literature does in song and story.

But one of the great motor powers seems to be wanting in America for this end; namely, the strong sense of the supernatural of the religious ideal that inspired most of what is great in ancient and mediæval architecture. A strong, living faith in God, man's des-

tiny, and the higher claims of the spiritual and the supernatural is needed here before and above all else.

ASTO HIM WHOSITS, AND HIM WHO SERVES.

Recently while stopping in a leading hotel in the East, (someone else, of course, paying my expenses) I had an object lesson of the possible culture of the negro. Our party consisted of a lady staff artist on a New York daily, and two newspaper writers, three in all. We were in the city almost two weeks, and generally took lunch and dinner together. For three or four days a large, imposing, but gross looking man sat at the same table with us. I had heard he was a "Candy King:" I must confess not a very inviting one to eat. He seldom or never spoke, and when he did speak it was to give his order, and it sounded much like the grunt of a western razor-back hog.

Frequently after lunch Miss N. would play for us, and her selections were generally from the classics. One day I was quite late, and our fair companion was playing Lubach's Fifth Nocturn as I came in. Just as I took my seat I heard the gross old Candy King grunt: "Them young woman always want to attract attention. I don't see why she disturbs us at lunch every day." Soon the old h-g waddled out to sleep off his carnal load, and the darky waiter remarked: "I can't see how the old gent don't like to hear Missus play, specially that Fifth Nocturn." I looked at the waiter more carefully than I had ever before, and I was struck with the fineness of his features and the bright intelligence of his countenance; and I felt he was more of a man, more of a brother to me than the gross old plutocrat who was "sucking the life

blood of the poor," and wallowing in the mire of his, perhaps, ill-gotten wealth.

On further inquiry I found this colored waiter quite familiar with the best classical music. That "he sang a little and his wife played to *entertain* each other, as there wasn't much society 'round for the colored folks." "*Quis potest capere, capiat*," which means, in ordinary parlance, "Those who are fly, are on."

* * *

CHAUTAUQUA—ANOTHER SCREED.

(With usual apologies, etc.)

Well, I trust Miss Goessmann has accepted my apologies.

If I ran Plattsburg, or helped to, "I'd run a newspaper there." I'd publish a daily Assembly Herald. I recommend the suggestion gratis to the REVIEW.

Paying ads. could be secured ahead to help sustain, nay, make the venture a source of revenue, as every good work should be. With all the bright minds and artistic fingers at Plattsburg, there is no reason why there should not appear an attractive Assembly Herald. Outside subscriptions could be solicited also, and those interested in the School and prevented from being present, could read of the daily work and frolic.

I said last month the people at Chautauqua are desperately in earnest. Anything that can be had at any other time or place is not allowed to interfere with their work or pleasure here.

Rest and pleasure may be the main impelling motives, but like many successful commercial men, they make study and improvement a very strong *side-line*.

Their system of school-work is nearly perfect. Scattered throughout the

grounds at the most inviting spots are halls or buildings devoted to special courses. Art, Music, Drawing, Cooking, Kindergarten, Scripture, Philosophy, Methods, etc., etc., affording alike the general public and the special student opportunities for advancement. If Plattsburg is to be a thing of the future as well as of the past, these schools must be established. Competent teachers in each branch should be secured, and these arrange before hand at special rates for courses in particular branches. First of all is wanted an A 1 musical teacher and director. He should be able to secure sufficient pupils to pay his going to Plattsburg. He would naturally organize a choir rivaling Chautauqua's five hundred, and render Catholic music from Catholic lips and hearts. No one feature will do more to give tone to and make Plattsburg attractive. I know some good *private* concerts have been given, but a little bird has whispered to me that these were for or by the select few, and did not reach the general heart. There must be no Catholic (?) choir jealousies! else the scheme were dead-born.

Another feature of Chautauqua that Plattsburg should aim to attain is the presence of the elderly people and the children. They give respectively tone and life to any place. Nor are they a menace or hindrance to the pleasures of the young people. The fact is, there is not enough of social association among Catholics, between parents and children. Of course we have not so many elderly people of leisure, but we have some, even many, enough to make their presence felt and seen. The children are also at home in Kindergarten, Sunday School, and Physical Training Schools.

Another attractive card is a good base ball nine, and rival rowing clubs. This may make some of the pious ones roll their eyes. I don't care, these features, (I mean the base ball nine,

and rowing clubs, not the eyes) are drawing cards.

After all, I'm only a Philistine, and I'd rather live in Philistia than in any other land.

TEACHERS' COUNCIL

EDITED BY MARC F. VALLETTE, LL. D.

"THEY WHO INSTRUCT OTHERS UNTO JUSTICE SHALL SHINE AS STARS FOR ALL ETERNITY."

THE PRESENT PERIL IN COLLEGE EDUCATION.*

BY REV. T. J. CAMPBELL, S. J.,

PRESIDENT OF ST. JOHN'S COLLEGE, FORDHAM, N. Y.

I confess to a feeling of dejection when I read or hear of the countless millions which are being lavished on non-Catholic educational institutions, and compare them with our own scanty resources. I cannot help thinking that from their financial and presumably educational heights they look down with unconcern, if not contempt, upon our scholastic littleness, and are following, consciously or not, the advice of Tyndal, in "differentiating themselves from the foolish, fanatical and sacerdotal portion of the human race whose intellects are reduced to atrophy as regards scientific truth, and whose brain in relation to science is virtually the undeveloped brain of a child." Do you wonder, then, that with this educational Eldorado before me, which I cannot reach, with the assurance from Tyndal, who never errs, that my brain is atrophied and undeveloped, and with the knowledge that enlightened Roman Catholics with social aspirations are differentiating themselves from me behind the walls of non-Catholic colleges, that I yield to gloom and depression?

But it is only for a moment. I recall an answer made to me by a high-spirited and noble young Spaniard, to whom I was suggesting motives of submission in a family bereavement. Drawing himself up proudly, and looking me straight in the face, with just a gleam of indignation in his eye, he said: "Father, I am a Catholic!" So, looking straight at this gloomy aspect of things educational, I say to myself: "I am a Catholic," and can get and can give a better education and exercise a greater influence upon my country's fortunes than they with all their wealth and prestige and power. I prescind altogether from the question of moral influence. Our superiority there goes without saying. But I maintain that in the fight for intellectual supremacy we can and must prevail, and I read my title to that claim clear and unclouded on the pages of history.

When the first Catholic educators appeared they were confronted with the highest degree of culture the world had yet known. It was the golden age of Augustus, which meant not only

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the union of the poetry, eloquence, philosophy, jurisprudence, science and statesmanship of that wonderful period, but included all that had emanated from Grecian genius in the splendid age of Pericles, whose influence still lingered over and pervaded the Roman Empire.

It was a hopeless task, apparently, for the atrophied ecclesiastical intellect that presented itself for recognition. Yet Clement's voice was immediately heard, and that of Irenaeus and Hermas. There was Cyril of Jerusalem, with his marvellous lucidity of style; Gregory of Neo Cesarea, who first carried Christian eloquence to the height of sublimity; Basil, who could rank with the best Greek writers of antiquity; Gregory of Nazianzen, who deserves a high position with the orators of any age or country, and who first wove the golden threads of Grecian rhythm around the noble dogmas of the religion of Christ; Athanasius, of whom it is said the Greek mind never went further in sublimity and depth; Chrysostom of the golden lips; Origen, with his boundless learning; Tertullian, whose sentences reverberate like peals of thunder; Ambrose and Jerome, and Augustine—one of the greatest minds the world has ever known—not all priests, for Tertullian was not, nor Origen in the beginning; nor Boethius, the leader of Theodoric's army; nor Cassiodorus, his treasurer, and countless others whom we need not name.

CATHOLIC INFLUENCE STILL PERMEATING ALL.

And their competitors? What of them? What did they produce during all the time in which they still held the wealth and power of the

world? "Nothing," says Cantu. "They gave nothing to the world but some cold grammarians, loquacious rhetoricians, meager chroniclers, sickly poets singing nuptial verses, and shepherds' idyls." The ever-accusing and condemning fact is there, that after the time of Nero there is not a writer of any note whose name has lived but Tacitus and Juvenal and Pliny; and they would have perished had not the old monks of the middle ages saved them from the wreck. Their literature was dwarfed before the splendid intellectual powers which demanded and won recognition from the world. It was not a sudden upspringing of light that flashed before the eyes of men, to expire as soon, but a brilliancy lasting through the centuries, with its influence still permeating the Christian world, and probably to endure to the end. Before its splendor the lesser lights of paganism paled their ineffectual fires and disappeared. Who, we ask, are the conquerors in that first great trial of strength? There came another test. It was when civilization was trampled under foot by the barbarians of the north. The Catholic educator addressed himself to his task again, as poorly equipped as before, with no material at all on the side of his savage pupil to work upon. And what was the result? The result was simply the civilization of today. For who framed the laws of all the nations of modern times? Who taught the arts of peace and mitigated the horrors of war? Who shaped their manners? Who formed and fashioned and enriched their language? Who created and developed their literature? The Catholic educators. Who created the architecture of the modern world?

Who inspired art, illumined its poetry, gave elevation to its oratory, guided its statesmanship and bound its peoples together in international amity and peace? Who but the Catholic teachers, who met these wild men of the north and transformed them into what they are today. Let us never forget that whatever is noble, beautiful, splendid, and strong in modern civilization is due solely to its Catholic education. The Catholic teacher found Europe a desert, and made it the sun and centre of civilization, the most beneficent portion and the most powerful influence in the world today. Without him it would have remained what Asia and Africa are at present, regions over which hangs a curse, because there is no Christianity, and consequently no Christian or Catholic education.

Admitting the past, say our opponents, it does not change the fact that for the future you do not count. Your influence in the educational and intellectual world is not only waning, but has already passed away.

THE WHOLE COUNTRY DRIFTING TOWARD
"APPLIED SCIENCE."

Let us examine this assumption, whose arrogance we need not qualify. The situation is this: The educational trend of the present day is almost entirely in the direction of the natural sciences. The world, dazzled and, perhaps, dazed by the splendid discoveries of science, will have nothing else. Columbia's catalogue announces that she is to devote herself mainly to the applied sciences. In Harvard, the old home of polite letters, a scrap of the natural sciences is enough for a degree. The other colleges are in line. Vast sums of money are being

expended in technical laboratories, parties of exploration are being organized, and schools of excavation established in various countries, and the arguments of the pick and shovel are, to use the language of one of them, replacing the methods of the past. Chemistry, physics, biology, geology, botany, paleontology, are the order of the day. No literature, no history, no philosophy, but only science. The whole country is not only drifting but rushing in that one direction.

In the presence of this movement I am not discouraged or dismayed, but distressed. I am in the presence of a work of devastation; for if not checked by the conservative elements in education, it means the ruin not only of all genuine culture, but the wreck of the universities themselves and the mental deterioration of the race that is to be subjected to this discipline.

It was bad enough to have cut out of university life the boundless intellectual wealth contained in revealed truth along with the illumination that radiated from it through the splendid minds of the first centuries of the Christian era; it was sad enough to have expelled with scorn and contempt the philosophy of ancient and modern times; but to have abandoned history, literature and the arts in general, as Strauss, Renan and others ordain, and to reduce the university to the level of a workshop—for that is all that applied science means—is to have already effected its destruction. Even the workshop will disappear when the funds of its patrons are withdrawn.

Time was when the university guided the thought of the nation. But who cares for the opinion or sentiment of an aggregation of mechanics or la-

borers, who have not a second thought beyond their laboratory or bench, on the mighty questions that weave themselves into the lives of men and nations? We are realizing Jules Simon's prophecy, that the believers of yesterday, becoming sceptics to-day, will be nihilists to-morrow. As nihilistic as its companion movement against the governments of the world is this scientific movement in education. It is a movement which began in apostasy, in the sixteenth century, degenerated into atheism in the seventeenth, and now, at the close of the nineteenth, means annihilation—annihilation not only of the institutions of learning, but of the intellect itself. Darwin's lament that his life of classification and numeration had robbed him of all sense of the beautiful would be pathetic if it were not a merited retribution. "Art and music and poetry had become offensive to him," he said, "though once passionately loved." Let that pass. For it is not only the tender and sweet emotions which are shriveled and destroyed, but the intellect itself is left undeveloped, atrophied, and in danger of destruction.

CATHOLICS STAND ON FAMILIAR GROUND.

"The tradition of great men from our universities," says Choate, "is lost." He attributes it to lack of work, but it is really lack of mind. "There is no such thing as reason, understanding and intellect," shrieks Max Müller. "It is only an organism acted upon by matter and possessing no spontaneity or energy or life of its own," echo all the others. Judging from the absurd reasoning of some of their best writers and their fetish-like adoration of each other's disgraced and discarded theories, he is right. "I am amazed," said

a member of a scientific congress, "at the inability of my associates to co-ordinate their special investigations with the general science of which those specialties are a part, and their childish inability to explain the result of their labors." On the other hand I have been asked: "How do you account for the readiness and ease with which your young men can address themselves to the abstruse subjects of ethics and metaphysics?" "Because they are Catholics," I replied. "They are on familiar ground, and their intellects are not dwarfed and undeveloped, but strengthened and enlarged. They are not mere machines with no other occupation than that of the laborer digging in the earth, or of the savage marking the track of animals, but immortal spirits that will not be satisfied with the visible world, but will soar above it in their search for the truth, and not rest till they find it in its source."

Admire as we may these splendid achievements of science, we miss their import and purpose if we are dazed or unsettled by them, or if we fancy that they are necessarily guarantees of intellectual greatness. Some of the most astonishing discoveries have resulted in little else than the production of scientific toys, few if any have advanced us one step in explaining the real nature of the agencies at work. Progress has been along the line of perfection of mechanism rather than of intimate knowledge of nature itself.

We must bear in mind that these conquests over the material universe are desirable in so far as they furnish material to ennoble or intensify the æsthetic or intellectual faculties of our nature. If the contrary ensues,

viz., if our appreciation of the beautiful in art and letters perishes, if our intellectual and reasoning powers are impaired, we are like those who, coming suddenly into unexpected wealth, employ it to plunge into a life of glittering dissipation. The whole man is soon a wreck. As to superiority, there can be no doubt that the one whose intellectual faculties are perfectly trained will easily prevail over the exclusively scientific automaton who is notoriously, egregiously and professedly unintellectual, and who is dull to the beauty, not only of the invisible creation, but even to that which comes in the domain of sense. The prestige which science enjoys at the present time is only that which everything new and startling obtains, especially when it appeals to the lower or animal part of man. In the contest that is being waged for educational supremacy there can be no doubt of the issue. Between a mind and a machine, or between a mind and no mind, there can be only one result.

Do you propose, then, to eliminate scientific studies from your curriculum? I make answer that I belong to a body of men, who, Von Humboldt says, always associate scientific research with the spread of the Gospel. The Scientific American of this week tells with enthusiasm of the explorations of one of them up near the Arctic Ocean, traveling over 2,000 miles on the ice and snow alone with an Indian boy (and this was only one of many such journeys) in regions where no human being had ever penetrated, gathering scientific data while preaching salvation. They are men whose unthought of and unconsidered letters written in Indian wigwams or in bark canoes, or

in the depths of the forests, are being solicitously gathered by Harvard and Lenox and other great libraries, and are now elaborately republished as the best philological, geographical and ethnological material for the history of our country; men who are at the present moment the government meteorologists at the great danger points of the world, the Spanish Main, the China Sea and the Philippine Isles; men who, primarily theologians and philosophers and preachers, have inscribed at least some honored names in the history of scientific research.

CATHOLIC TRAINING EASILY DISCERNIBLE.

No; it is precisely because we do not wish to exclude science that we take this position (and let me say in parenthesis that the general chemical and physical laboratories of most of our colleges are as well equipped as those in many of the most pretentious universities), but, on the contrary, it is to have science better and more profoundly and more thoroughly and more intelligently studied that we adhere so tenaciously to our literary, historical and philosophical studies. In point of fact, the real princes in the domain of science, men like William Thompson, Clark Maxwell and others, had been first trained in the very studies which we are advocating as indispensable in real education. They had the advantage of the old Catholic traditions of philosophy and literature, which still lingered in the universities which sent them forth. They were not the uninformed and unreasoning and unintelligent experimenters who are invading the world today. Surely there is nothing to prevent a man who has distinguished himself in intellectual

pursuits from being a master in those inferior sciences if he wishes to lower the sphere of his activity. Are there not examples in plenty of superiority won in scientific matters by those who had been first intellectually disciplined when pitted against those who knew only what their eyes could see and their hands could feel? Not to leave the precincts of the room in which we are assembled, I see before me two physicians, graduates of Fordham, who in the same year were without difficulty the leaders of the respective schools of two or three hundred in Bellevue and the University of New York. At the present moment the University of Pennsylvania is commissioning two of our graduates, before even their course is completed, to examine all the medical laboratories of Europe, and bring back the results of their investigations to enrich the university that delights to do them honor. Dwight of the Law School is quoted as saying that he could tell immediately a young man with Catholic training. The habit of reasoning, of examining into causes, of co-ordinating and unifying even the simplest studies from grammar up to philosophy, gave them an immediate superiority over their rivals. These are examples taken at random to illustrate the point I am insisting upon, that instead of impeding it, intellectual training is the very best assurance of scientific success.

Tyndal says: "We have explored the entire universe and have now reached the outer rim, beyond which there looms another universe, one which will forever loom." Over that rim and into that universe a Catholic boy can, independently of revealed

truth (for we are making no account of that here), by the inherent and cultivated power of his intellect, lead you, O learned Professor, and tell you many secrets which your limited vision, darkened by contemplating the earth alone, can never perceive.

CATHOLICS AHEAD OF ALL BY THE LENGTH OF ETERNAL PRINCIPLES.

What a Catholic Centrist of the German Parliament said to a Bismarckian member may be applied to us: "You are ahead of us by the length of Von Malinckrodt." "Von Malinckrodt!" retorted the Catholic, "we are ahead of you by the length of eternal principles." So in the matter of education we are ahead of all the rest, first, by the infinite light of revelation, which, while displaying before our vision the vast universe of truth which unaided reason can never achieve, throws light on those truths which reason is able to reach. We are ahead of them by the light which the great geniuses have shed upon the most vital questions that concern the human race. We are ahead of them by the heritage bequeathed to us by the greatest poets, philosophers, jurists, legislators and statesmen of the modern world—for the greatest of them were Catholics. What then is to prevent us from being in our own country the leaders in all the learned professions, the orators, philosophers, jurists, statesmen and men of science who are to guide and shape and direct the thought of our times and country?

History must repeat itself, and whether we consider the present condition of culture as the acme of civilization, or the inroad of intellectual vandalism, Catholics can and must conquer now, as they have done before.

Our antagonists have not only actually abandoned the domain of intellect by abandoning the studies in which at all times it has shown its greatest powers, but have in their gross materialism actually cast aside intellect itself, in proclaiming that their mind is a machine, and glorying in their dishonor. It is no longer a trial of intellects, but of intellect against the pick and shovel. History has shown us that they can be beaten when the contest is mind to mind; how much more so in these changed conditions.

In this battlefield of science which they have chosen it is mind against matter, it is light against darkness; matter will yield to mind, and darkness will yield to light. Just as it is the Catholic intellect alone that can show the way through the gloom and

perplexity of the great questions of the day, and alone build solid the foundations of the state, so it is the Catholic intellect alone which can and will gather together all the researches that these diggers in the earth are making, will find their relations, co-ordinate them and tell their meaning to the world. The laborers can fetch material, but the master mind will build the pyramid, and inscribe his own glory upon it. He alone will be known when they are long passed into oblivion. It is Catholic teaching alone that can elevate the human race from the degradation of ignorance and error, and crown it with that glory which only the spiritual intellect can achieve in whatever pursuits the human race may choose to direct its energies and devote its time.

EDUCATIONAL THOUGHTS.

(Gleaned from the Scrap-Book of an Old Pedagogue.)

To search for truth is the noblest occupation of man; its publication when found is a duty.

Children should never be required to recite words representing ideas which their minds are incapable of conceiving.

Cultivate honesty of judgment, honesty of opinion, honesty of expression, so that you may be able to form an honest estimate of books.

When that which is sacred to the teacher is addressed to that which is sacred in the child, their two souls understand and answer each other.

Be honest in your researches. Individual judgments are misleading, and it is only by comparison of various opinions that we get the real state of the case.

We do well, even in this progressive age, to go back to the ancient historians, philosophers, orators, and poets, for instruction in ethics and politics, and in the philosophy of education.

"The first law of history," says Leo XIII., "is to dread uttering falsehood; the next, not to fear to state the truth; lastly, the historian's writings should be open to no suspicion of partiality or animosity."

There is a beauty in the short prayer which a wise teacher once proposed to suggest to a child, whenever he receives a kindness: "My God, I thank thee for having made such an one so good to me!"

Educate towards a knowledge of truth, a love of the beautiful, a habit of doing good, and a dependence upon

God, because by these means can self-activity continue to develop progressively in the world.

Fear not the truth; it may tell against a favorite author, or favorite principle or favorite "hobby;" but *facts* are worth far more than misplaced admiration or misconceived theory. Let the light shine.

It is clearly the law of our nature, that the triumphs of our intellect are to be gained only by laborious thought, and by the gains of one generation being made the starting point for the acquisition of the next.

When an acorn falls upon an unfavorable spot and decays there, we know the extent of the loss; but when the intellect of a rational being, for want of culture, is lost to the great end for which it was created, it is a loss which no man can measure.

A popular government without popular information or the means of acquiring it, is a farce or a tragedy, or both. Knowledge will govern ignorance, and a people who mean to be their own governors must arm them-

selves with the power which knowledge gives.

It need scarcely be said that it is sheer inhumanity to demand from the child what is excessively hard for him and to treat him continually with harshness which must destroy his natural conception of *us* as good. Ill usage of this kind, long continued, may harden his heart and incline it to gloom and cruelty, while closing it to love.

When God has been named to the child, and he has been taught to know Him, as the most lovable of beings, the highest good, it will be time to make Him known as God-Man, and the Blessed Virgin as His Mother, and to call upon their names, as often as possible for help in every need, for strength in every action, for thanksgiving in every joy. It is incredible how this exercise will tend to perfect the idea of God in the child's mind, to awaken religious feelings in his heart, and to strengthen him in all virtuous dispositions and habits.

THE ART OF QUESTIONING IN CLASS.

There is no question of greater interest to the teacher than that which deals with gaining and holding the interest of the pupil. The art of questioning in class has much to do with the interest of the pupil. The subject under discussion should be presented in an attractive and interesting manner, and in language *intelligible to the child*. No teacher can arouse interest who is not interested himself in the work. No teacher can feel an interest in a lesson or a subject the full details of which he has not fully mastered.

The book-in-the-hand teacher is a thing of the past, and never was a teacher, for no one can teach that which he does not know. A thorough knowledge of a subject makes questioning on that subject easy and intelligent, for no teacher should ever ask a question in class that has not some special aim, and that aim should be to develop the reasoning power of the pupil more than to test his memory, and elicit answers as profitless as the question asked. Of what use is the question: "Where is Lake Erie?" unless it leads

up to the commercial advantages of that lake, and its peculiarities in one direction or another, such as its shallowness, which makes it readily disturbed by winds; its lack of good harbors, its reputation as the most dangerous to navigate of any of the great lakes, its long continuous storms and their effects upon the cities bordering upon its shores, as Buffalo, for instance; the notable historical events associated with it, such as Perry's victory, &c., &c., making one question lead up to another in logical sequence. The young mind is always on the alert to know "what comes next," and can, in this way, always be kept interested. Unfortunately too many of the questions propounded in class and at examinations are nothing but questions—bare, abstract questions, leading to nothing and leaving nothing to the pupil after they have been answered.

Some teachers destroy the interest of children by their own lack of discipline and good sense. Some there are who have heard it said that nothing should be told a child, which it is possible for him, with the aid of questioning, to find out. This is an extreme which is calculated to do more harm than good, because the average pupil, after trying for a moment or two to solve the question, becomes suddenly self-conscious by the silence that awaits his answer; he becomes "rattled" and his interest is broken. When an answer cannot be reached without undue difficulty and trouble, and an unwarranted expenditure of time, some other method should be resorted to for obtaining it. The object the teacher should have in view is to fix the facts with *certainly* and *intelligence* in the mind of the child, and he should soon discover whether his mode

of questioning is the best means of accomplishing this.

The interest of the whole class can best be maintained by addressing the question to the whole class. Let all who are able to answer hold up their hands, or indicate their ability to do so in some other way. The teacher now selects the pupil who is to answer, but this selection must not be made at random. Much good judgment may be exercised in this respect. If the question is an easy one some less prominent member of the class should be called upon to answer it. This leads him to feel that he is not ignored altogether; it encourages him to answer again, and it secures his thought and interest in his lessons. When attention is manifest let the teacher call upon such pupils to repeat the question. If a teacher would secure *attention, interest, and thought*, he must keep the lesson "going," so that every one is kept constantly on the alert.

Then, too, the teacher's manner must always be that of the lady or gentleman. Teachers who "snarl" at their pupils never gain their respect or good will, and these are essentials to the child's interest in class work. Reprimands are too often, undoubtedly, necessary, but they should be *brief, firm, dignified, and free from anger or animosity*. The true teacher first seeks the good will and sympathy of the class, then he so frames his questions as to make them *comprehensible to the pupil*; next he presents them in an attractive and logical manner, so that they awaken thought and interest, and this can only be done when questions are *not abstract but lead to something worth knowing*.

What does the average American

boy care about the Suez Canal, or the fact that it opened a means of communication between the Mediterranean Sea and the trading stations along the Indian Ocean? Show him how the cutting of a similar canal through the Isthmus of Panama, through southern Mexico or Nicaragua would benefit the commerce of the United States, his own country, and he will at once understand the value of the Suez Canal to Europe. It is by means of comparisons and differences that the mind is lead to investigation, and investigation begets thought.

The child has been called "an animated interrogation point;" now, if the teacher will encourage the children to question him (of course, keeping the questioning within proper limits) great good can be accomplished, because the moment the child has confidence enough in his teacher to question him, the teacher has gained a glorious victory. He has the child's mind under his control; he can so shape his answers as to elicit the questions he wants the child to ask, and he can thus lead the child to *think*, and when the child learns to *think* the teacher's work becomes profitable to a superlative degree.

After considering the proper way of asking questions, the wise teacher will give attention to the quality and treatment of the answers received. The teacher wants children to *think*, and a well directed, properly aimed, and thoughtful question, will almost invariably bring out a *thoughtful answer*. Now, the nature of the answering will be

pretty much what the teacher makes it. In the first place let the teacher consider the success or ill-success he or she makes when answering the oral questions propounded by the School Superintendent or Examiner. This will awaken a little consideration for the child. Next, while the language used by the child in answering should be as nearly correct as possible, teachers should be careful to avoid falling into the "Miss-Nancyism" of putting more stress upon good language than upon the amount of knowledge the pupil manifests by his answer. To answer a question correctly or even well in all its bearings is no easy matter—as teachers themselves will testify when *they* have been under examination—yet there are teachers, so-called, who are ready to faint if a child's answer is not given in the best of English, or, at least, as good as such a teacher knows. If the teacher deals kindly with the child, letting him give his answers as best he can, and at the same time give the information required, he will have performed a valuable exercise in *thinking*, and the teacher may, later on, make such corrections in the language as common sense may demand. The teacher who adopts proper methods will have no trouble in getting children to understand what they should aim at, and he will encourage them to take pains in stating what they know in an acceptable manner. Language is always good—when it means something to *speaker* as well as *hearer*.

PUNCTUS VIRIDIS.

A TIMELY QUESTION.

Under the caption "Do You Know Your Pupils?" the *Public School Journal*, of Bloomington, Ill., publishes some valuable hints which teachers will do well to note. Teachers very often resent the fact that their calling is not always recognized as a profession, and that they are placed upon a level with persons employed in less pretentious, though none the less honorable callings. But, does not the fault too often lie with the teachers themselves? Is their conduct always professional? Are they always the lady or gentleman before their class? Is their manner of speaking to their pupils,—even when reprimands are necessary—what should be expected from a professional teacher? Is their conversation with parents calculated to inspire respect? Do they ever read professional literature, such as good books on methods, on the study of child-life, on the study of the child mind? Do they realize that their real work does not end with the hour for the dismissal of school? The teacher who works for the advancement of his pupils is the professional; the teacher who works for so much a month, is a tradesman, and a mighty poor one at that. So far from being a credit to his calling he is a disgrace to it, and should get out of it as soon as possible. We append the hints from the *Journal*. They are as follows:

"Do you know your pupils? Do you know what they are thinking about? Do you know *how* they think? Do you know their home surroundings? Do you know what they have seen?

What books they have read or heard read? Do you know these and a score of other things about them, not as a mass, but as individuals? Have you studied John, or Samuel? Have you talked with him frequently? Have you established such a bond of sympathy with him that he will talk to you freely, that he will open to you like a flower to the sunshine?

"Without multiplying these queries, as we might indefinitely, let us suggest that here is a field of 'Child-Study' open to every teacher; and it is a field that it is of the highest importance for him to cultivate. Be frank with your pupils.

"What we have been saying suggests a word further on a point where many teachers fail. Many teachers seem to think that their dignity and the conditions of the school-room make it necessary that in speech and behavior they should be in the school something other than what they are elsewhere. Their looks, their style of language, their tones and inflections, their walk, everything, are so different that they do not seem like the same persons when on duty that they are when off duty. Now, in our opinion, all this is not only supremely foolish and ridiculous, but it is exceedingly harmful to the teacher's success, and is incompatible with his highest usefulness. Throw all these 'teachery,' 'professional' ways to the dogs, and *be yourself*.

"And let your pupils be themselves, too, within reasonable limits. Shall they laugh? Yes, if there is anything

really laughable,—laugh but not giggle—and let the teacher laugh with them. Shall they whisper? Not too much. But don't teach them to think that whispering is a greater crime than a breach of the decalogue. Shall they be made to feel at home? Yes, thoroughly so, or your school will be a failure as to its best results.

“Be *sympathetic*. In line with what is said above, let the teacher train herself to *thorough sympathy, fellow-feeling, with the pupil*. THERE IS NO SOURCE OF POWER EQUAL TO THIS, IN TEACHING, OR MOLDING THE CHARACTER OF THE PUPIL. There is nothing else on the teacher's part that will awaken a response so ready or so hearty.”

READING CIRCLE UNION.

COURSE OF STUDIES FOR 1896-'97.—OCTOBER TO JUNE, INCLUSIVE—AMERICAN YEAR

STUDIES IN AMERICAN HISTORY.

BY MARC F. VALLETTE, LL. D.

CHAPTER VI.

[Having briefly reviewed the voyages and discoveries of Columbus and his contemporaries, we shall be better prepared to deal both “topically” and “bibliographically” with questions affecting the results of the early European occupation of the American continent. It is not the design of the writer of these pages to “attempt to write a new history of the United States,” nor does the title of this “department” imply any such “attempt,” inasmuch as America extends *somewhat* beyond the limits of the United States. We are dealing with *American* history and are still three hundred years away from the period at which the history of the United States begins.]

CONDITION OF THE COLONY OF HISPANIOLA.—REPORT OF COLUMBUS TO HIS SOVEREIGNS.—FIRST SLAVES SENT TO SPAIN.—THE SOVEREIGNS REFUSE TO RECOGNIZE HUMAN BONDAGE.

Let us return to Hispaniola and study the baneful effect of the white man's rule over the poor aborigine. We have seen how avarice, jealousies and

lust brought about the destruction of the little colony left by Columbus at La Navidad; how the great Admiral built another fort and founded another colony on a different part of the island, which he called Isabella, in honor of his generous patroness, the queen of Spain, and how hearing of the mines of Cibao, Columbus sent to have them examined. The poor Indians, little dreaming of the ruin they were bringing upon themselves by the act, gave gold to the Spanish messengers, who returned to the Admiral with such glowing accounts of what they had seen that he resolved to found a colony at Cibao.

In January, 1494, Columbus sent a report of the condition of his colony to his sovereigns, through Antonio de Torres, captain of the ship *Mariagante*, and governor of the city of Isabella, who was to proceed to Spain and inform the monarchs of such things as were written in this report. This document dealt with a general statement of the discoveries that had been made; the reasons that prevented the Admiral from sending more gold than he did;

the necessity for building a fortress in the gold region; the need of provisions for the colony; complaints about defects in certain things that had been sent, etc. This report was received by the sovereigns and notes were made on the margin expressing their "thanks to God" for some things, their "approbation" of others, their command that "Juan de Fonseca provide for certain matters," &c.

Finally, comes the question of enslaving the natives. Columbus informs "their Highnesses" that he has sent to Spain some Indians from the Caribs "wild people, fit only for work," that they be made slaves, and taught Spanish so that they may afterwards serve as interpreters, and thus assist the work of conversion. In support of this proceeding the Admiral argued that it was a work of charity to remove these people from cannibalism, and have them baptized and thus save their souls. Then, again, these Caribs were a terror to the other Indians, who were a peaceable people, and the latter would be grateful to the Spaniards for their removal and subjugation. These arguments were not without force, but they were full of danger to the natives of America, and the sovereigns were not slow to see the impending danger of the introduction of a system of human bondage as abhorrent to civilization as it was to the Church. They realized that the Admiral's motives were right from his own standpoint; that his intention was to fill the coffers of Spain with wealth and to effect the conversion to Christianity of a benighted people, but they also recognized that the proposition involved the establish-

ment of the slave trade. Their answer was: "*As regards this matter, it is suspended for the present, until there come some other way of doing it there, and let the Admiral write what he thinks of this.*"* This answer on the part of the sovereigns, while marked by consideration for the Admiral, clearly indicates that the proposition for the establishment of slavery was not to be considered by them.

OBANDO'S TREACHERY AND MURDER OF ANACOANA.—THE LUCAYANS ENSLAVED AND BROUGHT TO HISPANIOLA.—ANXIETY OF THE SPANISH SOVEREIGNS CONCERNING THE RELIGIOUS INSTRUCTION OF THE INDIANS.—REPARTIMIENTOS AND ENCOMIENDAS.

But, despite the opposition of Spanish sovereigns, slavery continued to increase in the islands. Obando did much to improve the condition of the white population of Hispaniola; and the large additions he made to the revenues of the crown, seemed for a time at least, to close the eyes of the monarch to the unheard of cruelties and perfidies he practiced upon the unfortunate natives. They will always be a blot upon his name, and a dishonor to his country. The province of Jaragua was at that time governed by an Indian princess known as Anacoana, and who had treated Columbus and the other Spaniards with a kindness and hospitality equal only to those of Guacanagari. Obando obtained possession of this princess by treachery, the caciques who accompanied her were burned alive and the beautiful but unfortunate Anacoana perished upon the scaffold, while her province was desolated. The only excuse given for these outrages was that

* "En este se ha suspendido por agora hasta que venga otro camino de alla, y escriba el Almirante lo que en esto le pareciere." NAVARRA, COL., vol. 1, l. 233.

the Indians were about to rebel against the iron rule of their oppressors, or had refused to work in the mines or do other labor which was beyond the strength of a people who had been accustomed to a life of idleness. As a consequence of so many cruelties, the native population gradually diminished, some falling victims to hard and enforced labor or in war, while others fled to adjacent islands.

The means resorted to by Obando to repay the colony for this lack of hands to do their work was worthy of such a persecutor. His deception of the simple inhabitants of the Lucayan Islands,* by enticing them on board his vessels and carrying them off to Hispaniola under the impression that they were being transferred to a delightful region, the land of their ancestors and deceased friends, and where they would enjoy the greatest happiness, is well known. The innocent Lucayans believed what they were told, and, in time, some forty thousand of these unfortunates went to die of hard labor and the barbarous treatment of their masters on the island of Hispaniola. The generous soul turns with horror from such perfidy and cruelty, and it is hard to understand how the Court could tolerate such inhumanity. But the rulers were far away and many of these horrors never came to their knowledge. No sooner did the generous Isabella hear of them than she at once decreed the liberation of the Indians; but it was not long before forced labor was again permitted at the instigation of Obando who deceived his sovereigns with the story that the colony

was going to ruin, and making use of the cover of religion, he claimed that it was impossible to convert the Indians unless they were subjected to Christian masters who could instruct them. This last pretext was made use of to secure the King's permission for the atrocious carrying off of the Lucayans.

Indeed, it would appear that the colonial rulers regarded the Indians as anything but human beings, unworthy of the Sacraments and of the rights of men. Thus it came to pass that they were held in the most cruel bondage wherever the Spaniards were in power. Following the practice in Hispaniola, other conquerors, in different places, "allotted" the poor natives as if they had been herds of cattle. According to his position, each colonist had "allotted" to him a greater or lesser number of Indians to cultivate his lands that had come into his possession, or to work for him in the mines. It was this that gave rise to the words *repartimientos* and *encomiendas*, because, to all appearances each colonist had a certain number of Indians *recommended* (or entrusted) to him that they might be instructed in the truths of religion. It is a question how much the Indian profited by his "recommendation," but there is no question as to how much the white man became enriched by the labor of his "protege."

PROTEST OF THE "FRIARS."—FATHER MONTESINOS' SERMON.—THE FRIARS THREATENED WITH BANISHMENT.—DOMINICAN VS. FRANCISCAN.—TRIUMPH OF MONTESINOS.—THE SPIRIT OF THE CHURCH AGAINST SLAVERY.

* The names of the Lucayan Islands, according to Oviedo, were as follows: Guanahani, Caycos, Jumeto, Yabaque, Mayaguana, Samana, Guanima, Yuma, Curatheo, Ciguatoo, Bahama (que es la mayor de to das) el Yucayo y Nequa, Habacoa, e otras muchas isletas pequenas que por alli hay.—*Historia de las Indias*, l. II, cap. 6.

To such excess was the ill-treatment and abuse of the poor Indians carried and so great was the mortality among them that the missionaries ("friars") found it necessary to interfere in their behalf, for as Father Charlevoix, the modern historian of St. Domingo says "the governors of the Indies, even those who were noted as good men before, all turned out cruel tyrants."

In 1511, Father Antonio Montesinos and other Dominican Fathers at Hispaniola did not hesitate to raise their voices, first in Hispaniola and later on in the other colonies against these outrages, and to deny the Sacraments to those who thus sinned against charity, and sometimes they went so far as to refuse the consolations of religion to those who held *encomiendas*. These Fathers resolved to "speak out their minds, whatever danger to themselves might come of it."* There was to be no half-heartedness in their protest, and every Father was to take his share in the blame, if any, that might follow their action. It should express the general opinion of their body, and they prepared a sermon that was to be preached. Father Montesinos, who was an eloquent and popular preacher, was appointed to deliver it. Notice was now sent out that an address of unusual interest to all Spaniards in the colony was to be delivered in the church on a given Sunday, and their attendance was requested. The church was thronged. Father Montesinos ascended the pulpit and announced his text from the Gospel of the day: *Vox clamantis in deserto*, "I am the voice of one crying in the wilderness," and declared

with "very piercing and terrible words"† that the "Voice" pronounced that they were living in mortal sin because of their injustice and cruelty to these innocent people, the Indians. How could the colonists insist upon such cruel labors as they did from the Indians, and at the same time neglect all care of them, both in the things of heaven and earth? Such Spaniards, he declared, had no more chance of salvation than so many Moors or Turks.

It would be difficult to describe the effect of this sermon upon Don Diego Columbus, the principal officers of the colony and the laymen who had listened to it. They left the church full of indignation, and later in the day came back to the bark covered shed which had been dignified by the name of convent and complained most bitterly to the Superior, Fray Pedro de Cordoba. They wanted to see the man who had dared to say to their very faces *tantas locuras*, ("so many crazy things") and insisted that he should retract his words on the following Sunday.

The determined Superior sought to make them understand that the sermon complained of was not the work of any one man but that it voiced the sentiment of the entire community, and that it was serviceable alike to God and the King. The remonstrants still insisted that unless Father Antonio recalled his words the "Friars" would be required to gather up their effects and return to Spain. "De veras, senores!" "Of a truth, my lords!" replied Father de Cordoba, "that will be easily done," which was true enough, for Las Casas tells us that all their be-

* *Spanish Conquest of America*.—Arthur Helps.

† *Palabras muy pungitivas y terribles*.

longings would scarcely have filled two trunks.* It was finally agreed that the matter should be referred to on the following Sunday. Expecting to hear the Superior make an humble apology for the utterances of the previous Sunday, the sacred edifice was again crowded. The Mass over, to their great surprise Father Antonio ascended the pulpit and maintained his position as a sacred duty. This time his text was from Job xxxvi., 4: *Vere enim absque mendatio sermones mei, et perfecta scientia probabitur tibi.* Those of his hearers who understood Latin now realized what manner of apology God's minister was about to make to men who were dishonoring religion: "For indeed, my words are without a lie, and perfect knowledge shall be proved to thee." Repeating his former arguments and emphasizing them with all the force at his command, he announced that the Dominican Fathers would refuse absolution to any one who made incursions among the Indians—this was their decision, this they regarded as a sacred duty, and this the Colonists might publish and write it to whom they pleased in Spain. The remonstrants left the church in silence; there was nothing to be said, but it was not long before they sent the Franciscan Father, Alonzo de Espinal, to Spain, to plead their case at court. The Dominicans immediately sent Father Antonio de Montesinos to represent their side. In Spain the heroic Dominican found it difficult to get a hearing, all manner of excuses were made, and his antagonist was gaining upon him, and likely to win the case. One day, in sheer despair, he forced his

way into the presence of the King, and succeeded in obtaining a hearing. Ferdinand appointed a Junta to examine into the claims of the contending parties, but Father Antonio, who was a man of business, could not brook the law's delay. Then, too, it was evident to him that his antagonist had advantages that were denied to him by the Junta, and indignant at the injustice done him, and fired by the justice of his cause he resolved to face his adversary and settle the matter with him personally. He waited for Father Alonzo and addressed him in words to this effect: "Good brother, have you anything to take out of this world with you, but that ragged habit which covers your body?" The Franciscan was startled at the abrupt manner of the Dominican, who was not slow in following up his advantage with such convincing arguments that he soon succeeded in showing his Franciscan brother that men were using him as a tool, that he was doing the devil's work without being paid for it, even with the devil's wages. He next proceeded to expose to him the true manner of treatment of the Indians, and appealed to his own experience to prove the inhumanity he had witnessed. The Franciscan listened to the voice of reason and humanity and was convinced, while Father Antonio returned to Hispaniola, the next year after having succeeded in inducing the King to take some steps towards ameliorating the condition of the Indians.

Father Antonio de Montesinos was the first to denounce human slavery in America,† and the effect of his work is manifest in the wording of the second

* LAS CASAS—*Hist. de las Indias*. Tom. III.

† "Glorious Antonio! first of preachers on American soil to declare war to the knife against this gravest of American sins."—JOHN FISKE—*Discovery of America*.

patent granted to Ponce de Leon.* Fourteen years later, (1526) we find this same Father Montesinos with Father Cervantes planting the cross at San Miguel, on the James river, in Virginia, upon the site of what, eighty years later, became the famous colony of Jamestown. It was at this mission of San Miguel that the explorer de Ayllon expired in the arms of these two Dominican Fathers.

But, notwithstanding the decision of King Ferdinand making the Indians a free people and entitled to all the natural rights of men, the *repartimientos* were not discontinued. The Dominicans renewed their efforts to obtain relief for the Indians with such boldness and zeal that the planters became alarmed and the colony greatly disturbed. At length Ferdinand issued a decree of his Council† declaring that after mature consideration of the Papal Bull, and other titles, by which the crown of Castile claimed its possessions in the new world, the servitude of the Indians was warranted by the laws of both God and man—that unless they were subjected to the dominion of the Spaniards, and compelled to live under their inspection, it would be impossible to convert them. This was a most extraordinary construction to put upon the Papal Bull, and a still more original way of gaining souls to the God of the Christians. It is true that the King while conferring new grants of Indians upon his favorites, realized that he should at least preserve the semblance of providing for the mild treatment of the Indians, and therefore commanded that houses should be

built for them. He also regulated the nature of the work they should be required to perform, and prescribed the mode in which they should be clothed and fed, and gave directions for their instruction in Christian morality.‡

But it was in vain that the King decreed new laws for the lightening of the deadly burdens that weighed upon the unfortunate natives. They were laughed at by the avaricious colonists, and they likewise failed to silence the voices of the Christian defenders of the oppressed. The Dominicans made renewed and more vigorous protests. With few exceptions, from that time forth, we find bishops, priests and missionaries in different parts of America defending the natives against the tyrannical pretensions of their conquerors. True, the voice of the priest was drowned by the voice of war and of covetousness, but it did succeed in preventing some crimes, in improving the conditions of the Indians, to a certain extent, and in obtaining for them some valuable concessions. The Roman Pontiffs protested more than once against the unchristian conduct of Europeans in America, and Paul III. issued a Bull declaring the capacity of the Indians to receive the Sacraments.

LAS CASAS BECOMES THE "PROTECTOR OF THE INDIANS."—PROTESTANT AND CATHOLIC ESTIMATES OF LAS CASAS.—CARDINAL XIMENES.

As a consequence of the preaching of Father Antonio Montesinos and the other Dominican Fathers, and of the manner in which he justified his conduct before the King, the latter sent Don Rodrigo de Albuquerque to put

* Coleccion de Documentos ineditos—XXII. p. 33-38.

† Herrera, Dec. I. lib. 8. c. 11. Oviedo lib. III, p. 97.

‡ Herrera, Dec. I. lib. IX, c. 14.

into strict execution certain laws intended at least to mitigate, if not entirely remove abuses. Unfortunately the Commissioner turned out worse than the *encomendadores*, venal and without conscience. It was at this time (1515) that God raised up one whose name was to be forever identified with the Indians in Spanish America, and who was henceforth to be known as the "Apostle of the Indians."

Bartolomé de Las Casas, was the son of Antonio de Las Casas, who (as we have seen in a previous chapter) accompanied Columbus on his second voyage to America.* He was born in Sevilla in 1474. His parents were in easy circumstances and were able to send him to the university at Salamanca, where he won a licentiate's degree. His father had acquired an estate in Hispaniola, and when twenty-eight years of age (1502) Bartolomé came to America with Obando, and, so far as we know, devoted his attention for a time, at least, to the improvement of his earthly possessions. But the things of earth did not engross all his attention, for, eight years after his arrival in America (1510) we find him at the altar receiving the Holy Order of priesthood. From this we are justified in stating that he was the first priest ordained on the American continent, and the first to celebrate his "first Mass" in the New World.† The occasion was one of universal rejoicing, and the Admiral, Diego Columbus, and his staff, together with the distinguish-

ed men of the colony witnessed the imposing ceremony.

Las Casas "was a very notable person, of that force of character and general ability that he would have excelled in any career. Indeed, he did fulfill three or four vocations, being an eager man of business, a considerable annalist, a great reformer, a great philanthropist, and a vigorous ecclesiastic. The utmost that his friends or enemies could, with the slightest truth, allege against him, was an over-fervent temperament. If it can be proved that he was on any occasion too impetuous in word or deed, it was in a cause that might have driven any man charged with it beyond all bounds of prudence in the expression of his indignation. He was eloquent, acute, truthful, bold, self-sacrificing, pious."‡

"He was a man of reliable erudition, solid mind, ardent nature, of a courage that difficulties only strengthened; of a heroic virtue that nothing could change when he felt the glory of God was involved, and, as he had rendered great service in the island of Cuba, his reputation was great throughout the islands. His only fault was a too lively imagination which he permitted to control him to too great an extent. Such a man as this could readily enter into the sentiments of the Dominican Fathers, and no one was better fitted to enforce those sentiments than he was, and he did so untiringly to the end of his life."§

* J. A. Llorente—*Vie de Las Casas*.

† Il chanta la premiere Grande Messe qu'on eut entendue d'un pretre ordonne dans le Nouveau Monde.—*Hist. de Haiti*, par Thomas Madiou, fil.

En este mismo año avia cantado Misa el Licenciado Bartolome de Las Casas, que fue la primera Misa nueva que se canto en las Indias, y fue celebrada del Almirante y de todos los que se hallavan en la ciudad de la Vega. . . . Tuvo una calidad notable esta primera Misa nueva, que los clerigos que a ella se hallaron no bendizian.—HERNANDEZ, Dec. I, Lib. VII.

‡ *The Spanish Conquest of America*, by Arthur Helps.—Vol. I, pp. 234-235.

§ CHARLEVOIX—*Histoire de Saint Domingue* (1780).

"He was a person of such immense ability and strength of character that in whatever age of the world he had lived he would undoubtedly have been one of its foremost men. . . . He was very apt to call a spade a spade and to proclaim unpleasant truths with repugnant emphasis; but his justice is conspicuously displayed in all his writings."*

It was at the time that good Father Montesinos and his brother Dominicans were waging their relentless war upon the *repartimientos* and the *encomiendas* that Las Casas comes into history. At first, he too was a slave holder like his fellow-countrymen, and had seen as little harm in it as they had. His kind and sympathetic nature asserted itself in his treatment of the Indians, and they recognized in him a good man and a friend. But the crusade preached by the Dominican Montesinos made a deep impression upon him, notwithstanding the fact that he might have considered him a little intemperate in his view of the case. Still his sympathies went out to the work of the Missionary and he reflected upon the situation. Then, too, the words of the departed Isabella, when Columbus took his first load of Indians to Spain, began to ring in his ears. "Who has empowered my Admiral thus to dispose of my subjects?" asked the indignant Queen. Las Casas began by giving up his own slaves, and then, from the pulpit called upon others to go and do likewise. Not satisfied with this he sold all his worldly possessions and repaired to Spain to plead the cause of the poor slaves before the King, and the cold-hearted Ferdinand

consented to do something, which death prevented him from carrying out. (1516). The Cardinal Regent, Ximenes de Cisneros, so celebrated in Spanish history, lent a benignant ear to the plea of Las Casas and named him *Protector of the Indians*, and gave him authority to deal with judges or public officers who failed to be guided by his regulations. He furthermore sent three Jeronymite Fathers to Hispaniola with Las Casas who were to act as commissioners and assist in regulating the *repartimientos* and put a stop to the cruelties which were practiced against the Indians. This body performed its duty with impartiality and greatly alleviated the fate of the Indians. To some they gave freedom and insisted upon the carrying out of the royal edicts favoring those they were unable to liberate. The great moderation of the commissioners gave general satisfaction; all joined in praising the courage of Cardinal Ximenes in forming his plan and in the selection of the men to carry it out.† But the zeal of the charitable Las Casas was not yet satisfied. The enslavement of the Indians was avowedly unrighteous; it was a violation of the soundest and clearest principles of natural justice, and brought an amount of human misery which nothing but the grossest avarice would dare to put in the balance against the gold, the sugar and the cotton of the colonists. Perceiving that his efforts in America in behalf of his beloved Indians to promise little, in May, 1517, he set out for Spain to obtain, if possible, the absolute and entire abolition of slavery in the colony.

* *The Discovery of America*, by John Fiske, vol. II, p. 440.
Herrera, Dec. 2. Lib. II., Chap 15.

King Ferdinand had passed away and young Charles of Austria had succeeded to the Spanish throne. Las Casas renewed his appeals before the new Court, and despite the opposition of the representative the colonists had sent to Spain to counteract his efforts, his exertions to obtain a reconsideration of the measures relating to the Indians were successful. But Las Casas was yet far from the accomplishment of his cherished hopes. The supposed impossibility of carrying on the work of mining, etc., in America, unless the natives were compelled to do the work, was an insuperable obstacle to their recognition as freemen.

DID LAS CASAS INTRODUCE NEGRO SLAVERY INTO AMERICA?—LAS CASAS ATTEMPTS TO FOUND NEW COLONIES.—DISAPPOINTMENTS.—BECOMES A DOMINICAN.—GOES TO HONDURAS.—THE "LAND OF WAR" BECOMES THE LAND OF "TRUE PEACE."—TRIUMPH OF LAS CASAS.—BULL OF PAUL III. AND "NEW LAWS" OF CHARLES V.—LAS CASAS BISHOP OF CHIAPAS.—HIS DEATH.

This brings us to the oft repeated statement that Las Casas, in the hope of relieving the Indian from the bonds of slavery proposed to replace him with Negroes purchased from the Portuguese settlements on the coast of Africa. In other words, the man who denounced human slavery and visited those who engaged in it with all the anathemas of Holy Church, is charged

with sacrificing one race of God's creatures for another! And Catholic historians blindly follow the lead of those who have a loose and careless way of making so called historical research. "Paw, first, and then Raynal and Robertson, have brought the charge against Las Casas of having first introduced African slavery into the New World. As we have seen, the charge is false."* "The statement is a good specimen of the headlong, helter-skelter way in which things get said and believed in this superficial world."† "In the instructions sent by the Catholic Sovereigns, in 1500, to Nicolas Obando, this governor was commanded to *permit the importation of Negro slaves*, born under Christian rule. Such a large number arrived in the colony that Nicolas Obando found it necessary to write to the Spanish Sovereign that it was time to stop this trade, because the negroes abandoned the habitations of the Spaniards, to bury themselves in the mountains, and that they took the natives with them, without it being possible to get them back. This statement of Governor Obando suffices to prove the error and injustice of some writers who have accused Las Casas of having introduced the slave trade into the Colonies in 1517, as it is certain that it was in full operation in 1502.‡

From the reliable authorities quoted above, we find that the blame for the introduction of African slavery into America is *not* to be laid at the door of

* *Las Casas, and the Relations of the Spaniards to the Indians.* By George Edward Ellis, in *Winsor's Narrative and Critical History of America*, vol. II., p. 325.

† *The Discovery of America*, John Fluke, vol. II., p. 454.

‡ Dans les instructions que les rois Catholiques avoient fait remettre en 1500 Nicolas de Obando, il etait ordonne a ce gouverneur de permettre l'importation des negres esclaves, nes sous la puissance de Chretiens. Il arriva un si grand nombre dans la colonie que N. de Obando jugea necessaire d'ecrire au Souverain d'Espagne qu'il etait temps d'aneter ce commerce, parceque les negres abandonnaient les habitations de Espagnols pour s'enfuir dans les montagnes, et qu'ils entraient les naturels avec eux sans qu'il fut possible de les ramener.

Cette disposition du gouverneur Obando suffit pour prouver l'erreur et l'injustice de quelques ecrivains qui ont accuse Las Casas d'avoir introduit, en 1517, le commerce des negres dans les colonies, puis qu'il est certain qu'il etait en pleine activite en 1502. *Vie de Barthelemy Las Casas, Eveque de Chiapas, en Amerique.*—J. A. LLORENTE.

Las Casas, although he did, at one time, entertain the suggestion that the African, because of his superior strength and powers of endurance, would be more available in the mines of Hispaniola, and as African slavery already existed on the island, he regarded it as the lesser of two evils. His regret at having conceded this much, when he realized the full extent of his concession, was beyond expression, and followed him to the day of his death.

But the introduction of negro slaves did not accomplish the desired effect because of the unbounded avarice of those engaged in the slave trade. Las Casas now formed a project of colonizing the Indians and bringing them under the civilizing influences of religion and commerce; instead of destroying them as was being done or oppressing them with brute force. He first thought of trying this in places where the Spaniards were already established, but the crimes of the latter rendered the efforts of Las Casas unavailing. He next thought of trying those regions where no European colonies had yet been founded, and at last, in 1520, after many difficulties he succeeded in obtaining permission to found a colony after his own heart at Cumana, on the Pearl coast. But the Indians of this coast knew the Spaniards and entertained an intense hatred for them, because of their having from time to time come among them and carried off their people into slavery. This unfortunate occurrence proved an insuperable obstacle to the success of the plans of Las Casas. In vain did he dress his people in white with a red cross upon their breasts. The hostility of the Indians was such that several of the Do-

minican missionaries that accompanied Las Casas were killed, and the renewed cruelties of the Spaniards to these poor Indians under pretext of avenging the death of the missionaries rendered the work of the heroic Las Casas almost impossible. Wearied by repeated disappointments Las Casas returned to Hispaniola and sought rest and consolation among his old friends the sons of St. Dominic, who received him with open arms, and who in time prevailed upon him (1522) to join their Order. For eight years after receiving the habit he remained at the Convent engaged in study and meditation, and in writing his *History of the Indies*.

But this good man could not rest in quietness while the yearnings of his generous soul remained unsatisfied. From the retirement of his convent cell he heard the groans of the victims and he seemed to see the torments which his beloved Indians suffered in so many places in the New World. In 1534, he emerged from his retirement and with other missionaries visited the coasts of Honduras. So infuriated had the natives of this province become against the Spaniards that they despaired of ever being able to subjugate them and they gave their country the significant name of the "Land of War." Las Casas succeeded, by pious hymns and eloquent exhortations, in gaining the confidence of these people, and so modified their disposition that the province changed its name for that of *Vera Paz*, or True Peace. At the very time when the plans of the indefatigable defender of the Indians were about to bear fruit the war declared by Pedro de Alvarada, for a season, dampened his hopes, but, in 1537, Pope Paul III. issued a Brief

forbidding the further enslavement of the Indians under penalty of excommunication, and any governor who should give, or any colonist who should accept, a new *encomienda* of Indians, was to be denied the Sacraments. The spread of slavery was to be stopped. Las Casas went to Spain where he remained for five years. In 1542, he realized the triumph of his life in the promulgation of the "New Laws" by the emperor Charles V. The decisive clause was as follows:

"*Item.*—We order and command that henceforward for no cause whatever, whether of war, rebellion, ransom or in any other manner, can any Indian be made a slave."

This was the death blow of slavery. The services of Las Casas in behalf of a

down-trodden and cruelly abused race were not forgotten. The See of Cuzco was offered to him, but his humility would not permit him to accept it. Later on he accepted the See of Chiapas, in Mexico, out of holy obedience and because he realized that as Bishop he would have a power and influence in behalf of his Indians which he never could hope for as a poor Dominican Friar. We may refer again to the illustrious Dominican in treating of some phases of Mexican history. Suffice it to say that in his eighty-seventh year, in the peaceful cloisters of the convent of his Order at Valladolid, Las Casas finished his *Historia de las Indias*. He died at Madrid, after a short illness, at the advanced age of ninety-two.

[TO BE CONTINUED.]

AMERICAN LITERATURE.

BY THOMAS O'HAGAN, M. A., PH. D.

THE SECOND CREATIVE PERIOD.—1837-1861.

CHAPTER VI.

1. PASSING OF THE LITERARY SCEPTRE FROM NEW YORK TO NEW ENGLAND.
- 2. LITERARY OUTLOOK DURING THE CLOSING YEARS OF THE FIRST CREATIVE PERIOD—3. A MENTAL REVOLUTION: REVOLT AGAINST THE CREED OF COTTON MATHER AND JONATHAN EDWARDS—4. TRANSCENDENTALISM—5. THE BROOK FARM COMMUNITY—6. WILLIAM ELLERY CHANNING AND OTHER LEADERS OF THE UNITARIAN MOVEMENT—7. RALPH WALDO EMERSON—8. BROTHER AZARIAS' ESTIMATE OF EMERSON—9. HENRY DAVID THOREAU—10. A. B. ALCOTT—11. MARGARET FULLER—12. OTHER TRANSCENDENTAL NAMES OF LUSTRE—13. GEORGE WILLIAM CUR-

TIS—14. THE RISE OF CATHOLIC COLLEGES AND CONVENTS—15. THE GROWTH OF CATHOLICITY—16. AMERICAN CATHOLIC LITERATURE.

With the death of Cooper, Irving, Bryant and Poe the literary sceptre passed from New York to New England. Indeed nearly a quarter of a century before this gifted quartette had hearkened to the whisperings of death the brilliant band of New England Transcendentalists and the Cambridge Choir of Songsters had won the ear and heart of the New World.

The closing years of the First Creative Period were marked by a twilight in letters. The literary outlook was somewhat dark. Dr. Oliver Wendell

Holmes presents this picture of the literary field as it appeared in 1832:

"Willis was by far the most prominent young American author. Cooper, Bryant, Dana, Halleck, Drake had all done their best work. Longfellow was not yet conspicuous. Lowell was a school boy. Emerson was unheard of. Whittier was beginning to make his way against the writers with better educational advantages, whom he was destined to outdo and outshine. Not one of the great histories which have done honor to our literature had appeared. Our school books depended, so far as American authors were concerned, on extracts from the orations and speeches of Webster and Everett; on Bryant's *Thanatopsis*, his lines 'To a Waterfowl' and 'The Death of the Flowers;' on Halleck's 'Marco Bozzaris,' 'Red Jacket' and 'Burns;' on Drake's 'American Flag,' and Percival's 'Coral Grove' and his 'Genius Sleeping' and 'Genius Waking'—and not getting very wide awake either. These could be depended upon. A few other copies of verses might be found, but Dwight's 'Columbia Columbia' and Pierpont's 'Airs of Palestine' were already effaced, as many of the favorites of our day and generation must soon be by the great wave which the near future will pour over the sands in which they still are legible."

It was, however, but a brief eclipse of the New World intellect, for soon the literary radiance of a Whittier, a Sparks, a Bancroft, a Holmes, a Hawthorne, an Emerson, a Prescott, a Hildreth, a Motley, a Longfellow and a Margaret Fuller brightened and quickened the hearts of the people. The transfer of the leadership from New York to New England was, as Profes-

sor Pattee notes, rather the result of a mental revolution which changed the whole character of New England and turned into new channels the current of its thought and literature.

Puritanism, which had struck its root down into the goodly soil of colonial New England, now caught the warm and genial breath of liberal thought and gave promise of a blossom and fruit worthy of the rugged garden wherein was first planted the seeds of New World life and liberty. A revolt against the creed of Cotton Mather and Jonathan Edwards had set in. Even Harvard University felt the shock. The new spirit gained ground slowly but surely.

"In this movement," says Professor Pattee, "three distinct ideas corresponding to three distinct epochs may be recognized. The first phase commenced in dissent from the principles of Puritanism and reached its culmination in the Unitarianism of Channing; the second phase was known by the metaphysical designation of Transcendentalism; while in its last phase the movement spent its ebbing energies in the anti-slavery agitation preceding the Civil War."

For a study of Transcendentalism it would be well for the student to read Frothingham's *New England Transcendentalism*, the *Lives of Ripley and Parker*, Emerson's *Essays*, Miss Alcott's *Transcendental Wild Oats*, White's *Philosophy of American Literature*, 46-64, Emerson and Newman as *Types of Thinkers*, in *Phases of Thought and Criticism*, by Brother Azarias, and a *Study of Emerson's Poetry*, by Dr. Brownson.

It would be also wise to glance at this point at the social and political

condition of Europe—the new ideas which have been germinating under Old World skies in the field of politics, ethics, economics, science and education. Note what the names of Kant Fichte, Fourier, St. Simon, Swedenberg, Pestalozzi, Gall and Spurzheim stand for. Remember that thought is an electric current which flashes from the battery of great minds across seas and continents, stirring the intellectual centers of the world into activity and progress.

The practical outcome—if such a visionary purpose could be designated practical—of the transcendental movement was the establishment of the Brook Farm, near West Roxbury, Massachusetts, eight miles from Boston. Frothingham, the historian of the transcendental movement, tells us that “it was felt at this time, 1842, that in order to live a religious and moral life in sincerity it was necessary to leave the world of institutions and to reconstruct the social order from new beginnings. George Ripley was at the head of the Brook Farm Community, and with him were associated Nathaniel Hawthorne, Charles A. Dana, and George William Curtis, while Ralph Waldo Emerson, Margaret Fuller, Theodore Parker, A. B. Alcott, and W. H. Channing extended to it their hearty sympathy and support. As Lowell phrased it, the members were to hold everything in common except common sense. Wordsworth’s “plain living and high thinking” was to be the ideal of their life.

The house in which the transcendental brethren dwelt and held sublimated discourses was a plain structure of weather-worn wood, two stories in height. Here upon the farm, made

up of two hundred acres, these social reformers toiled and drudged, applied uncelestial fertilizers, “belabored rugged furrows” or delved for the infinite in a peat-bog. Curtis has said “there never were such witty potato-patches, such sparkling corn-fields; the weeds were scratched out of the ground to the music of Tennyson and Browning.” The student should here read the description of Brook Farm as set forth in Dr. Wolfe’s *Literary Chimes: The Haunts of Some Famous American Authors*, which is quite a charming little book.

The Brook Farm Community disbanded in 1846, having spent four years in reconstructing society and turning classical furrows in the fertile fields. Its influence, however, was not lost, for when the Community scattered, its members bore away the impress of the most powerful and cultivated minds of the age. Hawthorne’s *Blithedale Romance* was a literary result of the Brook Farm experiment.

The philosophical basis of the transcendental movement is well explained by Emerson, who was certainly its leading mind and spirit:

“What is popularly called Transcendentalism among us is Idealism: Idealism as it appears in 1842. As thinkers, mankind have ever been divided into two sects,—Materialists and Idealists; the first class founding on experience, the second on consciousness; the first class beginning to think from the data of the senses, the second class perceive that the senses are not final, and say the senses give us representations of things, but what are the things themselves they cannot tell. The Materialist insists on facts, on history, on the force of circumstances and

the animal wants of man; the Idealist, on the power of thought and of will, on inspiration, on miracle, on individual culture. The idealism of the present day acquires the name of transcendental from the use of that term by Immanuel Kant, who replied to the skeptical philosophy of Locke, which insisted that there was nothing in the intellect which was not previously in the experience of the senses, by showing that there was a very important class of ideas or imperative forms which did not come by experience, but through which experience was acquired; that these were intentions of the mind itself, and he denominated them transcendental forms."

The Dial was the organ of the Transcendentalists, which had for editors in succession Margaret Fuller and Emerson.

The pioneer of the transcendental era was William Ellery Channing, the recognized head of New England Unitarianism. He was born in Newport, Rhode Island, in 1780, was graduated from Harvard at the age of eighteen, and studied theology at Cambridge. It was in 1812 that the Congregational Church separated into two wings, and one of these divisions was led by Channing. There was not a movement—political, religious, social, or humanitarian—that Dr. Channing did not bear a part in. He was looked upon in his day as the star of the American Church. Throughout his whole life he was an active anti-slavery worker, although there were not a few of the Transcendentalists who were opposed to abolition. It should be, however, noted that Transcendentalism and the abolition of slavery started from the same fountain head. Garrison was the

leader of abolition; Whittier was its poet, Sumner its representative in Congress, Mrs. Stowe its novelist, and Wendell Phillips its orator.

Channing and Emerson did much to cut the cable which bound America intellectually to England and give Americans, as Lowell puts it, "a chance at the dangers and glories of blue waters."

Channing had a most finished and elegant style, and a critical taste of a high order. Two of his best essays are on Self-Culture, and Milton. His life is written by W. H. Channing; by C. T. Brooks and H. W. Bellows. See also Lowell's "Elegy on the Death of Dr. Channing." He died in 1842.

Other leaders of the Unitarian movement were: Henry Ware, Andrews Norton, Orville Dewey, Theodore Parker, and James Freeman Clarke.

But the head and front of the transcendental movement was unquestionably "The Sage of Concord," Ralph Waldo Emerson, who has influenced American thought more, perhaps, than any other man of letters in the New World.

Emerson was fortunate in his ancestry. He was born of most scholarly parentage, coming from a stock of heroic and religious mould. His grandfather, the Rev. William Emerson, who was pastor of the Congregational Church in Concord, watched from the "Old Manse" the fight at Concord Bridge—

"Where the embattled farmers stood
And fired the shot heard around the world."

Ralph Waldo Emerson, grandson of this sturdy Revolutionary hero, was born in Boston, May 25th, 1803. His father, William Emerson, who was pastor of the First Church, died when

Ralph Waldo was but seven years old, leaving his family in comparative poverty. The future leader of Transcendentalism received his collegiate education at Harvard University, whence he graduated in 1821, and having taken a course in the Divinity School, was in due time ordained as colleague of the Rev. Henry Ware of the Second Church, in Boston.

In 1832, his health began to fail, and feeling that he was getting out of touch with the teachings of the Church to which he was attached, he resigned his pastorate and set out for Europe. Here he met Coleridge, DeQuincey, Wordsworth and Carlyle, forming a friendship with the latter which resulted in a life-long correspondence between the two. The student should read the Carlyle-Emerson Correspondence as it reveals much of the inner life of those two great men.

On his return from Europe, Emerson turned his attention to lecturing, for which he was pre-eminently fitted. His home became a great literary centre or shrine, not alone for his transcendental brethren and the most prominent authors of America, but also for literary pilgrims from Europe. He died, April, 1882, and was buried in the Sleepy Hollow Cemetery, at Concord, hearsed by the same pines beneath which sleep the authors of *The Scarlet Letter* and *Walden*.

Ralph Waldo Emerson holds a distinct place in American letters. By some critics he is regarded as a greater poet than essayist. All his work is informed with the spirit of beauty—the spirit of ideality. He did not formulate a system of philosophy nor was he a great philosopher. The two works which contain his messages to the

world are *Nature* and *The American Scholar*. The first is full of vagueness and mysticism, the second Dr. Holmes has designated “our intellectual Declaration of Independence.”

In 1850, Emerson published his *Representative Men*, made up of seven lectures on the following subjects: *The Uses of Great Men*; *Plato or the Philosopher*; *Swedenberg or the Mystic*; *Montaigne or the Skeptic*; *Shakespeare or the Poet*; *Napoleon or the Man of the World*; and *Goethe or the Writer*. It would be well to read these essays in connection with Carlyle’s *Heroes and Hero Worship*. The heroes chosen by each are quite characteristic.

Good studies of Emerson as a poet may be found in Stedman, Chap. V.; Richardson II., 137-171; Whipple’s *American Literature*; Joel Benton’s *Emerson as a Poet*; and Burrough’s *Birds and Poets*. Some of his best poems are: *The Snow Storm*; *The Humble Bee*; *The Rhodora*, and *Concord Hymn*. Dr. Holmes thus describes our author’s poetical limitations: “Full of poetic feeling and with a strong desire for poetical expression, Emerson experienced a difficulty in the mechanical part of metrical composition. His Muse picked her way as his speech did in conversation and in lecturing. He made desperate work now and then with rhyme and rhythm showing that though a born poet he was not a born singer.”

Of Emerson’s style as an essayist, Professor Pattee has the following clever and just estimate: “Emerson’s style may be characterized by the word epigrammatic. His essays are collections of brilliant, often aphoristic sentences joined loosely together. One may open his books at random and almost with-

out fail alight upon a sentence that might stand alone. Upon his sentences Emerson expended the most painstaking toil, polishing them as a lapidary does a gem. He chose his words with minutest care, weighing each one and always choosing the one best fitted to express his precise thought. He was a master of condensation; his sentences are "incompressible." But where Emerson was weak was in combining power. His essays are mosaics. They read often as an English critic once said, "as if their sentences had been drawn at random from a hat and patched together." For a further study of Emerson's prose style see Lowell's *My Study Windows*; Birrell's *Obiter Dicta*, Series II., and Curtis' *Literary and Social Essays*.

Brother Azarias, than whom we have had few more capable, more sympathetic or more just critics in America, has, in *Phases of Thought and Criticism*, a most admirable though brief study of Emerson as a thinker. After laying bare the gospel of Emerson's teaching, Brother Azarias points out the void—the lack in the great Transcendentalist's creed—its narrow limitations within the great orbit of Truth—in the following clear and terse sentences:

"Unfortunately for Emerson and the value of his utterances he ignores the supernatural in man. His view of religion is that religion is merely a human institution. He is tolerant only in certain directions. He has never acquired the large-sightedness that is expected from a man of his culture. Let him expatiate on the Nature he loves, on society, on manners, on experience, on representative men, on letters and social aims, and he is admirable, sug-

gestive, original; but once he descends to concrete living issues we find only the lifeless bones of intolerance dressed up with the time-worn garments of New England puritanical prejudices.

"Emerson had other limitations. He sought truth in every religious and philosophical system outside of the teachings of the Catholic Church. He attempted to embrace all systems, showing thereby that he understood none. In vain is he read for a consistent moral code or complete philosophic creed; groping through his books one not infrequently finds shadow taken for substance, dream for reality, Emerson for truth."

Henry David Thoreau, whom John Burroughs designates "A Yankee Stoic holding fast the most lofty ideals and aiming always to reduce life to its simplest terms," was born in Concord in 1817 and died 1862.

Like Emerson, Thoreau graduated from Harvard University, but without any literary distinction. After teaching for a while in an academy at Concord, Thoreau began his peripatetic studies as a poet naturalist. He lived close to the heart of nature. It mattered not what his occupation was—whether surveying, gardening or fence building, he spent half of each day in the woods. He set his face against the extravagance of the age, against the conventions and accretions of society, and against the machinery of legislation. He never voted nor did he ever go to church. In 1845, he built a small house near Walden Pond in which he lived for two years at an expense of \$68.76. His sojourn in this lonely hermitage gave us Thoreau's best book, *Walden*, in whose pages we inhale the very breath of the woods

and catch a glimpse of the life and world, of field and forest. The following works of Thoreau have been published: *Excursions in Field and Forest*, *The Maine Woods*, *Cape Cod*, *Letters to Various Persons*, *A Yankee in Canada*, *Early Spring in Massachusetts*, and *Summer and Winter*. It was Thoreau's mission to open the eyes of his countrymen to the marvels and mysteries of wood and wild. He was, as Professor Pattee points out, the parent of the out-door school of writers, represented by John Burroughs, Olive Thorne Miller, Maurice Thompson and several others.

The group of writers that contributed to the *Dial*, the organ of New England Transcendentalism, was a brilliant one indeed. Conspicuous in this group was Amos Bronson Alcott, who was born in 1799 and died 1888. He was in many respects the truest representative of the idealistic brethren. It was largely due to the efforts of Alcott that the Transcendental Club was formed, in 1836, to which belonged among others at one time, the majestic minded Dr. Brownson, before the fullness of light and faith had beckoned him into the fold of the Catholic Church.

As a conversationalist Alcott was without a peer among his gifted brethren. Lowell in his *Fable for Critics* says of him:

And indeed I believe no man ever talked better.

Each sentence hangs perfectly poised to a letter;

He seems piling words, but there's royal dust hid

In the heart of each sky-piercing pyramid. While he talks he is great, but goes out like a taper

If you shut him up closely with pen, ink and paper.

His daughter Louisa May Alcott, who died the same year as her father, has written some charming little books, chief among which are *Little Women*, *Little Men*, *An Old-Fashioned Girl*, and *Spinning Wheel Stories*.

Margaret Fuller was also a leading mind in the *Dial* group. She occupies a unique place in American literature. There is not a doubt that this gifted woman possessed genius of a high order. Her strong dogmatism, wedded to her personal likes and dislikes, tended, however, to make her unpopular and detract in the public mind from her true estimate and worth.

There are few American writers, save it be Poe and Whitman, concerning whom such extremes of opinion have been held as this prophetess and oracle of Transcendentalism. The testimony of her contemporaries concerning her character and gifts, is very conflicting indeed. Speaking of her literary work Carlyle says: "Some of her papers were the undeniable utterances of a true heroic mind; altogether unique so far as I know among the writing women of this generation; rare enough, God knows, among the writing men."

Margaret Fuller's literary life divides itself into three periods. The first extends from 1840 to 1844, while she was editor of the *Dial*, and during which she published her translation of Eckermann's *Conversations with Goethe*, *Summer on the Lakes*, and *Woman in the Nineteenth Century*; the second Period marks her labors as literary editor of the *New York Tribune*; the third, her sojourn in Italy during the French Revolution of 1848. She certainly possessed a rare and strong personality, which drew around

her some of the greatest minds of New England. Judged by her work it may be safely said that Margaret Fuller's highest and best literary faculty was critical rather than creative. She married in 1847, in Rome, the Marquis Ossoli, and having sailed for America in 1850 with her husband and child, the ship was wrecked in sight of the American coast and all were lost.

Other transcendental names of lustre that make memorable this era in American letters are George Ripley, Theodore Parker, William Henry Channing, William Ellery Channing, Christopher Pearse Cranch, painter, poet and translator, Jones Very, a writer of exquisite sonnets, and George William Curtis, the very glass and fashion of courtly and scholarly New World grace and democracy.

Curtis, who has been called the Puritan Cavalier, was born in Providence, February 24, 1824. He joined the Brook Farm Community before he had assumed the toga of manhood, and came early under the influence of Emerson. In 1846, he went abroad and travelled widely in Europe, Egypt and Syria, and on his return published two graceful volumes of travel, *Nile Notes of a Howadji* and *The Howadji in Syria*. In 1852, appeared *Lotus-Eating, A Summer Book*; in 1853, *The Potiphar Papers*, and in 1856, *Prue and I*. In 1853, Curtis took charge of "The Easy Chair" department in Harper's Magazine, which he conducted with rare taste and skill till his death in 1893.

The three volumes of *Essays from the Easy Chair* which have been collected and republished testify to Curtis' grace of style, and afford charming glimpses of such writers as Dickens,

Thackeray, Emerson, Thoreau and others. Civil Service Reform was the great political life work of George William Curtis. As an orator he will always be classed with Sumner, Everett and Wendell Phillips.

Let us now, for a moment, turn our attention to a study of the rise of Catholic Colleges and Convents, the erection of New Episcopal Sees, the introduction of Religious Orders and the development of Catholic intellectual life in this New World of boundless hope and promise. We have already noted the founding of Georgetown College, and the Sulpician Seminary in Baltimore.

The French Revolution and the expulsion of the Jesuits from France and other European countries turned the bruised but burning heart of the saintly and scholarly sons of Loyola to the mission and educational fields of the United States, and soon the great and heroic spirit of St. Ignatius that had already consecrated the virgin forests of the New World with the blood of a Lallemand, a Brebeuf, and a Jogues, was directing and shaping the new-born forces of our civilization through Catholic press and pulpit and from behind the ramparts of college walls.

Between 1790 and 1851, the following Jesuit Colleges were founded: Georgetown, 1791; St. Louis University, 1829; St. Joseph's, near Mobile, Ala., 1830; St. Xavier's, Cincinnati, 1831; St. Johns, New York, 1841; Holy Cross, Worcester, Mass., 1843; and Santa Clara, California, 1851.

Mount St. Mary's College, Emmitsburg, Md., was founded 1809; Notre Dame University, Notre Dame, Indiana, 1842; Manhattan College, New York, 1851; Seminary of St. Charles

Borromeo, Overbrook, Pa., 1838; St. Joseph's College, Bardstown, Ky., 1819; Seminary of St. Mary's of the West, Cincinnati, O., 1848; Rock Hill College, Ellicott City, Md., 1857; Loyola College, Baltimore, 1852; Seton Hall College, South Orange, N. J., 1856; Villanova College, Villanova, Pa., 1842; St. Vincent's College, Beatty, Pa., 1846; Seminary of St. Francis de Sales, Milwaukee, Wis., 1855; Abbey of Gethsemani, Gethsemani, Ky., 1851; Seminary of Our Lady of Angels, Suspension Bridge, New York, 1856; St. Joseph's College, Philadelphia, 1852; St. Benedict's College, Atchison, Kansas, 1859; St. Joseph's Ecclesiastical College, Teutopolis, Illinois, 1861; St. Vincent's Seminary and College, Cape Girardeau, Mo., 1840; St. Charles College, near Ellicott City, Md., 1831; St. Joseph's Seminary, Troy, N. Y., 1864; St. Michael's Seminary, Pittsburg, Pa., 1848; St. Mary's College, St. Mary's, Ky., 1865; St. Meinrad's College, St. Meinrad's, Ind., 1857; and St. John's University, Collegeville, Minn., 1867.

The following are the Religious Orders of Men now established in the United States, with the date of their advent: Franciscans, 1528; Dominicans, 1539; Society of Jesus, 1565; Augustinians, 1790; Sulpicians, 1791; Trappists, 1805; Priests of the Mission, 1816; Redemptorists, 1832; Fathers of the Holy Cross, 1841; Fathers of Mercy, 1842; Congregation of Precious Blood, 1844; Benedictines, 1846; Christian Brothers, 1846; Missionary Oblates, 1848; Brothers of Mary, 1849; Passionists, 1853; Xaverian Brothers, 1854; Paulist Fathers, founded 1858; Society of Mary, 1863; Carmelites, 1865; Alexian Brothers, 1866; Servite Fathers, 1870; Congregation of St. Via-

teur, 1865; Congregation of Sacred Heart, 1866; Congregation of the Resurrection, 1865; Brothers of the Sacred Heart, 1847; and Brothers of Charity, 1874.

The Ursulines were the pioneer Religious Order of women in America, and the scenes of their first labors were in New Orleans, Louisiana, and Quebec, Canada. Then came the Carmelites, in 1790; the Visitation Nuns, in 1808; Sisters of Charity (Emmetsburg, Md.), 1809; Sisters of Charity (New York), 1809; Sisters of Loretto, 1812; Sisters of Charity of Nazareth, 1812; Ladies of the Sacred Heart, 1818; Dominican Nuns, 1823; Sisters of Our Lady of Mercy, 1829; Sisters of St. Joseph, 1836; Sisters of the Holy Cross, 1843; Sisters of Mercy, 1843; Sisters of the Good Shepherd, 1843; Sisters of Notre Dame, 1840; Sisters of Providence (of the Holy Childhood), 1839; School Sisters of Notre Dame, 1847; Presentation Nuns, 1854; Gray Nuns, 1854; Sisters of Charity (of the House of Providence), 1854; Servite Sisters, 1870; Poor Hand Maids of Jesus Christ, 1868; and Little Sisters of the Poor, 1868.

It will be remembered that in 1810 four new Sees—Boston, New York, Philadelphia, and Bardstown, Ky.,—were erected as suffragans of the Archbishop of Baltimore. How rapidly Catholicity grew apace may be learned when we find, in 1850, the following metropolitan Sees or ecclesiastical provinces with their attached dioceses:

The See of Baltimore, Most Rev. Samuel Eccleston, D. D., Archbishop, with the Bishops of Philadelphia, Richmond, Wheeling, Savannah, Charleston, and Pittsburg, as suffragans.

The See of Oregon City, Most Rev. Francis Norbert Blanchet, D. D., Archbishop, with the Bishops of Walla Walla and Vancouver Island as suffragans.

The See of St. Louis, Most Rev. Peter Richard Kenrick, D. D., Archbishop, with the Bishops of Dubuque, Nashville, St. Paul, Chicago, and Milwaukee, as suffragans.

The See of New York, Most Rev. John Hughes, D. D., Archbishop, with the Bishops of Boston, Hartford, Albany, and Buffalo, as suffragans.

The See of Cincinnati, Most Rev. John Baptist Purcell, D. D., Archbishop, with the Bishops of Louisville, Detroit, Vincennes, and Cleveland, as suffragans.

The See of New Orleans, Most Rev. Anthony Blanc, D. D., Archbishop, with the Bishops of Mobile, Natchez, Little Rock, and Galveston, as suffragans.

In addition to these there were at this time, 1850, two Bishops in California—San Francisco and Monterey, and a Vicar-Apostolic in New Mexico.

Now a word as to the Catholic literary life of those years. It was a period of robust Catholicity—of sturdy Catholic intellect. The greatest name in the American Catholic literature of this time, is, unquestionably, Right Rev. John England, D. D., Bishop of Charleston. His was a mind of singular brilliancy. The student should make a careful study of his works, which consist of five volumes of 500 pages each. His style is marked by great elegance and grace. It was Bishop England who established the United States Catholic Miscellany. Other Catholic writers of this time were: Matthew Carey, Robert Walsh, L. L. D., Rev. Prince

Gallitzin, Rev. Dr. Pise, B. W. Campbell, Thomas Mooney, Rev. Dr. Fredet, James McSherry, and Father Kohlman.

Dr. Walsh was an exceedingly able essayist. He published the first quarterly in the United States—The American Review. His other chief publications are essays on the Future State of Europe, and An Appeal from the Judgments of Great Britain Respecting the U. S. of America. He was born in Baltimore, in 1784, educated at Georgetown College, and died in Paris, France, in 1859.

Rev. Dr. Pise was the founder of Catholic fiction in the United States. His best literary work is his beautiful tale, Father Rowland. He had also poetic gifts of a high order. He was born at Annapolis, Md., in 1802, graduated at Georgetown College, made his theological studies at Rome, and died in 1866, while pastor of St. Charles Borromeo's Church, in Brooklyn, N. Y.

Rev. Dr. Fredet was a member of the Order of St. Sulpice, and was born in France, in 1801. He came to America in 1831, and from that time till his death, in 1856, he was Professor of Theology, Holy Scripture, and History in St. Mary's College, Baltimore. He is best known by his two historical works—Ancient History, and Modern History.

James McSherry was born in Maryland in 1819, and graduated from Mount St. Mary's College in 1838. He studied law, which profession he practiced till his death in 1869. His best work is a history of Maryland.

Rev. Demetrius Augustine Gallitzin was a writer of great force and earnestness. During this period he was, as the historian O'Kane Murray remarks, "the pioneer champion of Cath-

olicity—the first to use his intellectual sledge-hammer on the cast-iron skull of bigotry.” His principal works are Defence of Catholic Principles, and Letters on the Holy Scriptures.

Our next paper shall be given up entirely to a study of our greatest American novelist—who is, perhaps, too, the greatest imaginative writer since the days of Shakespeare—Nathaniel Hawthorne.

[TO BE CONTINUED.]

REAL RELATIONS OF LABOR AND CAPITAL—A RICH MAN'S NOBLE EXAMPLE.

BY REV. MORGAN M. SHEEDY.

Supplementary to the required text book, *Social Problems*.

THIRD PART.

Recently I came across in a *Labor Journal*, the last place some people would expect to find it, an admirable declaration of principles defining the real relations that should exist between labor and capital. This trade organ laid down the following: The possession of wealth is not always a sign of enmity on the part of its possessor to workingmen. As a matter of fact, labor has many staunch friends and advocates among the rich. The selfish and unprincipled are despised as much by them as by the workingmen. What both capital and labor need is better acquaintance. They must come closer together; must understand each other better. Their interests are identical, the false agitation to the contrary notwithstanding. Capital is impossible without labor, and labor must have capital. The building trades, for instance, could not exist without the construction of large buildings. To erect them capital is necessary. The building industry depends upon the prosperity of capital; hence an injury to that prosperity must necessarily be an injury to the building trades; and so it is in every other branch of trade. We are not antagonizing, con-

tinues this labor paper, capital; all we demand, and we are bound to get it, is justice and equality, an equivalent for our labor, not only what is sufficient to feed and cloth us—the slave had that—but the sharing of life's pleasures as well as life's burdens equally. In fact, it sums up, we want equal privileges as American citizens, and we are going to have them. Then we have the welcome assurance that labor has outgrown its schoolboy's pranks of standing behind the tree calling the big boy names and throwing rocks, and then hiding for fear of being caught.

One would think that the writer had just laid down, after a careful study, the Pope's Encyclical on Labor before penning his declaration of principles. And, perhaps, he had. As a practical illustration of his first principle; that the possession of wealth is not always a sign of enmity to the working man, I read, under the heading of *Topics of the Time*, in the February number of *The Century*, an extract from a tribute paid, in stirring words, to the memory of a rich man who began life as a simple workman. "Through unwearying labor he climbed round by round till the name of

the great manufacturer resounded through all the civilized nations of the earth, and the noblest societies of art and the mightiest princes of the world decorated him with their distinguished honors. But with all the greatness of his success he remained always the simple, honest workman—the true, the ideal knight of labor in the broadest, noblest sense.” And in these days of friction between classes growing out of the strained relations and want of sympathy and brotherhood between the rich and the poor, what an ideal of useful living did not this man give? “He was a pattern,” as a rich man. “I wish,” said the speaker, “I could call the millionaires of the land to his bier and say to them, ‘Those among you who lament that at times poverty looks with mutterings on riches, learn from this dead man.’ His millions were never begrudged him. The dark glance of envy never fell upon him. Covetousness itself passed him by disarmed and reconciled. Everyone would have rejoiced to see him still richer, for everyone knew that everything he got contributed to the welfare of all. No one fulfilled better than he the duties of wealth. There was no puffed-up pride of possession, no extravagant prank of display. Simple as ever he

remained in his tastes, modest in his mode of life. But he knew one luxury and he practiced it; that was the luxury of the liberal hand—a princely luxury that few of the world’s greatest have indulged in more richly than he.” He was a liberal giver to charity. Large sums were given publicly and even greater amounts were quietly spent for his fellow-man of which the world knew nothing. And it was not money alone that he gave. “It was the hearty joy of the genuine benefactor with which he bade the worthy welcome, and often anticipated their wants. It was the bright cheerfulness of the willing giver who could conceive no abuse of his generosity, who spared neither time nor pains, who let no business claims deter or disturb him, and who comforted and considered, thought and labored till the necessary aid was secured.”

Surely in the contemplation of such a personality one is impressed with the superiority of character over attainment, as an element of happiness either in the individual or nation. Wealth in the hands of such men can never become the envy of the poor. And would that we had among the millionaires of the land many like unto him!

OUTLINE FOR WEEKLY STUDY AND REVIEW—MARCH-APRIL.

AMERICAN HISTORY.

First Week, March 22.—Study: The introduction and practice of Slavery in the Spanish-American Colonies.

Second Week, March 29.—Study: The life of Las Casas, the “Protector and Apostle of the Indians.”

Third Week, April 5.—Study: The Church in Spanish America.

Fourth Week, April 12.—Study: 1. The

political organization of Spanish-America.
2. Commercial resources of Spanish America.

Questions.

1. Review the condition of the colony of Hispaniola founded by Columbus.

2. After the destruction of the colony of La Navidad where did Columbus found a new colony and what did he name it? What induced Columbus to found a colony at Cibao?

3. How did the Spanish sovereigns regard the proposition of Columbus to enslave the natives?

4. What arguments did Columbus advance in support of this proposition?

5. What effect did the opposition of the Spanish sovereigns to enslaving the natives have upon the introduction and practice of slavery?

6. Describe the character and policy of Obando. Tell of his treachery and the murder of Anacoana.

7. What was the fate of the Lucayan Indians?

8. Did the Spanish sovereigns make any effort to prevent this outrageous treatment of the native Indians?

9. What excuse was given for such treatment?

10. What gave rise to the words *repartimientos* and *encomiendas*? Define the words.

11. Who raised their voice in defence of the Indians?

12. What was the effect of the sermon of Father Montesinos against the inhuman treatment of the Indians by the Spaniards?

13. What resulted from the missions of the Dominican Father Montesinos and the Franciscan Father Alonzo de Espinal to the Spanish Court on the question of Indian Slavery?

14. Upon the site of what mission was the famous colony of Jamestown located?

15. Upon what pretense did Ferdinand declare that the servitude of the Indians was warranted?

16. What effect did the efforts of the missionaries have in ameliorating the oppressed condition of the natives?

17. Who was Las Casas? Sketch briefly the main points in his life.

18. Quote some of the Protestant and Catholic estimates of Las Casas.

19. What was the character of Cardinal Ximenes? And how did he treat the appeal of Las Casas in behalf of the Indians?

20. What success did Las Casas have in his appeals to the New Court of Spain?

21. Is it true that Las Casas first introduced Negro slavery into the New World?

22. What foundation has the charge?

23. Was the introduction of Negro slavery successful?

24. What success did Las Casas have in

his missionary labors among the Indians?

25. How and when was the triumph of his life, the abolition of slavery among the Indians, realized?

Suggested Reading.

Fiske, *Discovery of America*; Sir Arthur Helps, *Spanish Conquest in America*; Lummis, *Spanish Pioneers*; Winsor, *Narrative and Critical History of America*, Vols. 1, 2, 7, 8; John G. Shea, *History of the Catholic Missions*.

AMERICAN LITERATURE.

First Week, March 22.—Study: 1. Transcendentalism.—2. The Brook Farm Community.

Second Week, March 29—Study: 1. Emerson.—2. Thoreau.

Third Week, April 5.—Study: 1. The Unitarian Movement.—2. Writers of the Transcendental and Unitarian Movements.

Fourth Week, April 12.—1. The Rise of Catholic Convents and Colleges.—2. American Catholic Literature during this period.

Questions.

1. To what section of the country did the literary scepter pass with the death of Cooper, Irving, Bryant and Poe?

2. What was the literary outlook in the closing years of the First Creative Period?

3. Quote Dr. Oliver Wendell Holmes' picture of the literary field as it appeared in 1832?

4. Name some of the brilliant writers who appeared and dispelled the brief eclipse of the New World intellect?

5. What caused the transfer of the leadership from New York to New England?

6. What distinct ideas were effected by this mental revolution?

7. What was the practical outcome of the Transcendental movement?

8. What were the aims and principles of the Transcendentalists?

9. Give the philosophical basis of the Transcendental movement as explained by Emerson?

10. Give a description of the Brook Farm community?

11. What influence did the Brook Farm community have in reconstructing society?

12. Who was the pioneer of the Transcendental era, the recognized head of New England Unitarianism?

13. Sketch briefly the life of William Ellery Channing?

14. Who were the other leaders of the Unitarian movement?

15. Who was the head and front of the Transcendental movement?

16. What influence has Emerson had on American thought?

17. Sketch briefly his life and works?

18. What place does Emerson hold in American letters?

19. How is Emerson regarded as a philosopher?

20. What two works contain his messages to the world? How are they designated?

21. Name some of his best poems?

22. How does Holmes describe Emerson's poetical limitations?

23. Give an estimate of Emerson's style?

24. Quote Brother Azarias' estimate of Emerson?

25. How does John Burrough's designate Henry David Thoreau?

26. Sketch briefly the life, character, and writings of Thoreau?

27. Who was conspicuous among the brilliant group of writers that contributed to the Dial, the organ of New England Transcendentalism?

28. For what is Louise May Alcott noted?

29. What place does Margaret Fuller hold in American literature?

30. Sketch briefly her life and character?

31. Name other Transcendental names of lustre that make memorable this era in American letters?

32. How is George William Curtis characterized?

33. Sketch briefly the main points in his life?

34. What are his chief literary productions?

35. What was the great political life work of Curtis?

36. How was he classed as an orator?

37. Who were the pioneers among the religious orders in directing and shaping new-born forces of our civilization through Catholic schools, press and pulpit?

38. Name the Jesuit colleges that were founded between 1790 and 1851?

39. Name some of the other colleges that were founded during this period?

40. Name the religious orders of men now established in the United States, with the date of their advent?

41. Name the pioneer religious order of women in America, and the scenes of their first labors?

42. What orders followed the Ursulines?

43. How many Metropolitan Sees with their attached dioceses were there in the United States in 1850?

44. Name the Sees and their ecclesiastical heads?

45. What characterized this period in Catholicity?

46. Whose was the greatest name in American Catholic literature of this time?

47. Name other writers of this time?

48. Who founded the first Quarterly, the American Review, in the United States?

49. Who was the founder of Catholic fiction in the United States?

50. By what is Rev. Dr. Fridet best known?

51. What is James McSharen's best work?

52. How was the Rev. Demetrius Augustine Gallitzen characterized as a writer?

53. Sketch briefly the lives of the above named Catholics, notable in the Church and in literary and educational work?

Suggested Reading.

Frothingham, O. B.—New England Transcendentalism.

Emerson, R. W.—Essays.

Azarias, Brother.—Phases of Thought and Criticism.

Brownson, O. A.—Essays.

Pattee, F. W.—History of American Literature.

Stedman, E. C.—Ports of America, Chap. 5.

Benton, Joel—Emerson as a Poet.

Richardson, C. T.—American Literature. Vol. II., p. 157-171.

Burroughs, John—Birds and Poets

Holmes, O. W.—Ralph Waldo Emerson.

Lowell, J. R.—My Study Windows.

Curtis, G. W.—Literary and Social Essay.

Thoreau, Henry D.—Writings of.

Ossoli, Margaret Fuller—Writings of.

England, Rt. Rev. John—Writings of.

Sanborn, Frank B.—Henry D. Thoreau.

Frothingham, O. B.—George Ripley.

Higginson, T. W.—Margaret Fuller Ossoli.

Cary, Edward—George William Curtis.

Arnold, Matthew—Discoveries in America.

Cabot, J. E.—Mémoir of Ralph Waldo Emerson.

Cooke, G. W.—Ralph Waldo Emerson.
Emerson, E. W.—Emerson in Concord.
Johnson, O. F.—Three Americans and Three Englishmen.
Conway, M. D.—Emerson at Home and Abroad.

SOCIAL PROBLEMS.

First Week.—Socialism, its growth and development. Its influence upon modern society. Study the different forms in which it has appeared. In what and how far may all Socialists be said to agree?

Second Week.—Individualism and capitalism,—what do these terms stand for? Study the history of both. What part did the Guilds of the Middle Ages play in industrial development? Study their rise and fall.

Third Week.—Growth of capitalism. Study the conditions that brought about the vast accumulation of the means of production and distribution in the hands of great corporations. Also, how the business of manufacturing is carried on at the present day.

Fourth Week.—Study the condition of the workman under the present Industrial system. The influence the invention of improved machinery has had on his condition. Contrast the two systems—Individualism and capitalism—with the view of balancing the good and bad results of each.

Questions.

33. What is the present outlook in the industrial world? What is meant by the Socialistic movement?

34. Give a general definition of Socialism. Name some of the various forms.

35. What is meant by Christian Socialism? What does it aim at, and how would it remedy present evils?

36. Give a brief history of some of the leading Socialists.

37. What, if any, are the defects in the existing industrial system against which Socialism protests?

38. Explain the meaning of the terms *Individualism* and *Capitalism*. Trace their origin.

39. What influence had the teaching of Rousseau's *Social Contract* and the French economists of the eighteenth century on the theory of society and government?

40. What is meant by the saying that "labor is a commodity"? What follows from the view underlying the phrase?

41. What led to the suppression of the Guilds? Could they be restored under the present conditions?

42. What did the Catholic Church do to foster their growth? What does Leo XIII. say of the revival of Kindred Societies in our day?

43. Trace the growth of Capitalism. About what time and what causes led to its rise?

44. What part has the invention of im-

proved machinery played in the development of the means of production?

45. Give an account of Adam Smith and his teaching.

46. How is the business of manufacture usually carried on today? Name some of the great manufacturing concerns of the United States.

47. Describe the condition of the average workingman today in the employ of a great corporation.

48. Has his condition been improved under the modern system?

49. Why is the workman at the mercy of the great corporation?

50. To what extent does the introduction of improved machinery displace the number of hands employed in a given industry?

Books of Reference.

Contemporary Socialism, John Rae, New York, Scribner's Sons; Industrial Liberty, Bonham, New York, Putnam's Sons; Le Socialisme Contemporain, Laveleye, Paris; Historical Basis of Socialism in England, Hyndman, London. The first part of Pope Leo XIII's Encyclical on Labor, in Appendix to *Social Problems*.

Suggested Topics for Papers and Programs.

1. The Brook Farm Community.
2. Emerson's Philosophy.
3. Emerson as a Poet of Nature.
4. Emerson's Influence on Thought.
5. Concord, Mass., as a Literary Center.
6. Thoreau, the Man and the Recluse.
7. Thoreau as an Author and Thinker: His Influence.
8. St. Francis of Assisi—Early Life and Development.
9. St. Francis as a Thirteenth Century Reformer.
10. The Unitarian Movement.
11. George William Curtis.
12. The Rise of Catholic Convents and Colleges.
13. American Catholic Literature at This Period.
14. Bishop England.
15. Prince Gallitzin.
16. Weakness and Strength of Spanish Civilization.
17. Heroism of the Early Spanish Explorers.
18. Attitude of European Nations Toward Spain During the Colonial Period.
19. Church Architecture of Spanish America.
20. Commercial Resources of Spanish America.
21. Slavery in Spanish America.
22. Education in Spanish America.
23. The Church in Spanish America.
24. Political Organization of Spanish America.
25. Selections from the authors mentioned in the text of the Required Reading.

A STUDY IN DANTE'S INFERNO.

BY BEGINNERS—CAROLA MILANIS AND HER CLASS.

(A CHART OF THE DIVISIONS IN DANTE'S INFERNO.—DESIGNED BY CAROLA MILANIS).

FIRST DIVISION.—The Incontinent, those wanting in restraint.

1st Circle:—The unbaptized.

3d Circle:—The gluttonous.

2d Circle:—The impure.

4th Circle:—The prodigal and avaricious.

SECOND DIVISION:—Sins actuated by malice:—

5th Circle (*Stygian Lake*):—The wrathful and gloomy.

6th Circle (*City of Dis*). N—The heretical and arch-heretics.

SECOND DIVISION, SEVENTH CIRCLE, Three Compartments:—

1st Compartment:—Those guilty of violence against neighbor.

2d Compartment:—Those guilty of suicide, against self.

3d Compartment: { Those guilty of blasphemy, against God.
Those guilty of Sodomy, against neighbor.
Those guilty of usury, against neighbor.

THIRD DIVISION, (Bestiality.), EIGHTH CIRCLE, Ten Gulfs:—

1st Gulf:—Seducers.

6th Gulf:—Hypocrites.

2d Gulf:—Flatterers.

7th Gulf:—Robbers.

3d Gulf:—Simony.

8th Gulf:—Deceivers.

4th Gulf:—Fortunetellers.

9th Gulf:—Scandalizers.

5th Gulf:—Barterers.

10th Gulf:—Forgers and Counterfeiters.

NINTH CIRCLE, FOUR ROUNDS.

1st Round:—Traitors to kindred.

2d Round:—Traitors to country.

3d Round:—Traitors to friends.

4th Round:—Traitors to benefactors.

The chart given above was designed to aid a small class of ladies who, not having much leisure, have spent one evening in each week all winter in reading Dante's *Inferno* for one hour and Shakespeare's Dramas another hour. During their study of the *Inferno*, the following questions have been put and have been answered, as well as could be

done by parties who have never heard lectures on Dante and have not read any of the literature devoted to Dante subjects.

The very fact of their ignorance, the very fact, too, that they have been forced to be entirely self reliant, will make the result of their studies, we believe, all more helpful to others who

have not the opportunity to listen to Miss Starr, Miss Vaughn, M. F. Egan or Charles O'Malley. Had we heard any of these brilliant interpreters of the grand Catholic poet, we would not presume to present our poor attempts to the public. We beg that the well informed will pass over our "Study" and kindly leave it to help simple folk, like ourselves. It would shrivel up in the light of true knowledge and pale in the brightness of extended and experienced reading and study.

Dear Beginners, we have learned that the "DIVINE COMEDY" is a drama of the SOUL. The INFERNO is a place of punishment in which the soul is completely filled with self, to the exclusion of all things good and happy. In the Purgatorio, the SOUL makes atonement and becomes emptied of self, from which it follows, "as night the day," that it becomes filled with God. This means happiness, even in the midst of the pain of atonement. Paradise, a place of eternal reward, presents the SOUL as filled utterly and completely with God and the love of God, to the exclusion of all that is inferior to God. Unutterable happiness must be the result.

The DIVINE COMEDY, in tracing the journey of the SOUL, and showing all that befalls it, according to its final destination, solves the problem of good and evil.

The DIVINE COMEDY admits of two interpretations, the allegorical and the literal or political. The allegorical interpretation is based upon the free will of man, whereby he must rise, from the Purgatorio, to the Paradiso, or fall back to Earth, and from the Earth to the Inferno, before reaching the Purgatorio.

AN INTERROGATIVE ANALYSIS OF CANTO

I. OF THE INFERNO.

(The Arabic figures refer to the line, the Roman to Canto.)

I.

How many cantos in the Inferno? Tell, from the Chart, how the Inferno is divided. Of what its various parts treat. Remember the peculiar funnel-shaped structure of Dante's Hell. The "Divisions," "Circles," "Compartments," and "Gulfs," are in direct progression from the wide top circle, of the immense funnel, to the small circle, at its greatest depth, where stands the throne of Lucifer.

How are the groups of circles separated? By vast gulfs, to show the varied degrees of enormity in the sins punished. What kind of sins differ most? Sins of the animal nature and sins of the intellect. Which sins are most severely punished? First, those against God; second, those against the neighbor; third, the bestial sins; fourth, sins of the intellect. For the divisions of the Inferno, consult the "Chart." What were the sources whence Dante drew the facts of the DIVINE COMEDY? The "Odyssey," eleventh book; The "Aeneid," sixth book; and Cicero's "VISION OF SCIPIO." When does the action of the poem begin? On Good Friday, 1300. At this time, Dante, born in 1265, was at the middle of the three score and ten years allotted to man.

2. "I found me in the gloomy wood." What is the mystical meaning of the "gloomy wood"? The dark forest of human life, its passions, its doubts and perplexities. How surely is it the mistake of youth to go "astray from the path direct" and to wander in a strange, dark forest. Yet even there, "some good befell," as Dante assures

us, and in order to tell us of that "good" he tells all "that he discovered there." To the reflecting mind, there is a deep significance in "the sleepy dullness that weighed his senses down, when the true path he left." Is it not a physical and an ethical truth that if evil meets the soul, when it is dull, or sleepy, then the soul is more likely to succumb? The mountain and the valley here mentioned, remind us of the "Mount of Difficulty" and the "Valley of Death" referred to in "Pilgrim's Progress."

This idea of the soul struggling with evil is primitive; in the pagan myths, Psyche, the soul, meets with evil, under the name and hideous form of the serpent, the Sphynx, the Python, the Chimera, or of fortified Troy. The idea of an Eden likewise prevails, Psyche, the soul, is in harmony with God and love; but all is lost through disobedience. We meet even with that sweetest of Christian ideas, the notion of sorrow, repentance and forgiveness. Of course, we are not surprised to find these ideas in the work of the Catholic poet Dante.

We may gain the first glimpse of the DIVINE COMEDY, as it arose in Dante's mind from the closing words of his "VITA NUOVA."

"After this sonnet there appeared to me a wonderful vision, in which I beheld things that made me propose to say no more of this blessed one until I shall be able to treat of her more worthily. And to attain thereunto, truly I strive, with all my power. So that if it be the pleasure of Him through whom all things live, that my life continue somewhat longer, I hope to say of her what has never been said of woman. And may it please Him

who is the sire of all courtesy, to permit my soul to depart to look upon the glory of its Lady, the blessed Beatrice, who in glory gazes on the face of Him who is glorious for evermore." In these lines we see, says Longfellow, the earliest glimpse of the DIVINE COMEDY in the author's mind.

How frightful the terror that "in his heart's recesses deep had lain," with a courage that is not refused to any soul that asks it, after the night of his first trial by fear, he "again journeys on over that lonely steep." "Lonely"—ah, yes, it is sure to be lonely, the spiritual pathway of one who begins, in youth, to tread the higher and more difficult ways. We speak of "putting forward our best foot," but in climbing, Dante found "the hinder foot the firmer." Is it that our best efforts are not always followed by the best results? We are so often surprised by the efficiency of some unconsidered personal power, by the failure, too, of that upon which we had long depended.

Here is the Soul, in this first Canto, beginning a dread journey that is to pass through the Inferno of a thousand fearful interior trials and spiritual dangers, before it reaches Purgatory, even, much less the Paradise of desires satisfied and achievements completed. We are not surprised to be told by the Poet that as he ascended the "lonely steep," he met the panther, symbolic of pleasure and luxury; the beautiful, lithe, graceful creature, with its nimble movements and its fawning, cat-like friendliness, does not vanish but rather strives to prevent the progress of the soul. The sun was in Aries, too, a season when all nature is gay and full of new life, a season when the human

heart, particularly if it be young, can scarce restrain its exuberant joyousness.

"The hour was morning's prime," the season was spring, the beautiful beast, symbolizing pleasure, ran on before, nor offered any dangerous attentions; he cared not to attack but to be followed.

Soon the soul is aroused from its false security by the appearance of the lion and the wolf, ambition and avarice, the former "hunger-mad" for intellectual greatness and the latter just as eager for wealth. What woe have these dread passions caused, for whom will the truly ambitious man spare, and what cares the avaricious that others are in need? Perhaps the world has never suffered more severely from the cruelty of Avarice than in these our own days, but it must have been a common foe to human happiness, in Dante's time, or he would not know how to introduce it so effectively, as a "fell beast" ever haunting those who had gained aught that they dreaded to lose.

We notice that just when the Soul was in dire straits, and for hope there seemed no foundation, then help was met and Virgil appears, as friend and guide. How readily we may recognize the Italian bard, from his indicated birthplace, from the reign of Augustus and from the subject that he sang in his first work, "The Aeneid."

It is needless to dwell upon the identity of Anchises' son or of "Ilium's haughty towers," since all know them well. Having cried out for help he receives, in rather an unexpected way, for youth is rash and, even while trembling with fear, desires to face the danger, whereas "with prudent compromise"

the friend advises that "another way" be pursued. Meanwhile, how terrible is his description of avarice; how insatiable is she, in her cruel greed.

Not less forcible is his eulogium on the exalted and generous spirit of his noble patron, Can Grande della Scala. "He will not life support by earth, nor its base metals, but by love, wisdom and virtue." One called to such a life, receives a vocation of exceeding holiness, but let him remember that clear and beautiful as the words sound, when the call is given, it is not easy to reject "the support of earth," nor to live without her metals, be they ever so base. Translators tell us that two interpretations may be given to the Inferno, the allegorical or the political; now, where they write "or" I would write *and*, for, to my mind, the two stories run side by side. We may reject one and follow the other, or we may follow both, but we may not substitute the one for the other, the parts belonging to each are, in the main, distinct, though a few things mentioned belong to both interpretations, such are the panther, the lion and the wolf, which are, politically, Florence, the King of France and the Court of Rome.

Lines 100 to 107.—The references are entirely political, and we are told that in the might of Can della Scala "shall safety to Italia's plains arise." Italia's plains,—for whose fair realm Camilla, virgin pure, fair "Volscian maid; Nisus and Euryalus, brave young messengers from Iulus, Aeneas' son, to his heroic father; and Turnus, Juno's favorite Greek, who desires naught so much as to meet, in deadly conflict, the Trojan hero;—all shall perish.

Can della Scala shall pursue Avarice,

first released from hell by Envy, and securing her "shall at length to hell restore her."

The Virgil promises Dante, or the Soul, to lead him through an eternal space, where he will listen to despairing shrieks, and will hear tormented spirits begging for a second death which, O dread thought! can never come to them!

Unhappy Virgil then states to Dante that another, "worthier than he," must be Dante's guide through the

happier regions of the Purgatorio and Paradiso.

Mystically, we behold, in this journey through the Inferno, the struggles of the soul during its earthly sojourn, and we hope to reach, at its close, a point whence we may not only "view St. Peter's gate" as Dante prays, at the end of Canto I., but that we may enter in, and passing, as did Dante, through its dread, yet peaceful pains, finally reach Paradise.

[TO BE CONTINUED.]

READING CIRCLES IN PARISH WORK.

One stormy Sunday evening in mid-winter the foyer of a large theatre was crowded with an eager throng. Looking from a passing electric car, I asked myself what attraction can have brought forth so many people on such a bleak night. The answer came to my eyes in the advertisement that Bob Ingersoll was on that evening to deliver a lecture in abuse of God and His Church. I was on my way to attend a meeting of workers interested in the Reading Circle movement, and I was never until that moment so deeply impressed with the excellent aim and the Christian enterprise of the new and partially unapproved work for truth undertaken by the Reading Circles wherever established. Lies had been uttered in the past; lies will be uttered along the course of vanishing years, and the answer should be on the lips of the many, and not of the few, in refutation of untruth. The lie that is told with laughter or sarcasm can win its plaudits from the unthinking and from those willing to be deceived. But even to those a special hand should be extended to help them turn the leaves of truth and to point to them the cleanings of a right knowledge.

The Reading Circles have entered upon a work which may more or less vary in different places, but in the main its universal object will be the same. This object is the diffusion of knowledge, the unveiling of the darkness, the investigation of truth by in-

dividual labor, the chasing not of phantoms, but the holding on to realities. Truth in literature, truth in history, truth in religion, truth in every avenue wherein the human mind can journey—this is the aim of the Reading Circles.

And because the diffusion of truth is one of the chief destinies of religion, and because religion should welcome every aid toward the realization of its objects, in every parish where willing workers are found in building up and developing a Reading Circle, this society should receive a cordial welcome and hearty God-speed in its labors. Enemies too many will be found by religion, supporters and co-workers too few. Against her enemies religion should direct her darts, for her friends she should have the smile and the word of encouragement.

No one can deny that vast good or vast evil is accomplished by the reading of newspapers and of books. No one will deny that reading is becoming more and more universal. We have no censorship of the press beyond a dulled and apathetic public opinion. From time to time some excessively flagitious delinquent meets a merited chastisement in the verdict of public condemnation, only to reap a golden harvest from such general advertisement. And yet, censorship or no censorship, there is the unerring and unchanging eternal standard of right and of wrong for mind and for

heart, the reverence for truth and the clinging to good that necessitate the contemning of falsehood and the turning from evil.

Every man interested in the care of souls knows with what diligence the young are to be tended, how the safeguards against evil and evil associations are to be erected and maintained, and how, despite every best effort, evil will assert itself in many a young life. Every such worker, too, knows the potent influence of their readings upon the young minds and hearts, knows that few forces assert themselves so strongly and so insinuatingly and so steadfastly. While at school how many valuable hours are devoted to reading entirely outside the region of the child's studies, and the habit here formed of devoting time and thought to matters more or less frivolous is likely to follow the child into the years of manhood or of womanhood. And here the Reading Circle comes to the rescue. It looks seriously upon the question of life, it recognizes the value of good reading, the silliness and waste of careless or of idle reading, and the degradation of bad reading. It seeks to interest the young men and the young women of a community in the consideration and the development of their own minds. It enters readily into the domains of the past, communing with the master minds whose influence endures amid the wrack of ages, and it discerns among the writers of the present day the men and women who aim for the advancement of their fellow beings.

The Reading Circle brings a spirit of enthusiasm with its researches that lightens and vivifies the labor. The members who understand the object of their association are alive to the excellent occasion afforded for their mind's improvement and their heart's training. They recognize as well a salutary influence to be exercised over all the community. For it is true in this as in every good work that it must bear fruit for the general advancement.

Anyone who is willing to make himself familiar with the annual programme of a flourishing and enterprising Reading Circle will find its work, while, in a measure, distinct from the ordinary routine work of a parish, ever in full accord and in perfect sympathy with the same. The Reading

Circle Review in any of its excellent numbers will manifest to the inquirer the general character of the work outlined and carried on in the circles. I say the general character, because local needs and resources bring about modifications of the general plan.

Religion itself forms the basis of every work in a Catholic Reading Circle. God is recognized as the first and the last, the beginning and the end, and it is believed that the first seeking should be for the kingdom of God and His justice. And then are added on all the pursuits of literature history and science.

With St. Thomas Aquinas the truth is recognized that "the smallest knowledge of the things of God is of more worth than the greatest knowledge of all other things." While with the same great scholar the worth of every study, of every portion of learning, is estimated greatly, if only all be referred to Him who is Himself the Truth, uncreated, infinite, eternal. St. Paul, whose marvelous writings, whose deep theology has been the despair of proud minds, confessed that he knew only Christ, and Him crucified. So, did he esteem all his other knowledge, all his scholarly attainments, as only secondary to the belief in the Lord and Giver of life. And every Catholic Reading Circle follows such leadership as St. Paul and St. Thomas Aquinas, and so values religious teaching beyond all other teaching, and so tests all knowledge by its conformity or non-conformity to divine teachings. And must not a band of zealous, earnest workers so disposed be a living power in their parish, a sustenance to religion and a manifestation of Christianity in its higher working, in its supreme guidance?

Say what we will, we know that religion has in a certain fashion to win its way through apathy and dislike and opposition, and even hatred. To a great extent also the charge has been cast abroad of the Catholic religion promoting ignorance and loving intellectual darkness. We who are Catholics know how unfounded is the charge, but we can strongly contradict such wild statements by a work founded upon religious ideas and opening to all engaged in it the prospect and the field of universa

knowledge. And if a Catholic is more or less influenced by such a cruel falsehood against his Church, the Reading Circle invites him to the avenues of history that he may walk upon these highways and see standing on all sides of him in his travels the edifices of knowledge preserved by that Church, by that Church alone. Where barbarians destroy the Church saves. Where Mohammedans burn books the Church, through her silent, her patient, her calumniated monks, preserves and copies the precious manuscripts of history. And she whom he has been told to look upon as the enemy he finds by his own personal investigation to be the only real friend of learning through many a scene of savagery, of cruelty, of despotism and of immorality. And he finds through the ages the predecessors of Leo XIII., like this our noble Pontiff, the guardians of literature and of art, the promoters of literary men and artists.

And because the research has been his own, or in union with the young minds to which his body is akin, the impression made on a member of a Reading Circle is strong and lasting. This calumny refuted, he lends a more willing ear than before to the exhortations and commands of his Church, in whom he realizes the solicitude and love of a mother. And so the Reading Circle prepares its members to become the most earnest, the most devoted of parishioners. With their love for the Church grows their love and respect for every parochial work. Witnesses of the sacrifices of their Church through all the centuries, they are ashamed to hesitate in the little sacrifices demanded of them for parish advancement.

And although the lesson of co-operation and of hearty response is not being ever impressed upon them, the effect is none the less sure, because unconscious. The love for the Church grows with the knowledge acquired of her worth, and frequently is proportioned to the very hatred that inspired the calumnies against her. Every study, then, that manifests her righteous position in the human struggle develops in the honest inquirer the spirit of her Catholicity, and this spirit, rightly fostered,

is eminently adapted to the life and vigor required of parishioners.

The members of a Reading Circle should be drawn from the varied walks of life. Those who are teachers in schools most naturally enter into this movement, but to the workers in store and shop it is no less a boon, and through them all the general benefits are procured to the parish. The teachers, owing to their occupation and pursuits, are the more readily adapted to certain works, such as is involved in the reading necessary to essay writing, and that writing itself. The others, to whom is wanting time or opportunity, engage in the ordinary work of the circle, and profit by the labor of the writers. But all find their minds more open to truth, their intellects made keen, their grace of knowledge more sure, and their hearts the better awakened to holy influences. An such give a new impulse to the work of Catholic education, as well where there are Catholic schools as where there are not. And such persons elevate the tone of the community wherein they live. They do not lose interest in general Church affairs, nor sodalities, nor other societies; rather, they gain in devotion to every object, from the stronger and surer methods of understanding to which the Reading Circle trains them.

Reading Circles are as yet in their dawning. They have arisen with beautiful splendor, and they promise a brilliancy and radiance of light as they mount higher. In the aggregate, perhaps, their spirit and influence have been best shown in the Catholic Summer Schools. The leaders in these most excellent enterprises have so frequently and eloquently expressed their appreciation of the Reading Circles that it is sufficient here to call attention to the acknowledged fact that the success of the Summer Schools in the past, is greatly due to the Reading Circles of the different sections, while the hope of the future is most powerfully centered in their steadfast co-operation. And with the same zeal, the same enthusiasm, the same interest that they have entered into the Summer School movement do they enter into every movement that involves the glory of God and His Church.

Too many of our young people are uncon-

scious of the powers within them. These latent forces need only the opportunity that the kinetic energy of a healthful, divinely endowed people may manifest itself in activity. To participate in the intellectual movements of the day is the ambition of many a young mind. It should be the ambition of all. And when that participation accompanies true spiritual discipline

there is no danger that pride will rule to lead young minds into unhappy vagaries and deplorable pitfalls. Religion will safeguard as well as rectify the mind and make secure the progress of the young and vigorous intellect along the byways of research into the grand highway of truth. —REV. MORTIMER TWOMEY in *Donahoe's Magazine*.

LOCAL CIRCLE CHRONICLE.

ILLINOIS—FREEPORT: Carola Milanis and her Dante Class at Freeport, Ill., contribute a valuable Study in Dante's *Inferno* with a chart, in this number of the Review.

The membership of this class consists of twelve ladies, Catholics and Protestants, nearly all of whom are employed as public school teachers. Carola Milanis, the eminent writer and educator, is Directress.

CHICAGO—The Dante Class of the Mercy Reading Circle of Chicago continues to make good progress under the able leadership of Miss Mary E. Vaughan.

The Raphael Circle of Chicago is still working on the lines prescribed by the Review, and making excellent progress. This Circle has nearly completed its third year.

MISSOURI—KANSAS CITY: Division No. 1 of the Ladies' Auxiliary A. O. H., organized a Reading Circle and named it after the National President of the A. O. H., the O'Connor Reading Circle. It has taken up the study of English Literature in conformity with the program of studies of the Columbian Catholic Summer School.

The Ladies' Auxiliary A. O. H. has taken up the Reading Circle movement in Kansas and Missouri.

CALIFORNIA—SAN FRANCISCO: The Lacordaire Circle of San Francisco is using the Review as a text book, and following the courses in American History and Literature. Our correspondent writes that the Review is invaluable to the Circle as a guide and instructor.

SACRAMENTO—A Reading Circle has been organized at Sacramento, under the direction of Rt. Rev. Thomas Grace, and has been named the Bishop Monogue Reading Circle. There are at present fifteen mem-

bers in the Circle, all of whom are active, energetic workers. The studies of American History and Literature have been taken up, as outlined in the Review. This Circle is affiliated with the Reading Circle Union of the Catholic Summer School of America.

The officers are Miss Nellie A. Carroll, president; Mr. John T. Gormley, Vice-President; A. J. McLean, Secretary; Miss Nora Hyland, Treasurer.

OHIO—CLEVELAND: Our correspondent of the St. Monica Reading Circle of Cleveland, Ohio, communicates the following interesting report:

The St. Monica Reading Circle of Cleveland celebrated its seventh anniversary on January 4, by entertaining about two hundred and fifty of its friends.

This is the only Circle in our cultured city that can boast of such a life. We have seen other Circles rise, flourish and decline, but we have continued in "the even tenor of our way" enjoying a steady growth and a continual increase of interest.

Through the courtesy of the young men of the Iroquois Club, we hold our meetings in their beautifully furnished Club House.

During the year just closed we have pursued the study of French History, going back in our researches to the mythical days of the land of the fleur de lis. We have studied the religious, political and literary influences that shaped the history of those earlier years that gave to the world a Clovis and a Charlemagne.

For some time we have secretly cherished an ambitious desire for a "Lecture Course." At first the project seemed so visionary that we hesitated to speak of it, but through the success of an entertainment, recently given, we have a handsome sum to our credit which we intend to use as

a nucleus for this most laudable purpose, in the near future.

We hope to obtain the co-operation of the various Catholic clubs in our city, and mean to persevere, like our sainted patron, until we have witnessed the fulfilment of our hearts' desire.

MICHIGAN—ESCANABA: Escanaba enjoys the distinction of having had the first Reading Circle in the upper peninsula of Michigan. A Catholic Reading Circle was started there seven years ago. Until recently the Circle was composed of married women exclusively and called the Christian Mothers' Reading Circle. In order to attract the young women to become members, the name was changed to the Catholic Literary Circle. Its motto is "Delight and joy to all who enter here." The zeal of some of the members of this Circle in promoting the movement is attested by the presence of one or more of its members at the sessions of the Winter School at New Orleans, and the Summer School at Madison, Wis.

The program for the current year consists of Quotations in response to roll call; Bible readings; American History and Literature, as outlined in the Review; Vocal and instrumental music; Miscellaneous reading; Query box; and Critic's report. A vast amount of valuable information is derived from the query box. The questions given often require a great deal of research to answer.

The officers of this Circle were announced in the last issue of the Review, with the exception of Mrs. James Nolan, who is critic.

WISCONSIN—RACINE: The Bishop Spalding Reading Circle is one of the Catholic Reading Circles of Racine, Wis. It was organized Oct. 7th, 1896, and has a membership of about thirty. Of this number, fully twenty-five are active workers. As there are no drones in the Circle, excellent progress is being made. The Circle meets at the homes of the different members every Thursday evening. The studies are American History and Literature, as outlined in the Review.

The officers are Kate S. Kelly, president; Regina Miller, vice president; Genevieve Fahey, secretary and treasurer.

Two rules to which this Circle strictly adhere, should be adopted by all circles;

never to postpone a meeting, and to insist upon each member doing her share of the work, unless specially excused before joining.

HARTFORD.—The Rev. Father Bertram, of Hartford, Wis., has organized a Circle.

NEW YORK CITY.—*Seton Circle.*—COURSE OF READING, 1896-1897. THE TRACTARIAN MOVEMENT. AMERICAN POETRY.

PROGRAMME.

Wednesday, Sept. 30, 1896, at 4 p. m.

Lecture on "The Oxford Movement," by H. A. Adams, Esq.

Wednesday, Oct. 14, at 4 p. m.

1. History each month from Milburn's "Oxford Movement."
2. Essays—"The Wesleyan Revival,"
3. "Catholic Emancipation Acts, 1778, 1791, 1829.
4. Poetry—Bryant. "Thanatopsis." "The Ages."

Wednesday, Oct. 28, 1896, at 4 p. m.

Lecture—"Poe and Poetry," by Rev. Dr. McMahon.

Wednesday, Nov. 11, 1896, at 4 p. m.

1. Immediate Causes of the Movement. pp. 4-11.
2. Essays—The Rationalistic School.
3. The Liberal School.
4. Poetry—Longfellow. "Evangeline."

Friday, Nov. 27, 1896, at 8 p. m.

Lecture on Cardinal Newman, by H. A. Adams, Esq.

Wednesday, Dec. 9, 1896, at 4 p. m.

1. Object and Intent of Tracts. pp. 11-14.
2. Essay—Keble—Devotional Spirit.
3. Essay—Pusey—Ritualistic Spirit.
4. Poetry—Whittier. "Snow Bound."

Wednesday, Dec. 16, 1896, at 4 p. m.

Lecture—"The Elements of Poetry," by Rev. Brother Noah.

Wednesday, Jan. 13, 1897, at 4 p. m.

1. Division Among Tractarians. pp. 18, 19.
2. Essay—Oxford Tracts 1834 to 1840.
3. Essay—"Branch Theory."
4. Poetry—Emerson. "Woodnotes." "Each and All."

Friday, January 22, 1897, at 8 p. m.

Reception.

Wednesday, Feb. 10, 1897, at 4 p. m.

1. History of Tract No. 90. pp. 20-22.
2. Essay—Wm. G. Ward.

3. Essay—Cardinal Wiseman.
4. Poetry—Boyle O'Reilly. "The Pilgrim Fathers." "The Three Queens."

Wednesday, Feb. 24, 1897, at 4 p. m.

Lecture—"Pusey," by H. A. Adams, Esq.

Wednesday, March 10, 1897, at 4 p. m.

1. Consequences of Tract No. 90. pp. 23-26.
2. Essay—Tract No. 90.
3. Essay—Ideal of the Christian Church.
4. Poetry—Lowell. "Dream of Sir Launfal."

Wednesday, March 24, 1897, at 4 p. m.

Lecture—"The Counter Movement," by H. A. Adams, Esq.

Wednesday, April 14, 1897, at 4 p. m.

1. History of "Apologia pro vita sua."
2. Essay—Newman to 1845.
3. Essay—Newman to 1885.
4. Poetry—Holmes. "Chambered Nautilus." "One Hoss Shay." "The Boys."

Friday, April 23, 1897, at 8 p. m.

Reception.

Wednesday, May 12, 1897, at 4 p. m.

Lecture—"Manning," by H. A. Adams, Esq.

The class of Psychology under the direction of the Rev. Moderator will be held on Thursdays at 4 p. m., during the winter season.

BIBLIOGRAPHY.

- Newman—*Apologia pro vita sua*. Difficulties of Anglicans, Vol. 1. Critical and Historical Essays. *passim*. Life of by R. H. Hutton. Letters and Correspondence. 2 vols. by Morley.
- Lockhart—*Essay on Tractarian Movement*.
- Milburn, J. B.—*The Oxford Movement*. (26 pages) (sketch.)
- Ward—W. G. Ward and the Oxford Movement. W. G. Ward and the Catholic Revival.
- Allies—*A Life's Decision*. Life of John Keble.

Liddon, (P) *Life of Dr. Pusey*.

Palmer, (P) "Narrative Tracts for the Times."

Church, (P) *The Oxford Movement*.

Faber—*Life and Letters of*.

Hope-Scott—*Life of*. 2 vols.

Oakley—*Personal Reminiscences of the Oxford Movement*.

Gallwey—*12 Lectures on Ritualism*.

Norton, (P) *High Church and Low Church*.

Kirwin Browne—*History of the Tractarian Movement*.

Flanagan—*History of the Church in England*. (2d Vol.)

Amherst, S. J.—"Catholic Emancipation Acts."

OFFICERS.

Mrs. J. J. Barry, President; Mrs. J. Lynch, Vice President; Miss M. Meade, Recording Secretary; Miss A. Smith, Financial Secretary; Miss H. A. Whealen, Treasurer; Rev. D. J. McMahon, D. D., Moderator.

EXECUTIVE COMMITTEE.

Mrs. M. J. McDermott, Mrs. F. Oliver, Mrs. J. Underhill, Mrs. A. Griffin, Miss Le Sourd.

The business meetings of the Circle are held once each month from October to April, inclusive. The lectures are given at hall of the Schnorer Club.

We are glad to see that Mr. H. J. Desmond's valuable book, "Mooted Questions of History," is being used so very generally by Catholic Reading Circles.

The Catholic Literary Circle of Escanaba, Mich.; the Maurice Francis Egan Circle of Galena, Ill., the Reading Circle of Antigo, Wis., and other Circles that have used this book, speak very highly of its value in refuting the many errors of history. This book, together with *Parsons' Lies and Errors of History* should be in the hands of the members of reading circles.

CATHOLIC SUMMER SCHOOL OF AMERICA—(CHAMPLAIN ASSEMBLY).

ASSEMBLY GROUNDS, CLIFF HAVEN, N. Y., ON LAKE CHAMPLAIN. SIXTH SESSION—
JULY 11 TO AUGUST 28, 1897.

FATHER LAVELLE HONORED.

RECEPTIONS TO THE NEW PRESIDENT OF THE SUMMER SCHOOL.

CATHEDRAL LIBRARY READING CIRCLES.

On Wednesday evening, February 10, at the Tuxedo, Fifty-ninth street and Madison avenue, New York City, about one thousand Catholics gathered to congratulate the Rev. M. J. Lavelle upon the honor conferred upon him by his election to the important post of President of the Catholic Summer School of America. The assemblage was notable in point of distinction as well as by size. Many of the prominent pew holders of the Cathedral came to honor their rector; all those who have been most closely identified with the active work of the Summer School were present; and friendships formed at the School itself, on the glorious shores of Lake Champlain, were renewed at this, the largest assemblage ever held in or around New York in the interest of the School.

The Cathedral Library Reading Circles gave the reception to Father Lavelle, and their spiritual director, the Rev. J. H. McMahon, entertained at a dinner before the reception, the guests of the evening.

Mr. David McClure presided.

Mr. C. V. Fornes spoke of the pleasant relations existing between the Champlain Club and the School, and pointed out the enjoyable features of this Catholic Country Club. Father McGuirl, President of the Catholic Young Men's National Union, in an eloquent and vigorous speech emphasized the cordiality shown by the young men to the Summer School Idea; and referring to Father Lavelle's former connection with the Union as its President saw a happy bond of union in the fact that he was now President of its sister organization. On behalf of the Catholic Club, Judge Joseph F. Daly spoke of the warm interest the Club took in the School as a powerful

factor in the intellectual development of the Catholic people. He eulogized Father Lavelle very highly.

Dr. Conaty, the new Rector of the Catholic University and retiring President of the Summer School, said that in spite of numerous engagements he had come officially to New York to testify to the esteem in which the University held its younger sister, the University of the People. He pledged the influence of the University to the cause of the Summer School. The fact that he had been its President was a guarantee of the bond that joined them. He ventured to say that he was making THE MOST ELOQUENT SPEECH OF THE EVENING when he executed a commission to present to Father Lavelle a check for \$200, which was the contribution of one of the Cathedral Library Reading Circles to start the fund for building the New York cottage. Father Lavelle, in rising to respond, was evidently much affected by the enthusiastic applause that greeted him. He said he knew that these kind words, and this manifestation of appreciative good will were meant, not for him, but for what he represented. He hoped that New York would help him carry the burden he had been called upon to assume. He was confident that those before him would be sure to help him in his effort to place the School on a sound financial basis. He drew a pleasant picture of life at the Summer School, and closed with a wish that they might all meet again next summer at Lake Champlain.

On the platform besides the speakers were seated Archbishop Corrigan, Monsignor Mooney, Dean McKenna, Father McKinnon, S. J., Father McCormack, Brother Justin, Gen. O'Brien and others.

The musical programme was excellent, the audience heartily applauding the exquisite singing of Miss Hilke and Miss Clary, both of the Cathedral choir.

FENELON CIRCLE OF BROOKLYN.

A reception was tendered to the Rev. M. J. Lavelle, rector of St. Patrick's Cathedral, and President of the Catholic Summer School, by the Fenelon Reading Circle at the Pouch mansion, Brooklyn, Tuesday evening, February 9. It was one of the most brilliant and largely attended social reunions ever given by the Fenelon Circle.

The programme opened with the following musical selections, which were excellently rendered. "Sarabande," Bohm, violin, J. Leightenberg; piano, Miss K. Cullen; contralto solo, Miss K. Wilson; "Thy Sentinel Am I," Harry Day; "Ave Maria," Gounod, violin, J. Wilson; piano, Miss J. Naughton; duet, "I Would That My Love," Miss K. Wilson, Harry Day.

Father Flannery, director of the Fenelon, introduced the guest of the evening in a brief speech. Father Lavelle complimented the Fenelon and then spoke of the Summer School, its advantages, intellectually and socially, and urged the Fenelon to form an association and become a permanent part of the Summer School by constructing a cottage on the grounds at Cliff Haven, which would be a monument to the zeal, energy and Catholicity of the city. Father Lavelle paid a high tribute to his predecessor, the Rev. T. J. Conaty, D. D., who resigned to assume the presidency of the Catholic University at Washington.

"It is a mystery to me," said Father Lavelle, "how I came to be chosen to succeed such a man. I am a plain, rather overworked priest, with scarcely leisure to prepare my sermons, and my only hope in the matter is that the people will come to recognize the needs of the work, put their shoulders to the wheel, and if they do, it doesn't make much difference who is president. If such support is given the Catholic Summer School will be self-supporting in an incredibly short time."

On the conclusion of the addresses those present were presented to Father Lavelle, and later they adjourned to the supper room, where refreshments were served.

A UNIQUE ENTERTAINMENT FOR THE SUMMER SCHOOL.

The Catholic Standard and Times, of Philadelphia, contains an interesting account of a unique spectacle presented in the First Regiment Armory, Philadelphia, on Monday evening, Feb. 22d, the entertainment being a euchre party and reception given by the members of the various Circles of the city for the purpose of raising funds to clear off the debt on the handsome Philadelphia cottage which has been erected on the Assembly Grounds of the School at Cliff Haven.

The event showed the strongest possible evidence of the zeal and vitality of the Philadelphia Reading Circles, and of the esteem which the members of the various Circles have for the leader of the movement, the Rev. James F. Loughlin, D. D.

Under the wide spreading roof of the Armory, fully eight hundred couples assembled and played euchre for prizes. The affair was successful even to the limit of the most sanguine expectations, and great credit is reflected upon the organizers led by Dr. Loughlin, with Rev. D. A. Morrissey, of St. Ann's Church, as chairman of the committee of arrangements.

It had been announced His Grace Archbishop Ryan would be present, but the appearance of Rev. Thomas J. Conaty, D. D., the new rector of the Catholic University, was a pleasant surprise for the big gathering. Rev. Dr. Conaty was president of the Summer School and a national leader in the Reading Circle movement prior to his elevation to the rectorship of the University, and his presence Monday night was most timely.

Before the game opened, those present, to the number of nearly 2,000, formed a line in the corridors and passed through the main reception room, where each person was presented to the Archbishop, Dr. Conaty, and Right Rev. Bishop Horstmann, of Cleveland, the introductions being made by Mr. P. F. Kernan.

Play was not begun until after nine o'clock. Twelve six minute games were played, after which the results were recorded and the many handsome prizes awarded.

FATHER LAVELLE THE GUEST OF JOHN BOYLE O'REILLY READING CIRCLE.

The Rev. M. J. Lavelle was warmly received by the members of John Boyle O'Reilly Reading Circle of Boston, on Thursday evening, Feb. 18.

On the same evening, John Francis Waters, M. A., of Ottawa, Ont., gave the second lecture in the course of the Circle in the Hall of the Catholic Union. His subject was "Mary Tudor." This lecture Mr. Waters delivered at the last session of the Summer School. A very large audience, representing the most studious and cultivated of Boston Catholics crowded the hall. A summary of this lecture and a characterization of Mr. Waters appeared in the Summer School number of the Review, Sept., 1896. In his lecture before the Boyle O'Reilly Circle Mr. Waters scored a success equal to that achieved at the Summer School.

Among those present at the lecture and to meet Father Lavelle, were the Very Rev. William Byrne, D. D., V. G.; the Rev. A. J. Sullivan, rector of the Cathedral, Boston; the Rev. R. Neagle; the Rev. Mortimer E. Twomey; the Rev. M. J. Doodey, Chancellor; Rev. Thos. A. Reid, S. J., and other Fathers from Boston College; the Rev.

Canon Doyle, of Ireland; besides many other eminent clergy.

After the lecture, Mr. P. M. Keating who presided, called on Father Lavelle.

Father Lavelle said that in the splendid lecture just presented they had an object lesson of the good which is being accomplished among our people through the Reading Circles, by the unveiling of historical truth, where historical lies have heretofore passed unchallenged.

He paid a hearty tribute to the services of his predecessor, the Very Rev. Thomas J. Conaty, D. D., to the Catholic Summer School, and modestly requested his audience to give their support to his successor in the presidency of this most useful institute.

Father Lavelle warmly praises the work done for the Summer School in Boston, especially through the Boyle O'Reilly Circle; and expressed his hope of meeting in the near future representatives of all the Circles of Boston and its neighborhood.

Father Lavelle made a most favorable impression on his audience, and is sure to have a warm welcome when he comes again.

The presentation of the members of the Circle and their guests to Father Lavelle and Mr. Waters followed.

BOOK REVIEWS.

PASSING SHADOWS. By Anthony Yorke. New York: Benziger Bros., 1896. 12 mo. Cloth. Price \$1.25.

This is another of the series of Catholic Novels by American Authors. It is an unassuming but really entertaining story, written in a clear, pleasing style, with here and there little touches of humor, the characters true to life, and the incidents such as may occur in many lives. We feel compelled to congratulate the author and to prophesy a large sale for his book. It certainly deserves it, and we trust Mr. Yorke will be sufficiently encouraged to persevere and to try his hand at more ambitious studies of everyday life and thought. This series of novels so far is a success.

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JEWELS OF THE IMITATION: A Selection of

Passages with a Little Commentary. By Percy Fitzgerald, M. A., F. S. A., author of "The Treasury of a Kempis," "The Jewels of the Mass," &c. London: Burns & Oates. New York, Cincinnati, Chicago: Benziger Bros. Price 55c.

Quite a little time has elapsed since this charming little book appeared on our table, but somehow it was overlooked. This is the more strange, as we must confess to the fact that the name Percy Fitzgerald has a certain fascination for us. Whether it is because it is associated with *Percy's Reliques*, an old favorite, or, what is more probable, because it is always a guarantee of something good to read, dressed in a style that has peculiar charms, we will not try to determine, but certain it is that this little volume, like all of Mr. Fitzgerald's, is well

worth reading, and wins for itself a warm and oft-sought nook in the library. To those who are fond of reading the Imitation, the "little commentary" will doubtless reveal many points of strength, grace and consolation, and it may serve to teach others why it is that Thomas à Kempis can win applause and following from so many differently gifted and guided readers.

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JESUS: His Life in the Very Words of the Four Gospels. A Diatessaron. By Henry Beauclerk, S. J. London: Burns & Oates. New York, Cincinnati, Chicago: Benziger Bros. Cloth. Pages 234.

From the preface we take the following: "Diatessaron, or *Through the Four*, was the title given by the Syrian writer, Tatian, in the second century, to his *Life of Jesus Christ*, compiled from the four Gospels. The present work embodies the same idea. It professes to set forth the life of our Lord in one connected uniform narrative, from which no *event*, *discourse*, or even *detail*, occurring in any of the four Gospels has been omitted, nevertheless the whole narrative being made up entirely of the words of the inspired writers. Reference to the four indexes at the end will prove that, either in the text itself or in the margin, every single verse of the four Gospels has been accounted for." The utility and pleasure of such a work as this are self-evident.

* * *

RETREATS. Given by Father Dignam, S. J. With Letters and Notes of Spiritual Direction and a few Conferences and Sermons. With a preface by Father Gretton, S. J. Same publishers as above. Cloth. Pages 409. Price \$1.60.

"The primary intention of the present volume has been to provide matter for the use chiefly of religious who wish to make private retreats. The second, to give more of Father Dignam's letters and notes of direction than have already appeared." These notes of Retreats, &c., having been taken down as the words fell from his lips, or immediately after he had spoken, they are necessarily imperfect and somewhat broken, but they are full of real spiritual sweetness and deep insight into man's heart, and altogether exhale a beautiful spirit of sacrifice and sanctity. We have

never read his *Memoirs*, but from the glimpse we get here we can easily see what a gifted soul, earnest worker and holy priest he was. For those who are spiritually inclined, this work will prove a delight and a blessing.

* * *

ARE ANGLICAN ORDERS VALID? By Rev. J. MacDevitt, D. D., formerly Professor of Ecclesiastical History and the Introduction to Sacred Scripture in All Hallows College, Dublin. Dublin: Sealy, Bryers & Walker. New York: Benziger Bros.

This discussion of a question now answered once for all in the negative, contains in a full and very clear form the arguments against the validity of Anglican orders, and would doubtless be of assistance to those still in doubt on the subject.

* * *

ALTHEA: At the Parting of the Ways. By Cyril. 2 Vols. London: Burns & Oates. New York, Cincinnati, Chicago: Benziger Bros.

We have read this story from beginning to end and found it excellent. The plot is good, the dialogue animated and decidedly clever, the characters drawn with fidelity, the scenes striking, and the whole novel interesting. It was no slight undertaking to attempt a work of this magnitude, destined to show the forces and influences which caused so much misunderstanding and friction between the patriarchs of the East and the pope at Rome, and finally brought about the fatal Greek schism. We cannot say the work is a great one, but it is far above the average, and is great in promise. The historic coloring and scenery are good, but not sufficiently vivid. The atmosphere is not redolent enough of the East and of Greek Constantinople. In a few instances the historic thread seems incomplete or not enough in evidence. But we refrain from pointing out any more defects which in our judgment are to be found, lest we might seem to be damning with faint praise or destroying the force of our approval.

The work will teach many a useful lesson in history, and especially in judging about historic facts and personages. It shows quite clearly what manner of men there were in those days, and the times and circumstances which permitted such strange

events to take place. Cyril's Michael III. and especially his Photius will not fade easily from memory. As a mere story it holds the attention from start to finish and in parts the author evinces real dramatic power. We presume Cyril is young, at least we hope so, and if correct, we confidently expect another volume from his pen. It would be demanding perhaps an almost unheard of thing but Alethea is such good material that revised and retouched it might become a classic. As it is, we recommend it without hesitation as a novel sure to find favor with nearly all classes of readers. We thank the author for his work and wish him still greater success.

* * *

CATHOLIC CEREMONIES AND EXPLANATION OF THE ECCLESIASTICAL YEAR. With 96 Illustrations of Articles used at Church Ceremonies and their Proper Names. Benziger Bros. Paper 25c. Cloth 50c. Pages 283.

Every intelligent Catholic should possess a copy of this work, as it treats of things in which all members of the Church should feel the deepest interest. It is written in a clear and simple style and the illustrations add much to its value.

A VISIT TO EUROPE AND THE HOLY LAND. By Rev. H. F. Fairbanks. 4th Ed. With Illustrations. Benziger Bros. (1896). Pages 468. Cloth. Price \$1.50.

A very readable work indeed, not pedantic, nor strained but written in a pleasing style; and difficult to lay aside until finished. The printing and binding are excellent.

* * *

ETHELRED PRESTON or The Adventures of a Newcomer. By Francis J. Finn, S. J. New York, Cincinnati, Chicago: Benziger Bros. Price 85 cents.

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In some parts Father Finn displays so much power that it arouses a desire to see a novel from his pen.

E. P. G.

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Study Class, A New Department in *The Catholic Reading Circle Review.*

The object of this department is to encourage more practical study of subjects contained in the several courses conducted through the REVIEW, to bring to the individual member in the home the advantages of ripe scholarship through contact with instructors of eminent ability, by means of correspondence, examinations, and such other helps as may be conducive to more fruitful reading and study.

The first study treated in this manner will be American Literature, and the instructor will be Thomas O'Hagan, M. A., Ph. D. Doctor O'Hagan's reputation as a writer and a scholar is a guarantee that the subject will be treated with ability and thoroughness, and on lines of sound Catholic and philosophical teaching.

The text, or subject matter, for this study is now being conducted in serial form in the REVIEW, accompanied by copious notes and questions helpful to the student, and which tend to make the reading of the subject more profitable. Examination questions will be sent to members every three months, and a final set will be sent upon the completion of the course. The first set of questions will be ready the first or second week in January. These examination blanks will be filled out by members and forwarded to the office of the REVIEW. They will be personally examined by the instructor, Dr. O'Hagan, and returned to the members critically marked and rated. On the conclusion of the course and the fulfillment of the requirements, a certificate or diploma will be given to each member.

For pass certificate the serial papers in American literature, now running through the REVIEW, if faithfully studied, will be quite sufficient. Those desiring honors, however, should give some attention to the Suggested Readings. Pass is for those who are busy with other work; Honors for any one who has leisure for investigation.

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The fee shall be fifty cents. Upon the payment of this fee, members will be registered as students of the class in American Literature. Members will be registered as individuals and not as clubs; but the course may be followed by individuals or by clubs. Clubs offer so many advantages in mutual help and encouragement, that members are urged to join them and organize them wherever possible. Small clubs of from six to ten members may be found better than larger ones. This plan offers an opportunity to individuals who have no desire to join reading circles, or who would prefer to follow the course alone, or with one or two agreeable friends. The expense of the course has been made so nominal that everyone, with studious intent, may partake of its benefits.

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A study of American Literature involves a study of the ideas which have dominated American civilization. It is something more than the cataloguing of authors or assessment of their works. If literature, according to Matthew Arnold, means a criticism of life, then American literature must mean a criticism of American life.

In the series of papers dealing with American literature which shall appear in the REVIEW during the current academic year, it shall be our purpose and aim to deal with it as a study of the evolution of human life in the New World, reflecting the growth and triumph of ideas and principles—not as a mere record and chronicle of literary achievement.

We shall endeavor to keep in view from the very outset the great agencies which determine the character of a literature, namely: Race, Environment, Epoch and Personality.

For the purpose of classifying the periods, we shall in the main deal with the genesis and the development of American literature under the following headings:

GENERAL OUTLINE.

The First Colonial Period—The Second Colonial Period—The Revolutionary Period—The First Creative Period—The Second Creative Period.

Again the writers of these periods will naturally divide themselves into historians, poets and novelists.

Each paper may be expected to suggest some masterpiece for close analysis and study.

That our studies may be thorough we must go beyond the manuals of literature and touch with our minds the quickening life of each literary product in prose or verse.

Our standard should not be that of England or France or any one country, but rather the permanent, absolute standard of the whole world set up through the ripening judgment of centuries.

Our own day has, without doubt, more interest for us than the twilight of American life and letters, yet we must not forget that the rude lyrics and ballads of colonial days reflect as truly American life and thought as the most polished epic or idyl of a Longfellow, a Stedman, or an Aldrich.

There should be no North, no South, no East, no West in our literary appraisal. Provincialism is death to high ideals. Literature takes color and form from its surroundings, but its standard is based upon the universal taste and judgment of the people.

It is true that devoid of the spiritual, an art product is meaningless, yet nothing so ill-becomes a critic or a literary student as holding in his mind the faith of an author while passing judgment upon his literary works.

We hope then to do justice to every American writer of note, Catholic or non-Catholic, and shall see to it that such illustrious names as Brownson, Shea, Ryan and O'Reilly find a place in our studies as builders and toilers in the great temple of American letters.

Let us, however, see to it that in our study and estimate of American literature we do not attempt to galvanize mediocrity into greatness, simply because an author professes or has professed the Catholic faith. We Catholics should demand entrance into the temple of American literature by a front door, not by any side door.

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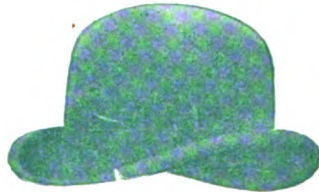
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